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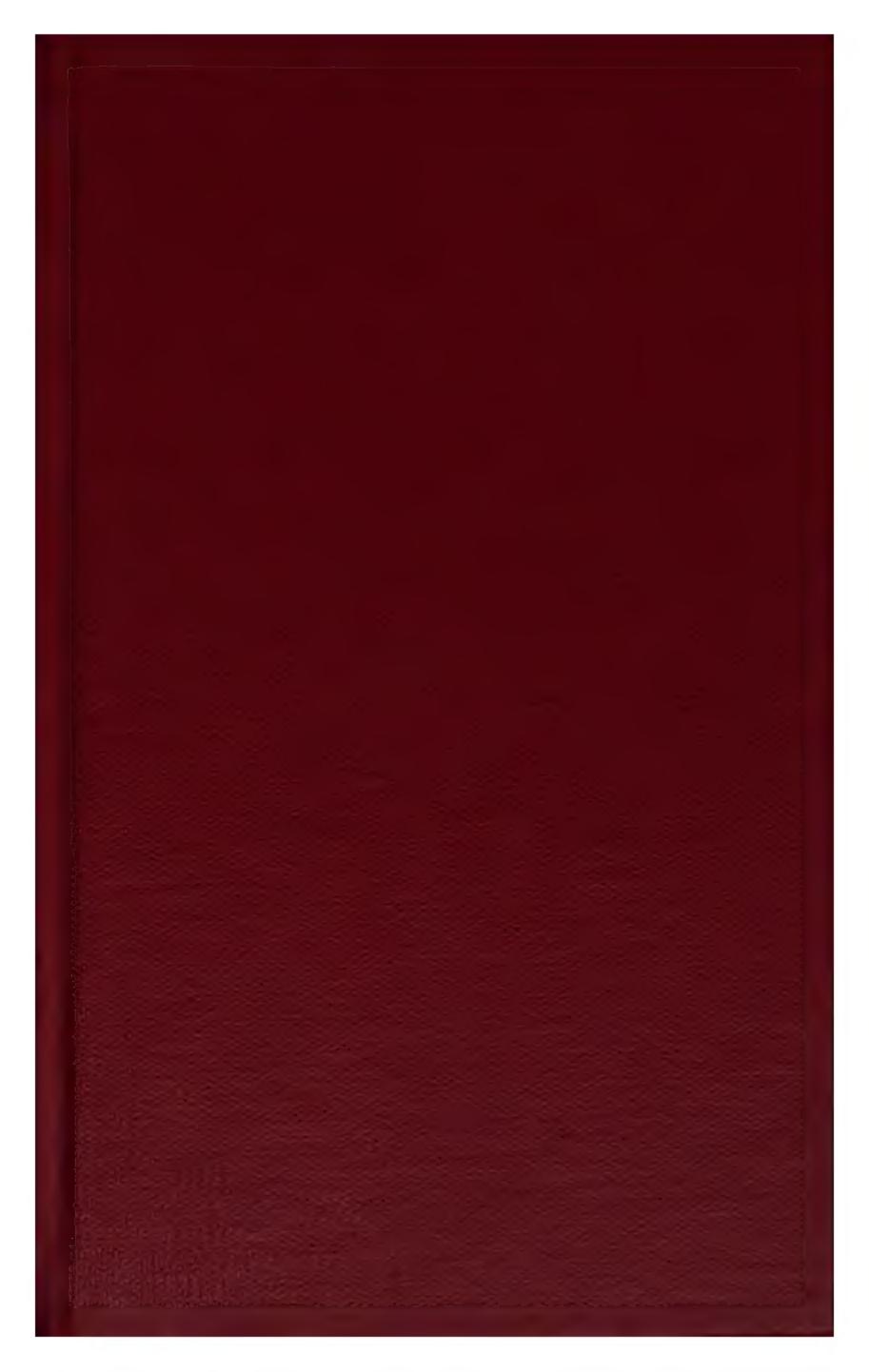
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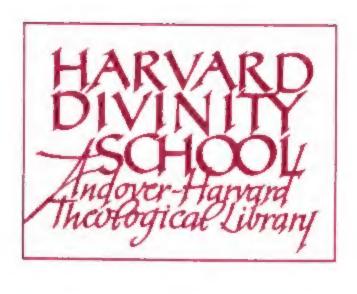
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MINUTES

OF THA

PROCEEDINGS

OF THE

GENERAL CONVENTION

MANAGE STREET

FOR THE YEAR 1821.

THE Ministers and Delegates composited General Convention of Universalists, convened according to adjournment of 'net year, at the house of Br. David Pickering, in the city of Hudson, N. Y. Tuesday evening, Sept. 18th, 1821. And opened the Council, by uniting in solemn and devout prayer to the Father of all mercies with Br. David Ballou.

The Convention was then organized as follows:

1. Chose Brother SOLOMON GLOVER, Moderator.

2. Chose Brother RICHARD CARRIQUE, Clerks. and Brother STEPHEN R. SMITH,

3. Appointed Brs. A. Kneeland, D. Pickering and D. Ballocommittee to receive applications for letters of fellowship, and

nation, at this session; and to report in due time.

4. Proceeded to examine the credentials of the Delegates, and read the Epistles from the Churches and Societies in fellowship with the Convention, which gave the pleasing intelligence of a rapid increase of believers in the Gospel of God our Saviour, the Saviour of all men.

5. Adjourned to half past 7 o'clock Wednesday morning, and united to return thanks to Almighty God, and to supplicate the con-

tinuance of his blessing, with Br. I. Whitnas.

Wednesday morning.

6. Met according to adjournment, and addressed the throne of grace, in prayer with Br. A. Kinsman, and resumed the business of the council.

7. Called the Committees who were appointed to visit the Westcin, Eastern, Northern and Southern Associations, whose reports gave evident demonstrations of the rapid and extensive march of the truth of the Gospel of God's dear Son. Order of the Merning Service.

Introductory prayer, by Br. A. Kneeland.

Sermon, by Br. H. Ballou, 2d.

Text, Gal. iii. 8. "And the criptures foreseeing that God would justify the heathen through flith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed."

Concluding prayer, by Br.C. Hudson.

Afternoon Service.

Introductory prayer, by Ir. H. Ballou.

Sermon, by Br. R. Carrique.

Text, 2 Tim. i. 9, 10. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; But is now made manifest by the appearing of our Saviour Jesus Christ, who hath, abolished death. and have brought life and immortality to light through the gospel.

Concluding prayer, by Br. A. Kinsman.

8. Unanimously voted to grant the request of the First Universalist Society in Roxbury—The First Universalist Society in Milford—The Universalist Society in Mount-Washington, Mass.—And the Society of United Christian Friends, in Norwich, Preston and Groton, Con. to be received into the fellowship of this convention.

Evening Service.

Introductory prayer, by Br. S. Jones.

Sermon, by Br. J. Wood.

Text, 1 John iv. 19. "We love him, because he first loved us." Concluding prayer, by Br. Z. S. Crossman.

9. The council adjourned to Thursday morning. Prayer, by Br..

S. Jones.

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Thursday morning.

10. Met according to adjournment. Prayer, by Br. O. Ackley.
11. Voted that Br. D. Pickering be appointed to prepare, and superintend the printing of the Minutes of this convention, and ac-

company the same with a circular letter.

12. Heard the report of the committee, appointed to receive applications for letters of fellowship and ordination, who reported in favor of Br. John E. Palmer, of Barre, Vt. for fellowship—Br. Charles Hudson, of Preston, Con. for ordination—Br. Josiah Dikeman, of Danbury, Con. for fellowship and ordination—Voted, that said report be accepted.

13 Appointed Brothers D. Pickering, R. Carrique and P. Dean, a committee to visit the Western Association, to be holden at Lee, Oneida county, N. Y. the first Wednesday and Thursday of June,

1822.

14. Appointed Brothers C. G. Parsons and A. Kinsman, a committee to visit the Northern Association, to be holden at Kingsbury,

N. Y. the first Wednesday and Thursday of October, 1821.

15. Appointed Brothers F. Mace, S. Streeter and S. Cobb, a committee to visit the Eastern Association, to be holden at Turner, Maine, the first Wednesday and Thursday of June, 1822.

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Ministering Bethren Present.

Solomon Glover, Newton, Con David Ballou, Rowe, Mass. Hosea Ballou, Boston. Hosea Ballou, 2d. Roxbury. Joshua Flagg, Scituate. Abner Kneeland, Philadelphia. Seth Jones, Lancaster, N. Y. Nathaniel Stacy, Hamilton, N. Y. Stephen R. Smith, New-Hartford. Decree, Henderson. Oliver Ackley, Hamilton. David Pickering, Hudson. Jacob Wood, Shirley, Mass.

||Isaac Whitnall, Camillus and Elbridge. Charles Hudson, Preston, Con. Zephaniah S. Crossman, Shelburn Mass. Richard Carrique, Attlebor, Ms. George B. Lisher, Otsego, N. Y. Aaron Kinsman, Williamstown, Bosish Dikeman, Danbury, Con. Arthur Field, New Berlin. || Nathaniel Smith, Albany.

Ministering Brethren not Present.

Elias Smith, Boston, Mass. Paul Dean, Edward Turner, do. Mass. John Bisbee, Brookfield, Mass. Sebastian Streeter, Portsmouth, Fayette Mace, Strong. N. H. Russel Streeter, Portland, Me. Jona Walace, Richmond, Vt. Hollis Samson, Batavia, N. Y. Thomas Gross, Williams-Ville. John S. Flagler, Scipio. Luscomb Knapp, Victor. Calvin Morton, Barry. Cornelius G. Parson, Ellisburgh. William Underwood, Litchfield. Stephen Miles, Augusta. James Foster, Lee. Archelaus Green, Locke. Salmon D. Adams, Lisle. Job Potter, Hamilton. Samuel A. Skeele, Green. Andrew Vandenburgh, Pompey. Stephen Cook, Hadley. Edwin Ferris, Unadilla. Samuel C. Loveland, Reading, Vt | Asa Priest. Nathan B. Johnson, Shoreham. Samuel Hilliard, Shrewsbury, Lewis Pitt, Danby, N. Y.

Robert L. Killam, Marlborough, Mass. Levi Briggs, Orange. Thomas Wittemore, New Milford Robert Bartlett, Langdon, N. H. Barzillai Streeter, Salem, Mass. Joseph Butterfield, Fryburg, Me, Kitteridge Haven, Vt. John E. Palmer, Barre. John Brooks, New-Fane. Asa Barton, Me. Thomas Jones, Gloucester. Ezra Leonard, Ebenezer Lester, Killingworth, Con. Asa Rust. Caleb Rich, Vt. James Babbit, Mass. William Farewell, Vt. William H. Drew, Me. Sylvanus Cobb, Winthrop. Daniel Young. W. A. Drew, Farmington. William Frost, Lisbon. Timothy Bigelow, Ohio. Loring Bigelow, Michael Dwyer. Amos Crandel, Lisle, N. Y. Lewis Beers, Danby. Zephaniah Laithe, Lebanon, N. H. Royal Gage, St. Johnsbury, V.

CIRCULAR LETTERS

FROM THE

GENERAL CONVENTION OF UNIVERSALISTS,

ROLDEN, AT HUDSON, N. Y.

September, 1821.

To the several Churches and Societies, rejoicing in the freedom of Gospel truth, and firmly united in the belief of all the gracious promises of God, looking with joyous and confident expectation for the arrival of that glorious period, when the testimony of all God's holy prophets shall be realized in the restitution of all things:

To the faithful servants of God, whose feet are beautiful upon the mountains, preaching peace by Jesus Christ, who is Lord of all:

To all the lovers of the Lamb, with whom this epistle may find ac-

The General Convention of Universalists, tender christian affection and fellowship; wishing them the riches of divine mercy and grace from our Lord Jesus Christ to replenish their hearts with that peace which passeth understanding.

Dearly beloved brethren, it is with emotions of heartfelt gratitude and joy, that we remind you of the gracious condescension of the Master of Assemblies, in blessing us with another anniversary, grateful indeed to our feelings, and as we humbly trust, highly auspicious to the cause of truth. We have been permitted to meet in the fellowship of the spirit. The unmingled sweets of harmony and friendship were reciprocated by all the members of our council, and afforded experimental evidence that the faithful discharge of duty is an inlet to pure enjoyment, where brethren dwell together in unity.

In the Sanctuary of the Lord, multitudes were assembled, where the divine Presence was sensibly enjoyed, and the place rendered none other than the house of God, and the gate of heaven. There the listening hundreds inhaled the spirit of devotion, and the salutary effect of the Gospel of Jesus Christ, ably delineated by his faithful messengers, was visible in the tears of joy that glistened in every eye.

We were led to contemplate with sincere gratitude and pleasure the amplitude of that divine promise, which animated the hope, and kindled the pious ardour of the ancient Patriarchs, by assuring them that in the expected Surrow, all nations, and kindreds of the earth

should be blessed.

An effectual door being thus opened, we were invited to range through the fields of gospel grace, and to realize that our salvation and high calling of God in Christ Jesus, was not according to our works, but according to the immutable purpose and grace of God, which was freely given in Christ before the world began. The listening multitude, with calm serenity of spirit, were excited to the most profitable of all reflections, the unbounded benevolence of our Father in heaven, who commended the riches of his love and grace in the gift of his Son, that we might thereby be induced to love one another.

In pleasing contemplation upon the harmony of the divine perfections, we were constrained to exclaim, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. We beheld with unspeakable delight, the Zion of our God, the heavenly Jerusalem, descending to bless mankind with her delicious dainties, and to satisfy her poor with the bread of eternal life; and were incited to welcome her every Priest, clad with the shining garments of salvation, bearing the message of unbounded grace, and causing her saints to shout aloud for joy. And lest we should be unmindful of the medium through which all these inestimable blessings flow, we were pointed to the blood of the everlasting Covenant, as the means of our reconciliation to God, and the effectual seal of our salvation.

We may truly say, that this has been a time of refreshing from the presence of the Lord. For we have beheld the stately goings forth of the God of Israel from Sinai's majestic height, and the gra-

cious foot-steps of Immanuel from the peaceful gate of Zion.

Dear Brethren, while we remind you of the manner in which the Master of Assemblies hath owned and blessed our labours in the gospel vineyard, you cannot be unmindful of the duties which devolve upon you; to walk as saints professing godliness—To follow the great Redeemer in humility and love—and to hold up the hands of his ministering servants by a cheerful attendance upon his word and ordinances, and to enable them to be disengaged from the cares of this world, to be wholly devoted to the work of the ministry, that their profiting may appear unto all men.

Brethren, commissioned by the Chief Shepherd and Bishop of souls, to feed the sheep and nourish the lambs of his fold, which he hath purchased with his own blood. To you it is given to watch over, and lead the flock in paths of righteousness and peace, and administer to them the bread of life. To you, their eyes are directed for an example of perseverance, faith, patience and charity—and it is confidently believed that the vast importance of that gospel which it is your delightful task to proclaim, will at all times admon-

ish you to walk blameless before the world.

Keep always before you the luminous example of Christ, and like him, let your light so shine before men, that they may see your good works, and glorify God in the day of visitation. For your encouragement to persevere in evangelical faithfulness, you are invited to compare the *present* with the *past*—and reflect that forty years since, a solitary individual,* whose memory we revere, and

whose loss we deplore, began to scatter the hopeful seeds of truth and universal grace, along the shores of the Atlantic. Although he sowed in tears, amidst the storms of persecution, yet he was preserved by heaven to witness a joyful harvest as the fruit of his labours; and like Simeon of old, was blessed with a peaceful departure, his eyes having seen the salvation of God. But we now behold the wilderness, blossoming as the rose—From the shores of the Atlantic, to the margin of the Lakes, Ontario and Erie, the doctring of universal and impartial grace, is spreading with a rapidity which is truly astonishing—and from the banks of the Delaware, to the flowing current of the Penobscot; as well as along the extended plains of the Ohio, thousands are rejoicing in the confidence of God, as the Saviour of all men.

The doctrine of unmerciful suffering is losing its influence among the sober and reflecting of community, and multitudes are rejoicing in the harmony of the divine attributes. So numerous are the societies, West of the Hudson River, that it is clearly ascertained that the present session of the Convention has been held in the most central and convenient place for a general representation. In view of these truly encouraging prospects, you will feel under renewed obligations to increase your diligence in extending the knowledge of salvation to those who are still in darkness, and are bound down under superstition and prejudice, with the cords of worse than iron

bondage.

In the faithful discharge of your public duties, you will doubtless be assailed by the foul breath of slander. For even the great Apostle and High Priest of our profession suffered such indignities in the days of his flesh: and if they have done these things in the green tree, what shall they do in the dry? Equip yourselves then, brethren with the whole armour of righteousness, that you may be able to maintain and defend the truth, through evil, as well as through good report. Were it consistent with your high calling in the ministry of reconciliation to pamper the pride of designing men, or to give encouragement to a system of malignant partiality; you might indeed enjoy the momentary gratification of being caressed and applauded by such as love the praise of men, more than the praise of God: But such a repast for the mind, would be like the dreams of an hungry man, who imagines himself as feasting upon the rich dainties of a luxuriant board, and behold, he is waked from his slumbers, and his soul is famishing for want of bread!

Your true interest is therefore inseparably conjoined with faithfulness in the administration of the Gospel, wherever the wisdom of
divine Providence may direct you in the duties of your calling.—
Let it be your invariable purpose then, to maintain that true dignity,
which in the character of the Saviour, was coupled with unalloyed
humility, and which shed an unfading lustre around all the actions
of his life. Bear in constant remembrance your dependence upon
him who hath cast your lot in the vineyard of Christ; and let this
consideration remind you of the importance of secret, and frequent
intercourse with that exalted Being, who seeth in secret, and who

will bless you with an open reward.

Finally, Brethren, be Ministers of Christ, in word and in deed: let the patience of the glorious Redemer shine in your example; be



zealous in the defence of the gospel; diligent in seeking out the hidden treasures of revelation; watchful for an opportunity to promote the prosperity of Zion, and faithful in the cause of universal benevolence; till the Captain of salvation shall call you from the fields of labour in time, to mingle with the church triumphant in heaven.

We esteem it our privilege to address a few remarks to all who love our Lord Jesus Christ, without regard to sectarian names. To as there is but one God, who is the Father of all; and one Lord Jesus Christ, who hath once appeared to put away sin by the sacrifice of himself, and to lead the wandering and benighted children of our Heavenly Father to the Zion of rest, the habitation of uninterrupted enjoyment. To share his benignant smiles, to taste the riches of his grace, to enjoy the mild and peaceful influence of his truth, and to feel the expanding power of his love, has been your exalted privilege, and remains to be the theme of your gratitude and joy.

While you reflect upon the inestimable blessings, which flow through a confidence in the goodness and mercy of God, can you hesitate for one moment upon the propriety and importance of recommending the same unfathomable ocean of love to the confidence of all that intelligent family, of which you constitute a part? Is it possible that you can indulge a timerous reluctance from the apprehension that it would loosen the bands of moral obligation, and endanger the peace of society? Has a confidence in the friendship of heaven produced a relaxation of your desires to promote the honor of God or the welfare of his creatures? If not, such a decision is evidently incompatible with the lessons of your own experience: nor is this all; it is equally incongruous with the plain testimony of inspiration—"We love him because he first loved us."

If it were dangerous to recommend the love of God to sinners, why did he send his Son into the world to testify his benevolence? Why did God reveal his plan of salvation by grace? Why did he assert his design to reconcile all things unto himself? And why did the angel proclaim "glad tidings of great joy to all people" at the birth of Christ? A little calm reflection must afford evidence to you that the only way to induce sinners to forsake the path of iniquity, is to convince them of the goodness of God, which leadeth to repentance. This truth, being established upon the most rational and conclusive evidence; we entertain the hope that you will contribute to promote its dissemination, for the honor of God, and for

the reformation and happiness of his rational offspring.

After entreating the wicked to forsake his way, and the unrighteous man his thoughts, and to turn unto the Lord who will have mercy—and earnestly recommending to the rising generation the practice of faith and every virtue:

We affectionately commend the several classes addressed, with all the family of man, to the mercy and grace of God, invoking on them the endless blessing of Him who died, and rose, and reigns in cloudless Glory.

By order of the Convention.

DAVID PICKERING.

Ashbel Stoddard, Printer, Hudson.

ANNUAL REPORT

OF THE

GENERAL CONVENTION OF UNIVERSALISTS,

FOR THE

UNITED STATES OF AMERICA,

FOR THE YEAR 1835,

BEING ITS

FIFTIETH ANNIVERSARY.

TOGETHER WITH

THE PROCEEDINGS OF THE UNIVERSALIST HISTORICAL SOCIETY.

NEW YORK:

PUBLISHED BY P. PRICE,

NO. 2 CHATHAM-SQUARE.

1835.

*** In presenting the Report of the proceedings of the General Convention of Universalists to the denomination, for the first time in this form, a word or two on the

utility of the course may not be out of place here.

It was believed that in view of the present situation, and the rapid increase of our denomination, some measure should be taken for preserving in a more compact form than our periodicals generally can do it, the doings of the highest body in our connexion. Even now its measures are looked up to with interest, and as the denomination advances, this interest must advance in an equal ratio, and render these sessions, and the information in the way of statistics, which will naturally come before them;

a matter for frequent, and important, future reference.

The form now adopted was suggested to and approved of by the Convention. And if proper attention is hereafter paid by Societies, Associations, and State Conventions, in reporting statistical information to the General Convention, it is believed the plan will be found invaluable; for here will be concentrated all the important particulars touching the progress of the cause. Let the Reports be issued from year to year in a uniform size, and above all, let the purchaser preserve them carefully and bind them when a sufficient number are obtained, and he will then have a valuable record of the order, for the time being, in a cheap and very convenient form for reference. It will also date at a very appropriate period—the year of Jubilee!

It will be found to contain the Proceedings in detail, Statistical Reports, the very interesting Occasional Sermon by Rev. S. R. Smith, Circular Letter, Constitution and By-Laws of the Convention, as also the Proceedings of the Universalist Historical

Society.

Indulging the hope that the work may not be without its use and interest, it is respectfully submitted to the denomination without further remark.

THE PUBLISHER.

New York, Oct. 1835.

SERMON.

Dekvered before the Jubilee Session of the United States Convention of Universalists, in Hartford, Conn., Sept. 16, 1835.

BY S. R. SMITH

INTRODUCTORY REMARKS.

On an occasion like the present, it is impossible to meet the public expectation, and at the same time, do justice to the immediate bearings of a given text, within the time allotted to a single discourse. And it is equally difficult, to review the past, and look forward into the future as connected with our particular circumstances, and also, to enforce those religious truths and moral duties in which we are so deeply interested at present. While therefore, you will not expect the performance of impossibilities, allow me to ask your attention to the remarks founded on the following passage of scripture:—

"And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he

did it with all his heart—and prospered." 2 Chron. 31:21.

Several of the predecessors of king Hezekiah, had done evil in the sight of the Lord, by forsaking the institutions of Moses, by discontinuing the appointed worship of the true God, by substituting that of the Pagan divinities, and by defiling the Temple and the Holy Place. And as generally happens, they were followed by the great body of

the people in their departure from righteousness.

One of the first acts of Hezekiah on his accession to the throne of his fathers, was, to repair the doors of the Temple. He also instructed the Levites to purify themselves, and then, to cleanse the Holy Place—assuring them that it was in his "heart to make a covenant with the Lord God of Israel." The work was accordingly undertaken, and carried on with such vigour, persevering industry and success, that in the very short period of sixteen days, it was completed. And in due process of time, the great national festival—the Passover, was celebrated with very unusual demonstrations of joy, and in a manner which showed the revival of the venerated institutions of their fathers, in their purity and splendour.

So general as well as active, was the spirit of reform awakened and diffused by these timely and efficient measures, that the people every where throughout the land, abandoned their idols, broke in

pieces their images, cut down the groves in which they were worshipped, overturned their altars; and returned with one consent, and with full purpose of heart, to the service of the living and true God. And the reason for all this, as well as why it was so soon and so happily accomplished, is given in the text—"he did it with all his heart."

Now what these labours and successes were to the Temple of the Lord, and the people of Israel, our labours are, and will be in their

results to the Christian church, and to the human race.

Let it be remarked then, that the earnest attention, and zealous exertions of Hezekiah were directed to the accomplishment of two great and interesting objects—the purification of the Temple, and the restoration of the ancient and unpolluted worship of Jehovah. In like manner, our endeavours, feeble as they are, have been constantly rendered for the removal of the corruptions of the doctrine of the gospel, and for the establishment and promotion of its simple and primitive principles in the hearts, and over the lives of our fellow men.

In taking this high ground, we neither presumptuously arrogate praise to ourselves, nor do we intend an invidious comparison of ourselves with other protestant Christians. We presume that each sect designs to purify the doctrines of the church from the pollutions of the dark ages; and to introduce a system more congenial with the spirit of primeval and unsophisticated truth. And the apprehensions with which they view both our opinions and our successes, only serve to convince us, that we have, under the divine blessing, made more thorough work in this matter than they supposed advisable, or perhaps warrantable.

The term we is used, because it is felt that the views and sentiments of every minister and every member of the denomination, present or absent, are expressed. But we would implicate no man; nor involve any one in responsibilities which he may not be disposed to assume. In using the plural then, it will be understood that we pledge no man, except the one who addresses you.

The most important particulars to which our labours have been

directed, are the following:-

1. The doctrine of the Trinity. This we do most religiously believe to be a corruption of the original and Christian doctrine of the unity of God. And we maintain, that much more depends on the possession of clear, definite, and consistent views of the individuality of the Deity, than many Christians seem to suppose. We have therefore endeavoured to remove the doctrine of the tri-personality of the Godhead from the temple of truth, by appealing to the good sense of our fellow Christians, to their love of consistency, and to the testimony of the holy scriptures.

The injury done to the cause of truth, by the admission of this one errour, is incalculable. It breaks down the intellectual powers,

by forcing them to admit an absurdity as a mystery; and sets reason at defiance by the weight of authority. It opens up a high road for the entrance of any thing, and every thing wearing the garb of mystery, and rendered sacred by the dignified appellation of religion. And we may safely date the deterioration of the principles and influences of the gospel, from the moment when this doctrine was permanently established in the Christian church. For men of the most profound research in other matters, were deterred from the investigation of subjects relating to religious belief; and received, and acknowledged, and approved like children, the creed imposed upon them by dictation. Judaism and Platonism poured their respective streams into the pure river of the waters of life, and troubled, and polluted them with the elements of death.

The doctrine of the trinity destroys also, the simplicity and purity of religious worship, by distracting the mind with doubts respecting the nature and kind of service that should be rendered. For as the offices of the respective persons of the Godhead, are supposed to be extremely different, so the devotions adapted to each, must necessarily be varied to suit the character of the object. The sacrifice acceptable to the Father, who is deemed to be all justice—inflexible, vindictive, unrelenting justice, must surely be very different from that which would be suitable to the Son, in whom meek mercy reigns and smiles, and triumphs in the diffusion of its own benignity. And it must also be evident, that as the character and office of the Spirit differ from both the Father and the Son, the ascriptions befitting them would be inapplicable to this third mystery in an incomprehensible and inexplicable unity. For it is not among the least of the numerous objections to this doctrine, that no man has the sagacity to understand it, or the ability to make it intelligible.

Many excellent minds are overwhelmed with the difficulties and embarrassments of this subject. And it must be forever impossible to conjecture how much anguish is endured by the sensitive mind in view of the dangers of a single errour in its devotions; especially when it is recollected that such errour is supposed to involve the

destiny of eternity.

While, therefore, we have laboured to remove this doctrine from the temples of Christian worship, we have endeavoured to rebuild the fallen altar of the God of Israel—to present him as the only object of all religious homage and praise. We have endeavoured to awaken men to a sense of the great importance of exercising their reason in matters of religion—to show them that they could not be religious without being reasonable; that they could appreciate no truth without an effort of the understanding, and that they could enjoy none at which the sober judgment must revolt. We have urged the fact, that a revelation from God to man, implied, that man alone of all the creatures of earth, was capable of understanding its import. And

that he was only competent to do so, because he was a reasonable being—that he could not therefore dispense with its exercise, without insulting the wisdom that had made him the favoured subject of a divine interposition. We have appealed to the well-known and acknowledged devotional practices of our Saviour, as ample proof, that he could not be the being whom he adored—to the language of the Bible, which asserts that "Jehovah is one Lord," and that "beside him there is no God." And we have always and urgently endeayoured to re-establish this fundamental truth of the gospel that to the Christian "there is one God, even the Father, of whom are all things, and we in him."

2. The doctrine of vicarious atonement.

It will be admitted, that this doctrine grows out of, and depends upon that of the trinity. And in our estimation, a more dangerous fruit could not well be produced by a corrupt tree. For it is alike derogatory to the character of God, and injurious to the moral interests of mankind.

It seems impossible that Christians should entertain correct notions of the perfect and adorable character of God, and at the same time cherish the doctrine of vicarious atonement. And we have no hope that the heart will find all the enjoyment in the contemplation of the perfections of the Deity, which his works and his word are calculated to inspire, until the last impression of this doctrine shall have been cradicated from the mind of the believer in the gospel. Nor can we reasonably expect, that either Jews or infidels will embrace the Christian system while the very threshold of its sanctuary is obstructed by a barrier, to them insurmountable. They must see the Deity in a light where all his attributes blend, and temper, and harmonize to constitute perfection; and where no stain pollutes the

glory, or sullies the purity of his benevolence and love.

We have laboured, therefore, to expunge the doctrine of atonement from the items of Christian faith; and to convince our brethren that the mission of Christ was founded in holier principles than the placation of offended Omnipotence, and embraced more benevolent objects than that of satisfying the demands of violated justice. And we would see these defilements swept for ever from the places of Christian communion, and from the symbols of discipleship. For no human effort can exonerate the character of God, from the imputation of cruelty and injustice, if Christ suffered in the room and stead of the transgressor. Nor is it possible to suppose that an infinitely benevolent and holy God should inflict the pains and penalties upon the innocent, which were alone demerited by the guilty, without doing violence to all our conceptions of the immaculate purity of his nature. Besides, the supposition defies our imitation of the Deity. Since no man can carry out in practice, a rule of conduct so utterly abhorrent. We have also constantly endeavoured to impress upon the public

mind, this great and important fact, that the common doctrine of atonement is exceedingly and directly injurious to the interests of morality. For it is too plain to require argument, that in the ratio that man confides in the efforts of another for his benefit—in that proportion will he neglect personal exertion. Hence, when it is supposed that faith is the pledge of heirship to the salvation purchased by the sacrifice of Jesus, and that moral virtue is of no importance in securing that object—none will be performed except as matter of expediency or convenience. In making this remark, it is not denied that many persons maintaining this doctrine are distinguished by the most amiable morality. We speak only of the natural and obvious tendency of their opinions—a tendency which has been too effectually illustrated by the experience of the Christian world, during fifteen centuries.

But our efforts have not been confined to the mere removal of this doctrine from the Christian church,—we have endeavoured to bring in those truths relative to the mission of Christ, which were the theme of our Lord himself and of his immediate and chosen disciples. That instead of placating the Deity by his sufferings, Jesus came to commend by a life of piety and purity, the eternal love of his and our Father, to mankind. To win man over from his alienation and ignorance, to knowledge, and virtue, and reconciliation; and instead of merely rendering it possible for him to be saved, to illustrate the practical duties in the performance of which, he now enjoys salvation. And that instead of relying on faith alone as the test of the Christian character, we can never be in any proper sense the disciples of Christ, until our righteousness exceeds that of the Scribes and Pharisees of ancient, or the nominal professors of modern times.

3. The doctrine of the endless sin and suffering of a part of the human race.

Our efforts for the removal of this particular dogma from the creed of the church, have procured for us the honoured name of—Universalists—a name so suitable, so appropriate, that I trust in God it may long continue to be the only one by which we shall be known. By this, we stand forever distinguished from every other Christian sect. By it, we indeed incur the odium of many, and the opposition of all. In it, we glory, and shall yet triumph, when its intellectual energy and philanthropic spirit shall expel the last remains of idolatry, apostacy, and corruption from the temple of the living and only true God.

To us it appears absolutely impossible to reconcile the horrible dogma of endless misery, with the perceptible and acknowledged benevolence of God, or with the charitable temper and spirit of the gospel. No, it is not in the nature of things, that a Being whose tender mercies are over all his works; who has so carefully guarded the avenues to misery, and who has so amply provided for the physical, and mental,

and moral enjoyment of his children here, should either design or permit their irremediable and interminable wo hereafter. The supposition divests Jehovah of the most lovely of all his perfections—his paternity; and call it by what name we please—it is not goodness.

There is something so exceedingly revolting in the idea, that an infinite Being, to whom all things consistent, are possible, should create and suffer man to mature for endless suffering, that many minds supposing it to be the doctrine of revelation, reject all revelation as fabu-These are persons, whose religious feelings never get the better of their judgments, and who consequently feel bound to reject that as a revelation from God, which would dishonour his nature. It is true that such persons err—but their errour is on the side of reverence and charity. Because they have been led to suppose that the doctrine of endless sufferings was a doctrine of the Bible; and believing that the God of all goodness could neither design, nor inflict such punishment, nor reveal as his own truth a system so horrible, they have rejected the Bible. It was to save the being of a God worthy of their love and devotion, that they did so-presuming that it was on the side of piety to preserve the character of the Deity unsullied at the expense of the Bible, rather than to sacrifice the character of God on the altar of revelation. O, could such men see the great and glorious truth of illimitable grace—see the alienated and sorrowing family of man—see all of every clime, of every age, of every kindred embraced in the system of the gospel as revealed in the Bible, how would it at once and forever annihilate their skepticism, and fill their hearts with the power of religion and all its joy.

Nor is skepticism the only evil poured by the doctrine of endless misery into the cup of human wo. The tender and sensitive mind sinks under its terrours. It is ever present to the thoughts of such persons—it comes like the eastern blast across the desert upon their innocent enjoyments, and withers them forever: while to the "ills that flesh is heir to," it adds the pungency of despair. What gloom it throws over the house of mourning—what impenetrable darkness on the grave—what terrour and anguish into the heart of the dying—what doubt and uncertainty does it inspire, respecting the dead!

We have said, that it was impossible to reconcile this dreadful doctrine with the benevolent temper and charitable spirit of the gospel. Because we cannot perceive the way in which the consciousness of an infinite difference between men, can operate in the promotion of general kindness, or universal benignity. Nor have we any good evidence, that the sense of such distinction, ever made a man more benevolent or kind to man. That very many who have entertained it, have been distinguished for their philanthropy is undoubted; but it was palpably the result of other and far different principles. For it has certainly fostered the utmost violence of persecution, and tolerated every cruelty inflicted by the hand of man upon his fellow race.

The blood of more than forty millions of human victims has been shed under the absurd and blasphemous pretence, that men had better suffer tortures and even burning in this world, than expose them-

selves or others to the perdition of eternity.

And besides this, we apprehend that this terrible doctrine has done the greatest dis-service to Christian humility. For if the distinctions of this world are calculated to render men proud and dictatorial, how much more must eternal ones generate, and fix, and magnify the power of such assumption. This spiritual pride was the reproach of the leading sect among the Hebrews—nor is it less the scandal of the church, and the curse of many modern followers of the meek and lowly Saviour. If illustrations are demanded, they may be found on the right hand and on the left, among the hundred sects who mutually appealing to the retributions of eternity, seem to take present pleasure in the infinite distinctions which shall be granted in their favour. And these prelibations of supernal dignity, occasionally break through the usual gloom which hangs over the believers in a partial God, and unending wo, in indications, which are not always to be mistaken, of cherished satisfaction.

From these and other important considerations, we have laboured to convince mankind, that the doctrine of endless punishment was not a doctrine of primitive Christianity. We have shown that it was not—that it could not be a doctrine of divine revelation. That all those expressions which appeared to favour that idea, were comprised in detached parts of parables or were plainly metaphorical, and were on that supposition repugnant to and irreconcilable with the general and obvious language of the scriptures. And we have also shown, that the very mission of our Lord had for its first object the reformation and redemption of all those, and those only, who were the subjects of all the guilt of crime, and exposed to all the miseries of punishment.

We have laboured on the other hand, to bring into the church, and to establish permanently there, the doctrine of the ultimate purity and happiness of all mankind. This, we do most seriously believe, is the only possible view of the result of the divine economy, which can comport with the paternity of God, or that can inspire the warm and undivided gratitude of the human heart. Such an issue of the mission of Christ-of the labours of his life-of the miracles of mercy wrought by him-of his conflicts, death and resurrection, is productive of a purer devotion and a better morality, than can be expected from any other opinion. It is this broad and glorious view, which causes the waters of life springing up spontaneously in the believing heart, to overflow, and pour their refreshing influences over the thoughts, the affections, and the life. And their plenitude as well as greater usefulness to man, must render them more acceptable to God, than the stinted offerings inspired alone by fear; and having for their exclusive object, the rescue of the soul from everlasting

pain.

But we have not rested—nor are we compelled to rest so important a doctrine as that of the restitution, upon its reasonableness and fitness alone. It comes to us, sustained by the authority of high Heaven. God promised it—prophets spoke of it—Jesus preached it—the apostles bore witness to it, and the scriptures contain the record of its truth. Not to multiply instances, what can be the import of the following passage, if it does not mean the final purity and happiness of all mankind? "For he (Christ) must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him that God may be all in all."

under him, that God may be all in all."

Its plain and obvious import is—that when the divine nature becomes every thing in all moral beings, there will be neither sin, nor sufferings, nor death; and of course, there must be moral purity, and uncorrupted felicity, and immortal life. And all these combine their mighty and glorious influences to produce the result which filled the heart of the apostle with unutterable joy, and inspired that apostrophe which angels might chaunt in full and everlasting chorus—"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ."—The victory, over sin—the victory, over sufferings and sorrows—the victory, over death—the victory, which crowns humanity with an assimilation to the Godhead, and renovates life with the duration of immortality.

We maintain also, that this doctrine of the restitution, is better calculated to inspire and promote kind affections in families, communities, and among mankind generally, than any other view of the divine economy. And we have the best of all reasons for believing this—the testimony of our own individual experience. Many among us, perfectly well understand, because they feel, that their best and most enlarged affections were never developed in all their fulness, until they embraced the great doctrine of a world's salvation. The reason is plain—it annihilates distinctions—it enlarges the boundaries of affinity surprisingly between man and man, and exalts the sense of relationship between man and his God. That reciprocity of kindness, which grows out of the legitimate exercise of those affections, conduces alike to the best interests of morality, and the highest social

happiness of mankind.

We do not say that these results have always followed the profession of the doctrine of the restitution. But that they are the proper consequences of its sincere and heartfelt belief. In the infancy of all religious communities, there is generally a very great deficiency

of proper information respecting the moral bearings of the particular views entertained. This has been our misfortune in an especial manner—and one which has been greatly augmented by the prevalence of the most inveterate prejudices and long-cherished habits of the community in which our opinions have been propagated. But where our views have had time to mature—where the legitimate moral influences of the system have been suitably enforced, the practice of "pure and undefiled religion" has uniformly followed, and an improved moral condition of society has been perceived, and must be acknowledged.

4. The doctrine that attaches happiness to sin, and divorces morality from religion. This position may not be assumed in form by any, but it is much insisted on in general, by nearly every Christian denomination. It is one of the elements that mingles in the respective systems of modern theology, and too often betrays its superabundance in the creed, as well as its affinity for certain constitutions. And we have much reason to regard it as one of the most fatal corruptions of the genius of the gospel of grace. For it not only obstructs the natural operations of the sense of moral obligations, but it destroys

the very motives to obedience.

Nothing is more common, than to hear the Christian minister declaim against vice; while at the same time, he constantly leaves the impression upon his auditory, and especially upon the minds of the youth, that the vicious man is in fact, the only happy man. On the other hand, he describes the joys of salvation in the most glowing colours, and at the same time, repulses the growing aspirations of the soul, by throwing every care, and pain, and grief in the way of its attainment. And this is not only done, but persisted in, notwithstanding the plain and unequivocal declarations of scripture that "the way of the transgressors is hard," but in defiance of the experience of

every son of Adam.

My God!—and are we here to ask whether the humble and virtuous Christian is happier than the poor and misguided wretch who lives habitually in the violation of the plainest precepts of morality, and of the ordinary laws of society? Are we yet to learn, that the sober and discreet man is now enjoying a peace "that the world can neither give nor take away;" and that the abandoned, the profligate, the dissolute, are now bearing in their bosoms the deepest anguish of Let him who doubts, follow the victim of ebriety from his low haunts of infamy, to what was once his home-see that pale, weeping female open the door to him who was once an affectionate husband hear the cries of his more than orphaned children—and contrast it all with the oaths and imprecations of the fiend who was once a manand then say, is vice happy?—would you be that wicked man? But I need not ask—you know, and every man knows in defiance of the unnatural maxims of his creed, that the children of vice, are not only the children of hell, but suffering its deep damnation.

The doctrine that dissociates morality and religion, induces in the first place, the pertinacious observation of useless ceremonies; and in the second, the rejection as utterly worthless and worse than useless, of every moral work. So that piety is estimated not by the good which is done, but by the number and variety of rites performed Thus, the eternal union of pure religion and pure morality, has been most sacrilegiously scandalized, and the abortive attempt to sanctify things comparatively indifferent by the imposition of sacred names, has been the employment of fanatics for centuries. The danger of mere morality—its paralyzing influence upon the feelings and the soul of the merely moral man, has been trumpeted in the ears of mankind for ages; while the efficacy of faith, and conformity to the rituals of the church, have been lauded as the evidences alike of pure religion and the undoubted pledges of sanctification. Hence, the men who have most scrupulously and punctiliously observed the forms, have not always been distinguished for those virtues which constitute the power of religion.

And it is a subject of supreme regret, that the influence of these views has spread itself so generally over community. It is felt every where and in every sect—from hoary-headed age, down to very infancy; it is the paralyzing genius that spreads its benumbing power over the moral faculties. It is yet felt among ourselves, inducing an undue stress upon minor things—attaching an importance to subjects of no material consequence, to the neglect, perhaps, of "the weightier matters of the law;" and diminishing the real value of those great and fundamental virtues which assimilate the nature of man with that of the Deity; and approximate him by every degree of cultivation,

nearer, and yet more near to the divine perfections.

We have therefore laboured to remove the doctrine that attaches happiness to sin and divorces religion from morality, from the temple of the living God—as one of the worst defilements of the holy place of the gospel. We have never ceased to importune men to become good—to break off their sins by righteousness, as the very first lesson in Christian science; and then have as constantly recommended that every ordinance be observed which is necessary to the satisfying of the conscience. We have urged the spotless example of Jesus as the object of all Christian imitation, and sustained our appeal by the requisition of a better righteousness than exists in formal rites and ordinances.

We have thus endeavoured to restore to the Christian doctrine, the beauty and glory of its primitive purity and simplicity—to divest it of the multiplied incumbrances which many ages of great darkness and extreme wickedness have gathered around and mingled with its life-imparting elements. We have entreated mankind to come down from their supposed elevation above the world, to the level of human nature; and to remember that the things which they imagine to be

so acceptable to God, were performed with great punctiliousness and equal zeal by other men, and in other times without effect—and that the service most pleasing to God, is that, which is most useful to man.

II. In all things appertaining to the ordinances of the house of God—in whatsoever relates to the removal of the corruptions of the gospel and the establishment of liberal Christianity, we have prospered.

The occasion indeed may require, but circumstances will not admit of, the detail of all the evidences which could be adduced in support

of this position. The following are obvious and sufficient:—

1. The number of those who profess the doctrine of the indivisible unity of God, has greatly increased during the last fifty years. It is due to candour to say, however, that we have not been unaided in the efforts which have been directed to the doctrine of the trinity. Able and efficient coadjutors have entered fearlessly into this cause, who certainly never professed, and appear not to feel any sympathy in our general views—and who in consequence, have arrogated to themselves the labours of the combat and the honours of the victory. But they should recollect, that while their efforts have been almost wholly confined to a single spot, which is little more than a point on the map of New England, we have traversed the land in its length and breadth; and that the only one God is known and worshipped by thousands, who never heard of their labours or their co-operation.

And the successes which have attended these efforts, have had no small influence in modifying the tritheism of the age. The doctrine of the trinity is no longer what it was. And we may very safely argue successive changes in its aspects, until it shall cease to be known under any form, except through the medium of history. Another jubilee to us, will be the day of emancipation to millions who

have not yet learned that one God exists in one person.

- 2. Under the Divine blessing, our efforts to eradicate the doctrine of vicarious atonement from the Christian church, have been greatly prospered. Not only have great multitudes rejected that terrible view of divine equity and mercy; but its advocates themselves, are struggling to invest it with milder features. They have clothed their language in softer and more accommodating terms—and seem anxious to forget, that to placate the Deity by exquisite sufferings, and to rescue man from perdition by the imputation of merits not his own, without improving his moral nature, were once their doctrine and their theme.
- 3. God has greatly prospered us, in our humble endeavours to remove the odious doctrine of endless torments; and to establish and promote that of universal reconciliation. Look around you, fathers and brethren, and count the numbers here, and compare them with the small but determined band who fifty years since, organized the council that now constitutes the "United States Convention." Look,

as did Abraham over the land of promise—the East and West are here—the North has given up, and the South keeps no longer back—the sons and the daughters of the new, the broad, the everlasting covenant come from afar to hail the jubilee—the jubilee of mind; the captive soul is free, and the poor enter upon their inheritance. Look back upon the progression of half a century—upon the advances from units to tens, from tens to hundreds, from hundreds to thousands—I had almost added millions, and you will—you must exclaim, "the Lord hath done great things for us, whereof we are glad!" For from the least among all the names of Israel, we have become a host. And the spreading and deepening of the waters, are not a surer indication of the number and abundance of their tributary supplies, than your present

number is of past progression.

Nor is this all—the change in public opinion, so clear, so marked, is the pledge of yet greater triumphs. We are no longer like Ishmael—our hand against every man, and every hand armed against us. Respect for our rights, and civility to our persons, have succeeded to contempt for both. At the same time, the benevolence of our sentiments commends itself to universal acceptance, and has poured both light and warmth over the cold and dark systems which once brooded over this fair land. The number of the lost, has been by their concessions, greatly diminished; and the number of the saved proportionably augmented. Let the tide of truth roll on—and another jubilee will find our race—in this country at least, free indeed. The tear that now falls over the possible destiny of the departed, will be dried up in its fountain by the suggestions of mercy, and hope diffuse her smiles over the face of redeemed and believing man.

4. We have been prospered in the advancement of morality. This statement may, perhaps, sound strangely in the ears of many very well-meaning persons. It has been so long believed, and so often said that our views were only calculated to cherish and promote the most flagrant and hateful vices, that we can scarcely expect credit for moral intentions—much less, for adding to the stock of practical virtue. It is, however, no less true, that a healthful morality prevails where Universalism is well established—and a better morality than

is generally found in other parts of society.

The spirit of reformation has visibly gone abroad in our societies,

and both ministers and laymen are witnesses of its holy power.

Among the many tokens of permanent and ever-increasing prosperity, we would by no means forget the growth of a broader and better charity. We doubt not that other causes besides a liberal view of Christianity, have aided in this great and important work. The improvements of the age—the increasing facilities of commercial intercourse and enterprise, and the consequent approximation of man to man, and mind to mind—all tend to soften down the asperities of our nature, and to improve our social condition and social character.

But it is to the great and benevolent maxims of the gospel, as comprised in the system of universal salvation, that we are to look for the display and exercise of those boundless charities which it alone inculcates. Every step in the progress of that system, enlarges the circle of charity—its kindred power. And if we turn our eyes to the feelings that inspired the different sects, as marked in their intercourse but a few years past, we cannot fail of reasons of congratulation in

the diffusion of better principles.

It is very true, that room is still left for improvement in this particular—not only among those who oppose the doctrine of the restitution—but among ourselves. We are not always willing—or as willing as we ought to be, that others should dissent from us in some of the minutiæ that distinguish our faith. And it is to be devoutly hoped that we may so far anticipate the spirit of the age, as to commence the jubilee by feeling and exercising the plenitude of that charity "which is the bond of perfectness." We should be foremost in this work, as it alone accords with the spirit of our profession—and we should commence where every good work should begin—at home. Let the holy distinction which extorted respect for the primitive Christians, even from Pagans and persecutors, be secured to us—"See how these Christians love one another,"—and a new impulse will be given to the power of truth, and new triumphs to our prosperity.

III. Finally.—The reason is assigned in the text why Hezekiah prospered—"he did it with all his heart." On a review of all the circumstances under which we have laboured, and of the almost unparalleled prosperity of these labours, the conviction forces itself upon the mind—that the truth alone, when cherished with "all the heart," has secured the favour and the blessing of God. A few illiterate and humble fishermen were the chosen instruments to humble the wisdom of the world. Prejudice and power, and a vain philosophy fell before the march of unsophisticated truth, and a few ages placed Christianity on the high-places of the earth. We also, and our venerated fathers in Israel, that have gone down to the tomb, have had to combat public prejudice—we had neither wealth to furnish resources, nor science, so necessary to place our preachers on a footing of equality with those of other sects. And yet, with all these disadvantages, God has prospered us. We have successfully stemmed the torrent of popular odium—subdued the prejudices of community, and acquired from day to day, and from year to year, both numbers and reputation.

But one reason can be assigned for all this, for we have neither appealed to the passions, nor gone forth in the fury of fanaticism. We have appealed to the Bible for proof, and to reason for the consistency of our views; and God—the God of the universe has sustained our cause. It was because it was his truth—believed and

enforced "with all the heart." Amen.

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MINUTES

OF THE PROCEEDINGS OF THE

GENERAL CONVENTION OF UNIVERSALISTS

IN THE UNITED STATES,

AT ITS SESSION HELD IN THE CITY OF HARTFORD, CONN.

SEPTEMBER, 1835.

Tuesday evening, Sept. 15. Br. Thomas J. Sawyer, as Clerk of the previous Session, called the Convention to order, and the members of the Council were requested to answer to their names. The following are the names of Delegates present.—

MAINE. Calvin Gardner, Zenas Thompson, George Bates, Menzies Rayner, Benjamin Quimby, Cornelius Holland, James C. Churchill, Seba

French, and Aaron Brown.

NEW HAMPSHIRE. Thomas F. King, John Moore, J. G. Adams, J. P.

Fay, Z. Thomas, and Robert Morse.

MASSACHUSETTS. Hosea Ballou, John M. Spear, Gilman Noyes, Thomas Whittemore, L. Smith, B. A. Bullard, Robert Bacon, G. Winslow, and Elijah Cobb.

Connecticut. W. A. Stickney, R. O. Williams, M. H. Smith, Wm.

Field, A. Case, John French, John Frink, and N. Barnard

VERMONT. Warren Skinner, and Russel Streeter.

NEW YORK. S. R. Smith, D. Skinner, Wm. E. Manley, T. J. Sawyer, Col. C. Harsen, S. Van Schaack, A. C. Moore, and Alfred Arcey.

PENNSYLVANIA. S. W. Fuller, A. C. Thomas, W. Taylor, and John Taylor.

MARYLAND. O. A. Skinner.

1. Proceeded to the choice of a Moderator, whereupon it was declared that Stephen R. Smith of New York was elected to that office; but in consequence of ill health Br. Smith declined serving, when the Convention chose Brs.

HOBEA BALLOU, Moderator,

Thomas F. King, Clerks.

Adjourned to meet in the Representatives' Hall to-morrow morning at 8 o'clock.

Wednesday morning, 16th. Met according to adjournment. Prayer by Br. S. Streeter.

2. Br. Otis A. Skinner, of Maryland, laid before the Council a request that the Southern Convention of Universalists be received into the fellowship of this body, which request was granted by a unanimous vote.

3. Voted, That Brs. M. H. Smith, R. O. Williams, together with the Committee of the Hartford Society, be appointed to arrange the public

services of this Session. Their report will be seen in the order of the services.

Adjourned to ½ past 1 o'clock, P. M.

Met according to adjournment.

4. Voted, That no person be received as a Delegate from any State Convention, if his residence be not within the territorial limits of that

body, at the time of his appointment.

5. Voted, That Brs. C. Holland, of Me., J. Moore, of N. H., W. Skinner of Vt., T. J. Sawyer, of N. Y., A. C. Thomas, of Penn. and O. A. Skinner, of Md., be a Committee to report their views in relation to capital punishment.

6. Voted, That Br. L. F. W. Andrews, (whose residence is in Alabama, where no State organization of Universalists as yet exists,) be requested to communicate to this body his views, relative to the cause of

Universalism at the South.

7. The following preamble and resolution were adopted:—

Whereas, This Convention views the cause of Temperance as highly deserving the cordial approbation of all philanthropists—as expressed many years since by the General Convention of Universalists—Therefore,

Resolved, That this Convention earnestly recommends to the several State Conventions, composing this body, and through them to the denomination generally, to continue their laudable exertions for the suppression of Intemperance in all its forms.

Adjourned till 1'hursday morning, 8 o'clock.

Thursday morning, 17th. Met according to adjournment. Prayer by H. Ballou, 2d.

- 8. Voted, That Thomas J. Sawyer, S. R. Smith, and Col. C. Harsen, be a Committee to draft a preamble and resolutions relative to Br. C. F. Le Fevre, who is now providentially on a visit to his friends in Europe.
- 9. Voted, That Brs. Moore, Gardner and D. Skinner, be a Committee to report a suitable person to deliver the next occasional sermon before this Convention.
- 10. The above Committee having reported Br. Wm. A. Drew, of Maine, to discharge the duty aforesaid, with power to appoint a substitute; the report was unanimously adopted.
- 11. The Committee to whom was referred the subject of Capital Punishment, made the following report, which after a protracted and spirited debate, was laid on the table for the definite action of this body at the next Session:—

REPORT.

The Committee to whom was referred the subject of Capital Punishment, having had that matter under their serious consideration, beg leave to submit the following Report:—

The Committee are of opinion, that although this body is strictly an ecclesiastical body, yet they may with propriety advise the denomination to which

they belong, on a subject so deeply affecting the public morals.

The practice of punishing men with death, it is believed, is totally opposed to the spirit of the gospel of Christ. It is one of the highest commands of Jesus, that we should love our enemies, and in every thing seek their good; and the apostie has enjoined it upon all, to have "compassion on the ignorant

and them who are out of the way." While it is perfectly compatible with this principle, for society to administer punishment for the good of the offender, your committee cannot see how the punishment of death—a punishment without the hope or design of reformation—can in any way be reconciled with that principle. It is therefore opposed to the genius and spirit of the

gospel of Christ.

Capital punishment is a very dangerous punishment. If a man be unjustly punished in this way there is no remedy, there is no way to repair the evil. The supposed criminal cannot be restored to life. When this fact is considered in connexion with the fallibility of human judgment, the liability of jurors to be deceived by the false testimony of witnesses, and sometimes by unexplainable circumstances, the danger of this method of punishment appears appalling.

Capital Punishment is unjust. Those who inflict it have no power in justice to do so. The power of society has been derived from individuals, who have surrendered certain rights to the body politic for the general good. Now, no individual has a right to take his own life, and of course he could not confer that right upon society. In nature and in justice, society has no right to take the life of an individual merely as a punishment, and therefore the Com-

mittee believe that Capital Punishment is utterly unjust.

Capital Punishment is injurious to society. It begets a very bad state of public feeling; it learns men to behold scenes of blood without emotion; it gradually brings them to set a little value on human life; it hardens the heart without a remedy, and thereby prepares it for the perpetration of crime of every kind. Any practice must be injurious to society which produces such lamentable effects. It is certain that Capital Punishment does produce

those effects, and therefore it must be injurious.

Capital Punishment certainly does not restrain men from crime. Your Committee believe, that crimes have been vastly more frequent in countries where Capital Punishment has been frequently administered. It is not the greatness so much as the certainty of punishment that restrains crime. The greatness of punishment, especially where it is disproportionately great, increases the difficulty of convicting the offender, and gives him a hope of escaping all punishment. This is particularly true in England, where a large number of crimes are punished with death. The criminal constantly has a hope of escape. This certainly increases crime, and the effect of such measures on the moral state of any nation must be decidedly bad.

The Committee, then, believing that Capital Punishment is totally opposed to the gospel of Christ; that it is exceedingly dangerous; that it is unjust and highly injurious to society; and that it does not restrain crime submit

to the Convention the following Resolve:—

Resolved, That Capital Punishment is the relic of a barbarous age, and decidedly anti-Christian; that it violates the social compact; engenders a spirit of cruelty, and is highly dangerous. Therefore, we recommend to the Universalists throughout the United States, to use their exertions for its abolishment, by petitioning the legislatures of their respective States for the repeal, or modification of the statutes by which it is enacted, and by the use of any other means which, in their deliberate judgment, may appear proper and efficient.

CORNELIUS HOLLAND, Chairman.

12. Voted, That Brs. C. Harsen, A. C. Thomas and M. Rayner, be a Committee to report a suitable place for the adjournment of this Convention.

The business of the Council was suspended, until immediately after the afternoon service.

13. Br. Thomas Whittemore offered the following preamble and resolutions, which were unanimously adopted:—

Whereas, Br. Oliver Smith, of Fredericton, in the province of New Brunswick, has visited this Convention at its present Session, Therefore

Resolved, That this Convention duly appreciate the zeal of Br. Smith, in travel-

ling a long distance to be present on this occasion.

Resolved, That the Universalists of the United States sympathize deeply with the Universalists of the Provinces of New Brunswick and Nova Scotia, in their struggles against the opposition they are called to meet, and in their exertions for the spread of truth; and that we will render them all the assistance in our power to establish among them the truth as it is in Jesus.

- 14. The Convention received from Br. Oliver Smith of Fredericton, New Brunswick, the following note:—
- Br. O. Smith, of Fredericton, New Brunswick, begs leave to return his grateful acknowledgments to the Council of this Convention, for its kind condescension in noticing his present visit—the expression of its sympathies for, and proffered cooperation with the few true believers in the Abrahamic faith, scattered over the moral wilderness of the said Province—and would also beg to be allowed to repeat those acknowledgments in behalf of his Provincial brethren.

Br. Smith most cordially invites any ministering brethren, visiting New Bruns-

wick, to make his house their home while they remain at Fredericton.

15. The Committee to whom was referred the subject of Br. C. F. Le Fevre's visit to Europe, made the following report which was unanimously adopted:—

Whereas, The Rev. C. F. Le Fevre, a minister of the Reconciliation, and a respected and beloved member of the United States Convention of Universalists, has

been induced to visit Europe, the land of his nativity, and

Whereas, The said Convention at its Annual Session in the city of Hartford, Conn., on the 16th and 17th days of September, 1835, have appointed Rev. T. J. Sawyer, Col. C. Harsen and S. R. Smith, a Committee to draft a resolution expressive of its interest in his well-being and safe return—whereupon it was

Resolved, That while we implore the protection of the Great Head of the Church over our well-beloved brother, we affectionately commend him to the hospitalities of all Christians, and especially to those of the believers in the final holiness and happiness of all the human race, who every God in his providence was call him.

ness of all the human race, wherever God in his providence may call him.

Resolved, That the Standing Clerk apprize Br. Le Fevre of the above proceedings.

16. Statistical reports of the state of our denomination were received from Maine, New Hampshire, Massachusetts, Connecticut and New York.

MAINE.

In answer to the inquiries relative to statistics of the state of Universalism m Maine, we are unable to be very definite, or perhaps to be strictly accurate in every particular. The Associations in that state were holden before it was known that such information was expected by the General Convention, consequently the necessary reports were not made from our Societies. But from what acquaintance we have with the same, we will proceed to make the following statement:—

We have about eighty regularly organized Societies. Three Churches. Twenty Meeting-houses, owned exclusively by Universalists. About fifty houses, partly owned by Universalists. About thirty Ministers. Our Societies will probably average about forty Members each. Probable number of Universalists ten thousand. Three Associations. One Convention.

Periodicals and number of Patrons as follows:-

Christian Intelligencer	•	-	•	-	•	-	1,500
Christian Pilot -	-	-	-	-	-	•	1,200
Gospel Banner -	-	-	•	-	•	-	1,400
- •							

Total - - 4,100

Our cause is now thought to be much more prosperous in this state than at any former period.

NEW HAMPSHIRE.

There are in this state about seventy Societies; from twenty-five to thirty Preachers; five Associations and one Convention; at the last session of which twenty-nine preachers were present.

There are two papers published in the state—the "Star and Universalist,"

published at Concord; and the "Impartialist," at Claremont.

The cause of truth here is surely onward, and believers in the Gospel have reason to rejoice in the prospect before them.

MASSACHUSETTS.

To the "General Convention of the Universalists in the United States," the "Massachusetts Convention of Universalists," sendeth Christian salutation:—Grace, mercy, and peace be multiplied unto you, through our Lord and Saviour Jesus Christ.

Brethren,—Since our last epistle, the progress of Universalism, which we believe to be the progress of truth, has been gradual, and, on the whole, encouraging, within our borders. This is less strongly marked, however, by an increased number of preachers and societies, than by the change which is steadily taking place in the public mind. The seed sown has taken root, and the fields are becoming ripe for the harvest. Pray for us, brethren, that the labourers may be faithful and diligent in the Lord's vineyard; and that much fruit may be produced to the honour of his name.

At the present time we have in our Convention sixty-two Preachers—six more than were reported last year. And, assuming the former estimate of the number of our Societies to be correct, we have now one hundred. The following statement will exhibit the organization of our body in this Com-

monwealth, and the relative strength of its several parts.

convention, organized in 1834.

Union Association	n, organi	zed 1816.	Old Colony Assoc	., organi	zed 1827.
Berkshire county Franklin "— Hampden "—	Societies.	Preschers. 1 2 2 2	Barnstable county Bristol " - Plymouth " -	Societies 6 - 4	Preachers. 5 0 7
	- 22	6		- 0	Ö

Boston association, organized 1829.

Societies. Preachers.

Norfolk county - - 9 6

Middlesex " - - 20 16 Suffolk " - - - 3 5

Twenty-eight of these Societies (seven in the Old Colony and twenty-one in the Boston Association) now enjoy the constant labours of pastors; to which number should be added at least four, which have heretofore enjoyed the same privilege, but which are providentially destitute at this moment. It will thus be seen that about one third part of the whole number are regularly

and constantly supplied with the ministration of the word. Of the remainder, some employ preachers, half the time, some more, a larger number less, and

some probably are entirely destitute.

No death has occurred among our preachers during the past year; for which we praise God. One very worthy brother, Winslow W. Wright, was called away from his earthly labours, a few months since, soon after removing into a neighbouring state. As he had laboured among us before that period, it is proper that we should bear testimony to his faithfulness and uprightness. He possessed our confidence and affection; and he will long live

in our remembrance. The memory of the just is blessed.

Universalism was early proclaimed and embraced in this commonwealth. Here was formed the first Universalist Society in the United States, at Gloucester. And it may not be uninteresting to you to learn, that of the little band who presented such a noble example to their brethren, wherever scattered, one individual, Colonel William Pearce yet survives. Through his life he has been ardently devoted to the advancement of gospel truth. His bodily strength is now decaying, but his faith abides firm and steadfast; and he cheerfully expects the day of his departure. While he contemplates the vast and astonishing progress of light and truth during his life, he seems filled with the spirit of aged Simeon, exclaiming with him, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

This society (at Gloucester) is one of the most prosperous in the commonwealth, and now enjoys the services of our venerable brother Thomas Jones, the immediate successor of John Murray. He has laboured with them in word and doctrine, thirty-one years. We cheerfully commend him and Br.R. Friend, a member of his society, as two of our delegates to your body.

The denomination of Universalists, within our limits, has enjoyed many privileges and advantages. Some of our most devoted and successful preachers have laboured here. It may not be proper to refer particularly to those who yet live, having grown gray in the service of the Lord: posterity will do them justice. But we may speak of John Murray. Here was the scene, if not of his first, yet of his early and long continued labours. Here, indeed, he dwelt and proclaimed the everlasting gospel, the larger portion of his life from the period when he landed at "Good-Luck," until he was called to his father's house. The seed sown by him was not unfruitful, as we are witnesses. Having finished his course, he fell asleep; and his bones are with us unto this day. Several brethren are desirous to erect a monument to his memory; for no stone marks his resting-place. They have forborne to commence the work, however, under the impression, that as his memory is the inheritance and the property of the denomination, you might desire to take some order on the subject; so that whatever be done, may be regarded as the act of the whole denomination in the United States, of which body you are the representatives. The subject is respectfully submitted for your consideration.

As before observed, the members of our denomination, here, have enjoyed high privileges. In return, they have endeavoured to do something for the advancement of our common cause, both here and elsewhere, by their labours. A large number of books have been published here, (most of the number, too, were written here,) which, we humbly trust, have been of some service, in leading men to the knowledge of the truth. Among these, may be named Murray's Life and Works; Townsend's Gospel News; Winchester's Dialogues; Ballou's Treatise on Atonement; Notes on the Parables; Lecture Sermons; Select Sermons; Letters and Essay on Retribution; Balfour's Inquiries, (1st and 2d) Essays, Letters; Letters to Stuart, and Replies to

Stuart, Whitman, Allen, and Sabine; Ancient History of Universalism, by H. Ballou, 2d; Whittemore's Modern History of Universalism, and Notes on the Parables; Universalist Expositor; Rayner's Lectures; Smith on Divine Government; Streeter's Familiar Conversations; Dods' Sermons; Paige's Selections; Eternal Hell Torments Overthrown; besides a large number of smaller books, sermons, pamphlets, and many editions of Hymn Books, &c.

The Universalist Magazine, the first Universalist newspaper in the United States, commenced in 1819, is still published weekly, by Br. Thomas Whittemore, under the title of "Trumpet and Universalist Magazine." The "Universalist and Ladies' Repository," commenced in 1832, is published

monthly, by Br. Daniel D. Smith.

The denomination of Universalists in this commonwealth, is well united; its members live in harmony, and gladly co-operate with each other and their brethren elsewhere, in the blessed work of proclaiming the boundless love of God to men. In this spirit they salute you, and implore the blessing of heaven on your present and future labours.

By order of the "Massachusetts Convention of Universalists."
LUCIUS R. PAIGE.

CONNECTICUT.

The Connecticut Convention to the General Convention of the United States:—

In the Minutes of the last session of the Connecticut Convention the fol-

lowing appointment is recorded:—

"Appointed Brother R. O. Williams, a memoer of the delegation abovementioned, to ascertain, as far as practicable, the condition of our order in this state; make out a full report of the same, and lay it before the United States' Convention at its next annual session."

In accordance with the spirit of this resolution, it becomes my duty to present to this body that statistical information which I have been able to obtain, relative to the condition of our denomination in this state. I have found it difficult to obtain the desired information, owing to various circumstances; but more especially to a want of attention to the formation of societies, and a neglect to represent such societies as do exist in the councils of our Associations. In consequence of this inattention and remissness, it is impossible to make a statement of the number of Universalists in this state. The following account, which is probably incorrect in many particulars, I submit to the consideration of this body, as the best my means would allow me to prepare:—'

HARTFORD COUNTY.

In the city of Hartford there is a society composed of 74 male members, flourishing and prosperous. M. H. Smith has heretofore been its pastor, but has recently resigned his charge. Preaching is supported all the time. In addition to the number of members there is, perhaps, double that number of regular attendants, (heads of families and young men,) on meetings of public worship.

Berlin.—At this place there is a society, composed of 70 members; a new and elegant meeting-house, and a church, where the Lord's Supper is administered periodically. Over this society Brother W. A. Stickney is

settled as pastor, and ministers to it half the time.

BURLINGTON.—A society in this place was formed July 4, 1835, consisting of about 25 members. Brother W. A. Stickney is employed to labour with them one fourth of the time.

Grangy.—A flourishing society; number of members not known; occupy an old Baptist meeting-house, and employ a preacher one half of the

time. Since Brother Spear removed to Springfield, Brother Shrigley and

myself have been employed at this place.

HARTLAND.—In the eastern part of this town there are many good brethren, who have not bowed the knee to Baal. They enjoy occasional preaching, but are not organized into a society. They give their influence and support chiefly to the society in Barkhamstead, in Litchfield county.

SUPPIELD.—At this place there is no regular society organized; but a small fund has been raised for the support of preaching, and there have been frequent lectures, and occasionally a Sabbath's preaching in the place during

the year past.

Windson.—At the village of Poquonock, in this town, there have heretofore been many Universalists, and there are some at the present time. Brother Shrigley has recently made engagements with them to preach half of the

time. They now appear to be in a prosperous condition.

East Windson.—There are many Universalists scattered over this town. At the village of Broadbrook there is a society organized. They have engaged to employ a preacher one fourth of the time for a year. And the society is increasing. At Warehouse Point, a few miles distant, there are also several Universalists, but no society. The brethren there, I believe, assist in supporting the society at Broadbrook.

GLASTENBURY.—In this place there are a number of Universalists, strong in the faith, and men of worth and respectability. And, if I am not mistaken, there is an organized society; but for a few years past they have had no regular preaching. An occasional Sabbath is all they have enjoyed. With a little exertion, however, it is believed, there might be a flourishing and

prosperous society built up in this place.

MANCHESTER.—I believe also there are some Universalists in this place, but

no society, and no regular preaching.

Simsbury.—An effort has been made during the present summer, by the brethren in this place, to build up a society and support preaching, a part of the time. A small fund has been raised, and so far they have had lectures delivered once a month. Their zeal and efforts are worthy of all praise. Heretofore Partialism in this place has had its reign of darkness unmolested.

NEW HAVEN COUNTY.

CHESHIRE and SOUTHINGTON.—There is a society consisting of about 40 members, composed of brethren residing in these two places. It is prosperous and increasing, under the labours of Brother W. A. Stickney, who is employed by them one fourth of the time. No meeting-house. Meetings are held in school-houses.

MERIDEN.—At this place there are several brethren, but no organized so-

ciety. Lectures are occasionally delivered here by Brother Stickney.

WATERBURY.—At this place there are some brethren, and once was a society. Brother Boyden and Brother Stickney have occasionally preached

here; but the society has now, I believe, nearly become extinct.

New Haven.—A society was formed at this place a few years since, and flourished with a luxuriant growth for a little season, under the labours of Brother T. Fisk, but it has now withered and died away. The brethren there have enjoyed little or no preaching since Brother Fisk left the place. Whether the last state of the society is worse than the first, I am not able to say. I believe, however, it is considered that there are difficulties, real or imagined, in the way of an immediate renovation. The causes which led to its declension, I believe, are very generally traced, in some measure at least, to the indiscretions of Brother F., while he remained in the place. It is an important place for the establishment of a permanent society; and it is to be hoped that the brethren there—for there are many good men and true, yet re-

maining-will again awake, arise from the dust, put on their strength, and

build up the old waste places of Zion.

The same remarks, made in reference to New Haven, will apply very nearly to many places in its immediate vicinity, with this exception, that in no others, so far as my information extends, have there been societies organized. There was a very general awakening and attention to the subject of impartial grace and universal salvation, for a short period; but it has been followed by a spiritual deadness and inattention; a deep sleep, more profound than that which preceded it.

FAIRFIELD COUNTY.

Newrows.—This town is the residence of our venerable Brother Solomon Glover. Universalism has long been known and publicly advocated in the place. There was formerly a fine flourishing society, which enjoyed the regular ministration of the word of truth, under the care of Brother Glover, but it has now pretty much dwindled away. Brother Glover has become too far advanced in years, and too infirm to proclaim publicly the words of life, of which he has so long been a faithful minister. There are now between thirty and forty heads of families in the town, who are believers in the Gospel preached to Abraham; but disheartened by various circumstances, their zeal has abated, and they do not now support a preacher any portion of the time: there is yet hope, however, of a revival in this place.

DANBURY.—Here there is a flourishing society, consisting of twenty-nine members, and a church connected with the society. The brethren here have recently erected a large and beautiful house of worship. They have now no settled clergyman, but usually they have employed one half the time. The brethern are steadfast, persevering, and increasing in numbers, and meetings

are generally well attended.

Monnoe.—At this place a society has recently been organized, composed of Universalists, residing in this and adjoining towns. What are its condi-

tion and prospects I am unable to say.

STRATFORD.—A society has been formed here within a few months, which now enjoys the labours of Br. Hitchcock a part of the time, and is in a prosperous condition. The brethren in Trumbull, I believe, are connected with it, assisting in the support of preaching, and having occasional lectures at

that place.

At Bridgeport, Westport, Norwalk, Darien, and Stamford, there are more or less Universalists; but there is no society I believe at either of these places. At each there is occasional preaching; and at some periods, there has been regular preaching at some of the places just named. There is much light and liberality at all, as I have been informed, and with little exertion and judicious management, there might be good societies established, I am confident, and permanently established.

Longaides.—In the north part of Stamford, at a place called Longridge, there is already a prosperous and permanent society. It is composed of Universalists residing in Stamford, and Bedford, an adjoining town in the state of New York. They have recently erected a neat and commodious house of worship, and enjoy the labours, one half the time, of brother S.J.

Hillyer, of North Salem, N. Y.

LITCHFIELD COUNTY.

In this county there are many Universalists scattered over a considerable extent of territory; but few societies. There are more or less in Woodbury, Watertown, Plymouth, Litchfield, Northfield parish in that town, Goshen, Sharon, Salisbury, Canaan, Norfolk and Colebrook. In some of these places there is occasional preaching. Brother F. Hitchcock, has heretofore laboured some in the northern part of this county.

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Winchester.—In this place there are a respectable number of brethren, who, during the present season, have had preaching one fourth of the time. I believe, however, there is no organized society; still, their prospects are fair, and the present interest that is felt and exhibited, promises increased pros-

perity and advancement in the cause.

BARKHAMSTEAD.—At this place there is a new but flourishing society. By the zeal and persevering efforts of a few individuals, a church has been obtained and fitted up at considerable expense, for the use of the society; and no place with which I am acquainted gives better evidence of the wonders that may be accomplished by patience, industry, and perseverance. The society numbers — members, and a preacher is employed one half the time.

New Hartford and Hitchcocksville.—Here, also, there are many ardent friends of the doctrine of impartial grace, and preaching is occasionally en-

joyed.

Wolcotville.—At this place there is a society that has until recently enjoyed the labours of Br. W. A. Stickney.

MIDDLESEX COUNTY.

MIDDLETOWN.—There has been a society, I believe, in this place, but from some cause it has been suffered to die away. Still, many warm friends reside here, especially at the upper village; and occasionally there is preaching at the upper village—seldom, if ever, at the city, I believe. We must wait in hope for a revival.

DURHAM—Is a place where Universalism has long been known, but for some years a coldness in respect to the subject has been exhibited. Recently, however, there has been some awakening; and the hope is entertained that

it will be permanent, for many good friends reside at this place.

KILLINGWORTH.—Here there is a society recently organized; the number of members I have not ascertained. The society appears to enjoy a good degree

of prosperity; it employs a preacher one fourth of the time.

At Millington parish, in East Haddam, there are quite a number of brethren, and a fair prospect for building up a society. I have visited and preached in the place once, and found them quite desirous of obtaining the services of a preacher one fourth of the time. They will probably succeed.

NEW LONDON COUNTY.

In this county the principal societies of Universalists are at New London and Norwich. Their condition and prospects I know but little about. Brother Moore is settled at New London; preaches at that place half the time, at Norwich one fourth. The remainder of his time is occupied, I believe, in Rhode Island.*

At Voluntown, Preston, Salem, and Colchester, I believe, there are few Universalists, but no societies, and the opportunities of enjoying the preaching of good tidings, are, "like angels' visits, few and far between."

TOLLAND COUNTY.

Stafford.—In this county the chief societies are in Stafford and Union. At Stafford there is a large society, now in a very prosperous condition, under the labours of brother J. H. Willis, who is employed there two thirds of the time. A letter from the clerk of the society, addressed to the Connecticut Association, states, that the aspect of the society is more favourable than at any former period. "The people are awakened to a lively interest in the Redeemer's cause; meetings are more fully attended, and the friends of the society are increased." Union has a small society of firm and persevering

^{*} Br. Moore is engaged the whole time at New London for the ensuing year. The Society in Norwich expects to employ another preacher one half the time. Both societies are highly prosperous.—Pub.

believers; a preacher is employed six or eight Sabbaths in a year. This is all

they have been able to do. Still, there is hope of an increase.

In Somers, Ellington, Tolland, Coventry, Bolton, and Hebron, there are more or less Universalists, but no organized societies in any of these places. The brethren residing in these towns have enjoyed occasional lectures and sometimes a Sabbath's preaching, and there is much interest felt in the prosperity of the cause.

Coventry is the residence of Brother Henry Brown, an aged brother in the cause, who has heretofore devoted some of his time to preaching the gospel of a world's salvation. He is now so far advanced in years, that I believe he

does not attempt to preach much.

WINDHAM COUNTY.

With the state of Universalism in this county I am but very little acquainted. With respect to societies, I do not know that there are any in the county. There are many Universalists; and in several towns in the county they have heretofore had some preaching; but no preacher of the order resides in the county.

There is a gentleman by the name of Bingham, a resident of Windham, wno preaches sometimes, and preaches the final salvation of all men, but does not call himself a Universalist. He has preached in Windham, Lebanon,

and some other places.

NEW YORK.

Societies	_	_	_	-	-	_	-	about	300	
Churches	organiz	ed	-	-	-	-	-	"	75	•
Meeting-h	ouses	-	-	-	•	-	-	"	120)
Ministers		-	-	-	•	-	-	"	120)
Association	ns -	•	-	-	•	-	-	-	15	ı
A State C	Convent	ion								
Members	of Soc	eietie	S	_	-	•	_	66	10,000	
' Probable	number	of av	owe	d Uni	versa	lists	_	66	50,000	
Periodicals.—He	rald of	Trut	h -	-	-	-	-			copies.
Ma	gazine	and	Advo	cate	•	-	_		7,000	Ec
	ristian				Phila	adelp	hia U	Jniver-	,	
•	salist	-	-	-	-	-	_	-	2,300	66
Note.—It	may be	esti	mate	d tha	t abo	ut o	ne h	alf the	•	
	circulati	ion c	of the	e Inqi	uirer	and	Anc	hor, is		
1	also in t	the st	tate o	f Nev	v Yo	rk -	-	· •	1,200	66

Whole number of papers - - 11,800 Cause permanently prosperous. No deaths in the ministry since the pre-

R. O. WILLIAMS.

sent year commenced.

17. The Committee appointed to recommend a suitable place for the

next meeting of this Convention, report:—

That after obtaining the opinion of many brethren, they do recommend the city of New York as the proper place for the next meeting of this body. Report accepted.

Adjourned until after the evening service

Met according to adjournment in the Universalist Church.

18. The following resolutions were unanimously adopted:

Resolved. That the General Convention remember with emo

Resolved, That the General Convention remember with emotions of affection and gratitude the labours of our departed Br. John Murray; and

that we recommend the removal of his remains to Mount Auburn Cemetery, and the erection of a suitable monument to his memory.

Resolved, That Brs. Thomas Whittemore, Sylvanus Cobb and Lucius R. Paige, be a Committee to carry into effect the above recommendation.

19. Br. Thomas J. Sawyer of New York, presented the following preamble and resolution, as a substitute for certain resolutions previously offered by him, and which had, after a spirited debate, been laid on the table:—

Whereas, The propriety and expediency of establishing a Theological Seminary, has been agitated in this Convention, therefore

Resolved, That said subject be recommended to the consideration of

the members of our denomination. Resolution adopted.

20. Voted, That the thanks of this Convention be presented to Br. Stephen R. Smith, for his able and highly interesting sermon delivered on the commencement of the public services of this Jubilee, and that he be requested to furnish a copy for publication.

21. Voted, That the Clerk prepare the Minutes of this Session for publication—that he accompany the same with a Circular, and cause these together with the Occasional Sermon of Br. S. R. Smith, to be

printed in the form of a pamphlet.

22. Voted, That this Convention adjourn to meet in the city of New York on the Tuesday evening preceding the third Wednesday and Thursday in September, 1836.

Prayer by the Moderator.

HOSEA BALLOU, Moderator.

T. F. King, Clerk.

CALVIN GARDNER, Assistant Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. S. Cobb. Occasional Sermon by Br. S. R.

Smith, 2 Chron. xxxi. 21. Prayer, Br. G. Bates.

Wednesday afternoon.—Prayer by Br. John Moore. Sermon by Br. W. Skinner, John xx. 13. Prayer by Br. W. S. Balch.

Wednesday evening.—Prayer by Br. A. C. Thomas. Sermon by Br. T. F. King,

Prov. xviii. 13. Prayer by Br. A. Moore.

Thursday morning.—Prayer by Br. L. Willis. Sermon by Br. G. Bates, 2 Cor. v. 20.1 Prayer by Br. H. F. Ballou.

Thursday afternoon.—Prayer by Br. H. Ballou. Sermon by Br. S. Streeter, Acts

av. 8, 9. Prayer by Br. Z. Thompson.

Thursday evening.—Prayer by Br. L. F. W. Andrews. Sermon by Br. A. C. Thomas, Eph. iv. 4. Prayer by Br. D. Skinner. Addresses by Br. D. Skinner.

LIST OF CLERGYMEN

PRESENT AT THE GENERAL CONVENTION AT HARTFORD.

MAINE.—M. Rayner, Portland; C. Gardner, Waterville; Z. Thompson, North Yarmouth; N. C. Fletcher, East Thomaston; G. Bates, Turner—5.

NEW HAMPSHIRE.—T. F. King and J. Parsons, Portsmouth; John Moore, Lebanon; J. G. Adams, West Rumney; J. V. Wilson, Jaffrey; W. S. Balch, Claremont; M. Ballou, Bath; F. Loring, Hinsdale; W. C. Hanscom, Lamprey River—9.

Massachusetts.—Hosea Ballou, S. Streeter, B. Whittemore, D. J. Mandell and

^{*} The name of the brother making the introductory prayer is omitted in the minutes, as also the text of Br. Fuller's Discourse, and we do not now remember them.—Pvs.

D. D. Smith, Boston; T. Whittemore, Cambridge; L. R. Paige, Cambridgeport; H. Bacon, East Cambridge; H. Ballou, 2d, Roxbury; T. J. Greenwood, Markborough; J. Boyden, jr., Dudley; J. M. Austin and W. H. Knapp, Danvers; Lemuel Willis and Isaac Brown, Salem; G. Noyes, Spencer; S. Cobb, Malden; T. B. Thayer, Lowell; J. C. Newell, Wrentham; J. Flagg and J. P. Fuller, Dana; C. Spear Springfield; M. B. Ballou, Stoughton; R. S. Pope, Dedham; T. K. Taylor, Sippican; A. A. Falsom, Hingham; J. G. Burt, Chelmsford; J. A. Gurley, Methuen; J. M. Spear, Hyannis; D. A. Hathaway, Warren—30.

VERMONT.—W. Skinner, South Shaftsbury; H. F. Ballou, Whitingham; R. Streeter, Woodstock; K. Haven, Shoreham; H. Gifford, Shrewsbury; Otis Warren,

Pomfret-6.

Connecticut.—M. H. Smith, R. O. Williams, James Shrigley, Hartford; W. A. Stickney, Berlin; N. Dodge, A. Moore, New London; J. H. Willis, Stafford; D. Tuttle, Farmington; A. S. Kendal, East Hartford; F. Hitchcock, Trumbull—10. New York.—I. D. Williamson, Albany; D. Skinner, Utica; S. R. Smith, W. E. Manley, E. E. Guild, Clinton; Job Potter, Cooperstown; C. S. Brown, Lisle; S. J. Hillyer, North Salem; S. C. Bulkley, Peekskill; G. Sanderson, Cortlandville; O. Whiston, Harford; M. B. Newell, Schoodack; Thomas Miller, Shouthold, L. I.; T. J. Sawyer, New York—14.

Pennsylvania.—S. W. Fuller, Z. Fuller, A. C. Thomas, Philadelphia—3.

NEW JERSEY.—L. C. Marvin, Newark.
MARYLAND.—O. A. Skinner, Baltimore.
ALABAMA.—L. F. W. Andrews, Montgomery.

CIRCULAR LETTER-1835.

The General Convention of Universalists in the United States, sendeth salutations of peace and good-will to all within its extensive territory, and to all of like precious faith throughout the world.

BRETHREN BELOVED IN THE LORD:—It is with no ordinary emotions that we address you on this joyful occasion. The kind Father of our spirits, has been pleased, in the plenitude of his goodness, to grant us a Jubilee indeed. We journeyed to the place appointed for our Session with elevated hopes, and high-raised anticipations, and we assure you that these hopes and anticipations were more than realized. The spirit of unity, the spirit of peace, the spirit of the blessed God were with us of a truth; and our minds were abundantly feasted and refreshed with the good things which appertain to the kingdom of our Lord and Saviour Jesus Christ.

Brethern—We congratulate you on the signs of the times. We believe a more auspicious day has dawned upon our denomination, than either ourselves or our fathers have ever witnessed. We believe that God has commenced, and is carrying on among us, a revival of genuine religion. The renovating and sanctifying power of his Gospel is being more extensively enjoyed both by the preachers and hearers of the word, than at any former period. It is with the greatest pleasure that we view a growing disposition among the strong men of our order—those who can impress on the denomination its peculiar tone and its distinctive features—to cultivate the fruits of the spirit which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." There seems to be a very unanimous determination among them, to labour assiduously for a more thorough development of the moral power of our doctrine. This is precisely what we want.

We do not mean that our ministers are determined to neglect the preaching of the great doctrines of the gospel, and to confine their la-

bours to the delivery of dry moral lectures, such as Socrates or Antonine might give—God forbid. No, we mean that they will preach Universalism more, and yield less of their attention to the mere pulling down of It is not the mere rejection of errour, but the belief of the truth, which imparts to man the unutterable joys of salvation. Let the truth then as it is in Jesus, be preached prayerfully, affectionately, and with the demonstration of the Spirit—let the pure morality which is inseparably connected with the evangelical system be exhibited in all its beautiful proportions, and we shall behold multitudes flocking to the standard of our Redeemer, who shall be an honour to the Christian name, the lights of the world, and the salt of the earth.

By a reference to the Minutes it will be perceived that several subjects of great importance, were recommended to the careful consideration of the Universalist public. Among these we would particularly mention the report on the subject of Capital Punishment, and the resolution which

relates to the establishment of a Theological Institution.

On both these topics there was elicited much warmth of feeling, especially in reference to the latter—but as it would be manifestly out of place to express here, any opinion as to the merits of these questions, we would simply suggest the propriety of the different State Conventions, instructing their delegates to the General Convention definitely thereon, so that we may have, in an authorized form, the views and wishes of our brethren throughout the Union. May the Lord grant you, brethren, on these and all other subjects, that wisdom which is profitable to direct. Remember that mutual forbearance and charity are among the most amiable of the Christian virtues.

The statistical returns from the different State Conventions, as reported in the Minutes, present occasions of thankfulness to our Heavenly Father, for the success which he has caused to attend our labours. From a few individuals, who fifty years since organized "the General Convention of the New England States and others," God has swelled our numbers to a great multitude, and the signs of the times fairly indicate, that Universalism is destined to be the leavening principle, which shall pervade the whole mass of mind.

Brethren, we commend you to God, and the word of his grace. May you be faithful to him, and to each other, and the pleasure of the Lord will abundantly prosper in your hands.

THOMAS F. KING. By order of the Convention,

The following Constitution, was unanimously adopted by the General Convention, at its Session in Strafford, Vt., on Sept. 18th and 19th, 1833:—

CONSTITUTION.

The Constitution of the General Convention of Universalists shall be so amended as to stand as follows:-

Art. 1. This Convention shall be denominated, The General Convention of Universalists in the United States.

2. The Convention shall be constituted of four clerical and six lay delegates from each State Convention now existing, or hereafter to be organized within the United States, which shall approve of this Constitution, and signify the same to this body.

3. This Convention shall meet annually at such time and place as shall have been designated at a previous meeting.

4. The objects of the Convention shall be to concentrate the interests of the denomina-

tion in the United States: communicate useful information on all subjects connected with such interests; to promote ministerial intercourse and fellowship among the brethren, and

to subserve the great interests of the cause of Gospel truth at large.

5. It shall be the duty of each State Convention becoming a member of this General Convention to appoint the number of the clerical and lay delegates required by this Constitution, and to transmit to this body information respecting the condition and prospects of the denomination within its limits; and when such delegation cannot attend personally. such information shall be forwarded by epistle.

6. This Convention disclaims all authority over or right of interference with the regulations of any State Convention or minor Association, and will only exercise the privilege of advising the adoption of such measures and regulations as in their opinion shall be best

adapted to the promotion of the general good of the cause.
7. The officers of the General Convention shall be a Standing Clerk, whose duty it shall be to keep a faithful record of all the proceedings of this body, who shall hold his office until another is appointed; there shall also be annually chosen a Moderator to preside in the Council, a Clerk to keep a record of the proceedings of the session, who shall furnish a copy to the standing Clerk; and such other officers shall be appointed as shall be judged necessary.

8. Any alterations of this Constitution shall be proposed at an annual session, and if passed, they shall be published; and if adopted at the next annual session, they shall be-

come a part of the Constitution.

At the Annual Session of the Convention, held at Albany, N. Y., Sept. 17th and 18th, 1834, the following Code of By-Laws was adopted:—

CODE OF BY-LAWS.

I. On each Annual Meeting of the Convention, the Moderator of the preceding meeting shall call to order and preside until another is chosen; in case of his absence this duty shall be performed by the former clerk, or in his absence by the standing clerk; and if neither be present, any member may call to order.

II. The first business of the Convention shall be to receive the cer-

tificates of delegates.

- III. The Moderator, Clerk and Standing Clerk, shall be elected by ballot—other elections may be made in such manner as may be determined at the time.
- IV. After the election of officers, the records of the preceding year shall be read by the Clerk, together with the Constitution and By-laws.
- V. The appointment of committees shall devolve on the Chair, unless ordered at the time.
- VI. No member of the Council shall be allowed to speak more than twice on any motion, without permission from the Chair.
- VII. No layman shall be received as proxy for a clerical delegate,

nor shall a clergyman be received as proxy for a lay delegate.

- VIII. All Reports, Resolutions, Motions and Amendments thereto, shall be reduced to writing, at the request of any member of the Council.
- IX. Every member speaking shall address the Chair, and shall not be interrupted, unless to call him to order.
- X. The Moderator, vacating the chair, may appoint a chairman pro tempore: but this appointment shall not extend beyond an adjournment of the Council.
- XI. The Moderator shall have the privilege of speaking on questions of order, in preference to other members.
- XII. In case of any regular revision of the By-Laws, the vote of a majority shall be sufficient, but to suspend a rule in any particular case, shall require a vote of two thirds.

MINUTES

Of the Proceedings of the Universalist Historical Society, at its Session in Hartford, Conn., September 16th and 17th, 1835.

Wednesday evening, Sept. 16.—The Society was called to order by the President. After reading the proceedings of the last Session, the Society went into an election of its officers for the ensuing year. The following gentlemen were duly elected:—

HOSEA BALLOU, 2d, President.
PITT MORSE, Vice President.
THOMAS J. SAWYER, Secretary.
THOMAS WHITTEMORE, Treasurer.

CORRESPONDING SECRETARIES.

William A. Drew, Maine.
Thomas Whittemore, Massachusetts.
Barton Ballou, Rhode Island.
Asher Moore, Connecticut.
William S. Balch, New Hampshire.
Warren Skinner, Vermont.
Dolphus Skinner, New York.
I. D. Williamson, New Jersey.
Abel C. Thomas, Pennsylvania.
Samuel P. Skinner, Maryland.
John Corr, jr., Virginia.
G. C. Marchant, North Carolina.

Allen Fuller, South Carolina.
Allen Green, Georgia.
L. F. W. Andrews, Alabama.
Frederick Hooker, Mississippi.
Jonathan Speyker, Tennessee.
William E. Camp, Louisiana.
Seth T. Sawyer, Illinois.
Jonathan Kidwell, Indiana.
A. A. Davis, Ohio.
Nathaniel Stacy, Michigan.
Solomon Bingham, Lower Canada.
Oliver Smith, New Brunswick.
Amos Seamans, Nova Scotia.

John Relly Beard, England.

The Secretary introduced a report in which he acknowledged the receipt of letters from L. F. W. Andrews, Corresponding Secretary, of Alabama, Allen Fuller, of South Carolina, and Barton Ballou, of Rhode Island, giving information concerning the condition of the cause of Universalism in their respective limits. He also acknowledged the receipt of a considerable number of books, and pamphlets, and papers on Universalism.

A. C. Thomas, Corresponding Secretary, of Pennsylvania, read before the Society an interesting article on Old Universalist Books, in his possession, all published prior to the

year 1800.

THURSDAY 17. Thomas Whittemore introduced the following preamble and Resolution

which were adopted:-

Whereas, Members of the Society may possess valuable books, pamphlets, and papers, which they might be indisposed to present to the Society; and whereas it is important that

the Society should know where they are to be found; Therefore

Resolved, That members be requested to furnish the Secretary with a list of all books, pamphlets, and papers relating to the subject of Universalism, in their possession, published prior to the year 1825, and that it be the duty of the Secretary to make out from these several lists, a catalogue of all such books, pamphlets, and papers, together with the name of the possessor, as the Secretary's Library does not contain.

On motion, the Secretary was requested to open, if practicable, a correspondence with the Rev. J. R. Beard, of Manchester, and Rev. David Thom, of Liverpool, England, and with such other individuals in England or on the Continent, as would probably promote

the objects of the Society.

Adjourned to meet in the city of New York on the third Wednesday and Thursday of September, 1836.

H. BALLOU, 2d, President.

THOS. J. SAWYER, Secretary.

The Secretary would take this opportunity of publicly expressing the thanks of the Society, to those individuals who have contributed to its library; and respectfully to solicit from ministers and laymen further contributions. It is earnestly desired the library of the Society should contain every work relating to Universalism, whether in behalf or in opposition, which is to be found in America or Europe.

He would also urge upon the attention of all members of the Society and especially of Corresponding Secretaries, the importance of action and persevering exertions for the advancement of its interests. Let them be zealous to acquire all the information in their power relative to Universalism, its history, and present condition in their respective neighbourhoods or limits, and communicate the same directly to the Secretary, or to the Society

It is ardently hoped that the evident interest manifested by members at the late Session will not be suffered to decline, and that at the next session, reports will be presented to the Society, showing still more clearly the importance and utility of this recent but promising institution.

T. J. SAWYER.

ANNUAL REPORT

OF THE

GENERAL CONVENTION OF UNIVERSALISTS,

FOR THE

UNITED STATES OF AMERICA, .

SESSIONS OF 1836, & '37,

TOGETHER WITH

THE PROCEEDINGS OF THE UNIVERSALIST HISTORICAL SOCIETY.

NEW YORK:

PUBLISHED BY P. PRICE, NO, 2 CHATHAM-SQUARE, (For the Publishing Committee.)

STEREOTYPED BY J. S. REDFIELD, 13 CHAMBERS ST., N. Y.

1837.

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SERMON.

Delivered before the General Convention of Universalists, at its annual session in New York, Sept. 21, 1836.

BY WM. A. DREW, AUGUSTA, ME.

"Watchman, what of the night? Watchman, what of the night?"—Isa. xxi, 11.

As when the weary sentinels, that keep their faithful watch upon the battlements of a city during a night of storm, descend from their towers to confer together upon material duties and the signs of the times, so have we, my brethren, descended for a short season from our several posts on our spiritual Zion, to sympathise with each other in the mutual labors and responsibilities of our profession, and to "hold sweet counsel together" on the subject of our common cause. And, now, as the moral world begins to emerge from the long and dreary night of error and superstition, those who are here assembled, and those whom they represent, call upon us as faithful sentinels and shepherds, in the appeal of Dumah-saying, "Watchmen, what of the night?" What are the signs of promise? Where lurks the enemy of truth? Where lies danger to our cause? What monitions for the future are furnished by the history of the past?

We have now arrived, as it were, at a brief resting place upon the high way of laborious duty; it may not, indeed, be a "Jubilee," but as an annual Sabbath it cannot fail to be regarded as a season of peculiar interest to us all. And shall we not, my brethren, in the very outset, pledge anew the sacred vows of brotherhood? Aye, let the warm hearts here assembled, be rendered still warmer by the fire of divine love, till they shall meet and mingle their spiritual joy in an offering of devout and united gratitude to God. Let the kindling of a generous, Christian frendship arise, and spread, until all the affections are baptized into the spirit of a cordial and an enduring fellowship.

I propose on this occasion—though with the disadvantage of a very hasty preparation -- to expatiate for a little upon the Signs or

[•] In justice to himself, the writer of this discourse claims the privilege here to say to the public—since the Convention has ordered its publication—that, though it is, indeed, a year since he was appointed to deliver an address before the Council at the present session, yet owing to a press of personal and professional cares and labors, he was not able to devote any attention to the duty assigned him, till just on the eve of his departure from Maine for New York, and that the production—such as it is—is the hurried result of a very few hours labor.

THE TIMES, in connexion with the means which experience may have demonstrated, and which sound policy shall appear to dictate, as best to be taken for the prosperity of the cause of truth. And, standing as we are at this point of observation, with the history of the past to shed the light of experience upon the future, we may first review some of the monuments that wisdom or indiscretion has erected on our course hitherward.

Under this head, I shall proceed, 1st, To notice those things which, on the whole, have proved useful to the cause, and which therefore still commend themselves to our respect and acceptance. 2d. Those which appear, to me at least, to have been of doubtful

utility, if not positively detrimental.

In speaking of the means to sustain the cause, I would not overlook the fact, that there is a self-preserving principle in the cause itself. Truth is eternal, and will assuredly triumph at last. The doctrine of universal love, resulting in universal holiness and happiness, is, indeed, the key which unfolds the glory of every divine proceeding. It is the only system that can "vindicate the ways of God to men," or furnish them with an universal and safe rule of faith, of hope, or of charity. It is, as it were, the life-preserver which sustains the soul after the wreck of all human fortunes and all human hopes. It is the cause of God; and as surely as that Being will vindicate and prosper his own truth, it will and it must prevail. But he works by means, and has made us the instruments of advancing his kingdom in the earth. It becomes us then to consult experience for such lessons as may prove serviceable to the future.

It has always seemed to me a propitious circumstance in our religious polity, that the denomination, from the first, has every where—in this country at least—adopted the congregational or republican form of ecclesiastical government. This is in strict accordance with the relation which the Gospel has revealed as subsisting between man and man, and with the genius of the civil institutions under which we live. Christianity is essentially republican. brings all to the level of a common creation, a common redemption, and a "common salvation." It teaches that we have all one Father, and hence enjoins the paternal obligations and the paternal duties between all the members of the human family. It allows of no earthly master. It comprehends men as equals and as brethren. "Be not ye called Rabbi: (said Jesus,) for one is your master, even Christ; and all ye are brethren. But he that is greatest among you shall be your servant." And even in submitting ourselves to the authority of Christ, we recognize in that authority purely a spiritual government. His "kingdom is not of this world." He seeks not to govern his subjects by temporal penalties. As a spiritual governor he rules in the empire of mind; and the object of his government is, by the energies of truth to seal the pledge of the new covenant

by putting his laws into their hearts and writing them in their minds—to the end that the fountains of sin may be dried up and their iniquities be forgotten. We cannot bend to any power short of Him who made us free. We cannot assent to any human authority in matters of religion. Under Christ, as our spiritual master, we recognize no power above the people.—For this reason, we eschew Presbyterianism, and have still less reverence for Episcopacy; quite as soon would we subject ourselves to Papacy—for if we must have human masters—if we must bow at the feet of kindred clay—the fewer such masters the better. Let them be resolved into a single tyrant—a Pope, if you please to call him such—then will there be at least this harmony preserved—a body with a single head; and this advantage, a unity of laws with less danger of distraction.

It is in communities the most essentially republican, that liberty of thought and freedom of speech abound. And the whole history of our denomination has shown, that where free inquiry is the most rationally encouraged and practiced, there have our sentiments found favor, and there has the cause of universal grace most amply flourished. Why has this cause come up and flourished in the United States beyond its success in almost any other nation? Is it not be cause of the republican spirit that is amongst us? I may be an enthusiast—but I cannot resist the conviction, that the Almighty has other objects than the blessing of mankind with civil liberty, in the establishment of the institutions of our own country. I delight to regard the genius of those institutions as leading and preparing the way for the final triumph of that "TRUTH which maketh FREE INDEED." When liberty and truth were driven by the tyranny of princely power, to seek a refuge in the inhospitable wilds of America, it may have been so ordered in Providence, that, acquiring here a new and adequate strength, they should ultimately send forth an influence which shall humble the pride that drove them hither, and thus finally secure for them an universal triumph. At least the harmony between our ecclesiastical polity, and the spirit of the religion we profess, seems fairly to authorize a conviction that it must prove fortunate to the cause of truth. Under God, the cause is in the hands of the people. Let them realize the responsibility which is thus upon them, and their exertions in its behalf will correspond with that responsibility; and such exertions will not fail to receive the divine aid and blessing. All history shows that religion flourishes the best, and truth receives the most ready encouragement, when, with the least coercion from secular or ecclesiastical powers, the means for their success are committed the most immediately to the people.

2. The free, fearless and uncompromising spirit which has characterised the dispensations of the word of truth, I think has, on the whole, been found highly advantageous to the cause. Nothing ever is to be gained by a temporizing policy. "The prophet that hath a

dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Jer. xxiii. 28. Great respect and tenderness are doubtless due to the honest opinions of other men. We should never forget nor depart from the law of charity; but that policy which shows itself in trimming to suit the delicate ears of those who are shocked at a frank and candid avowal of the "whole counsel of God," is seldom consistent with honesty, and therefore is not to be commended. The attempt to enlighten and reform the world so slowly and cautiously, that the world shall become enlightened and reformed before it is aware of the fact, is a hopeless task. No reformation yet was effected without boldness and decision in the reformer. It was so with Jesus Christ. The establishment of Christianity was the work of the most dauntless and uncompromising master-spirit the world ever saw. He rebuked error faithfully. He attacked the foundations of the venerated institutions of the age, fearlessly. The reformation, too, under Luther and Calvin, was the work of ardent, persevering, laborious controversy. They shrunk from no responsibili-They shunned no perils. And they conquered. We have had an example of the effects of a contrary course in our respected Unitarian neighbors, who for the last twenty or thirty years have been attempting to effect a total, but silent and gradual reform in orthodoxy. And what has been the result? Has orthodoxy been reformed? It may, indeed, have advanced some on the road of improvement, for so have all sects; public opinion is never stationary; but it may well be doubted whether any of its reform has been effected at the instance of Unitarianism. So far from enticing orthodoxy out on to the grounds originally marked out for it by Unitarians, we do suspect the hope is now well nigh abandoned, and that the voluntary pioneers that so shrewdly offered to lead the way, are themselves retracing their steps and preparing to return to the original camp. I mention this for no invidious purposes. I employ the fact as an illustration of my subject. Let the course of Universalists be, as it has hitherto been, onward; and their own resolution will inspire the more timid spirits with that confidence which is necessary to their redemption also. Let no sacrifice of truth ever be made to policy; and the time shall soon come when every other consideration shall be sacrificed to principle, and the truth shall "then have free course and be glorified," in the face of all the people.

3. The example which our denomination has set of challenging the freest inquiry into the truth of opinion, and the readiness every where evinced by Universalists, publicly and privately, to attend upon the arguments of their opponents, and to allow them as fair a hearing as they claim for themselves, has secured to us a decided advantage over most others. This course has given the believers of our sentiments, what few others possess, a clear understanding of

both sides of the great question at issue, which has happily prepared them to labor with advantage in the work of controversy. have never hesitated to risk their doctrine in any company of opinions. The conductors, too, of our periodical publications, have made it a point, not only to admit, but openly to invite men of opposite opinions Such is the confidence which to be heard through their columns. truth inspires. It never trembles and hides itself at the approach of error. The world notices these things, and forms its judgment accordingly; and that judgment is tending decidedly to our favor. candid public will not be long in making up its opinion as to where truth resides, when it sees one party openly and ingenuously coveting inquiry, and the other striving to escape it. Depend upon it, he who dares not bring his opinions to the test of inquiry, has a reason for his dread; by this act he betrays a consciousness that his opinions cannot stand under the weight of an opponent's argument. I trust the time never will come, when Universalists will close their pulpits or exclude from their periodical press, respectable preachers and writers upon the other side.

But I have detained you quite too long—longer than I had at first intended—in expatizing upon those general characteristics of our denomination which deserve to be commended and preserved.—Faithfulness requires that we should look also upon the other page and notice the errors that may, in any considerable degree, have hindered or retarded the success of our cause, and against which we should

guard in future.

And 1st. It is possible, that in the desire to vindicate ourselves and our principles against the opposition—often the cruel and unchastened opposition with which we are called to contend—we may have fostered a belligerent habit, that is little in accordance with the "quiet and peaceable spirit" that the Gospel enjoins, and which holds a most natural communion with our religious faith. True, we are required to "contend earnestly for the faith once delivered to the saints"—and I pray God none of us may ever shrink from the performance of this plain duty—at the same time, we should not forget, that in every contest we serve under the Prince of Peace, and that it becomes us, emphatically, to discharge this, as every duty, under the influence of that hallowed system of truth which brings "peace on earth and good will towards men." If, when suffering under the effects of opposition, we find the spirit of resentment awakened in our bosoms, and allow ourselves to indulge a belligerent temper, and to contract a habit of disputation, we shall be sure to sink the dignity of the cause and bring upon it a lasting reproach. Whatever habit the spirit of resentment may create—whether it prompts discourteous crimination, or wit or ridicule—it is manifest that these things are grossly out of place, especially in the pulpit, and can seldom be employed without injury to the cause they are intended to promote.

There can be no doubt, that the circumstances connected with the rise of our cause, have required a large proportion of polemical preaching. This, however, under all circumstances, should be practiced with much humility and caution, lest it cause us to overlook and neglect the great duty of encouraging a practical and evangelical

piety.

Possibly there was a time when too many of our preachers were more ambitious to demolish error, than to establish truth. That time, however, has passed away; and now, happily, the effort every where is to cultivate and dispense the fruits of genuine faith. The times have changed. The grounds have been broken up—the rubbish has been removed; and under a well directed culture, we rejoice to see the natural tendencies of our religion exemplifying themselves in the spirit of a pure and holy devotion, and the exercise of

a cheerful and practical piety.

2. I have sometimes thought we have erred in considering ourselves a sect, in the family of sects. In any sense wherein this term can have any just application to us, there are, in fact, but two sects in christendon—Partialism and Universalism. The former, indeed, has been abundantly prolific, whereby a multitude of sects of slight variations, has been produced—numerous varieties of a common species. We, too, may be in danger of a similar multiplication in our grand divison; but the idea of a sect, as implied to Universalists, is quite too restrictive to comprehend the great and extensive designs of our system. I object to this designation, therefore, because it does not really comport with the magnanimous and philanthropic spirit of our faith. We look upon the world as our brethren—our sect is the family of man. We do injustice to ourselves, therefore; we degrade the lofty profession that we have made, when we consent to regard our cause as the bond of a sect only. A sectarian spirit is utterly inconsistent with the genius of our system. this spirit which has done immense mischief in the world-which has caused professing Christians to indulge exclusive and intolerant habits, to erect walls of partition in society not justified by merit, and to

> "Deal damnation round the land, On each they judge His foe."

Be it ours to set a different example, and to labor assiduously to demolish all those fictitious distinctions in society, not predicated on

real, sterling merit.

3. The reputation and success of our denomination depend very much upon the character, qualifications and efficiency of its ministers. As are the teachers, so will be the disciples. It becomes him who now addresses you, I know, to speak with a humiliating modesty on this point—but may it not be, that in our eagerness to add fel-

low laborers to our ranks, our councils have oftentimes been quite too hasty in allowing the applications of candidates? I think there has been an error on this subject, and that it has led sometimes to embarrassing labor and painful results. The worthiness of a candidate can never suffer by a thorough examination of his character and qualifications; for the want of such an examination, there is danger that what was intended as a benefit, may prove a serious injury to the cause. It is possible, too, that in cases of defection, the painful work of discipline has sometimes been quite too long delayed. A fear to incur responsibility, and a dread of public reproach, have in some cases, to my own knowledge, protected the underserving till the cause has suffered seriously at their hands. If there is any thing in an evil of this kind, let the errors of the past serve as a seasonable admonition for the future.

4. Though we must admire that feature in all our public councils, which makes their proceedings advisory and not obligatory, yet it may be apprehended that in relation to many important subjects, highly interesting to the cause, the votes of our councils have not engaged that practical attention to which they have seemed fairly entitled. We have seen the moral wastes around us, and endeavored to devise means for the establishment of an itinerant ministry; we have beheld the blighting influences brought to bear upon the rising generation, by existing institutions of learning and have attempted to remedy the evil by resolving in favor of schools and seminaries of our own; indeed, in many ways, we have marked out the course, and the marks are all which remain. The error here is, that public sentiment has been prematurely anticipated—instead of directing, we must follow, or bend ourselves in more private capacities to the work of awakening public sentiment, and exciting an interest, till the people shall call for the remedies; and then the work will be done.

But I will not longer dwell on subjects of this kind. The catalogue might easily be enlarged, but I am admonished that it is time we hastened to consider what the events of the the times require as our hands.

1. Let the great point which distinguishes us from all limitarian sects, be kept steadily before the people. Let salvation be inscribed upon all the ample folds of our flowing banners. Never—no, not for a moment—let the doctrine of universal and efficient grace be sacrificed to the policy or fashions of the day. Whatever may be the inducements and temptations held out by our enemies to entice us from the simplicity of our faith, or to make us abandon the great duty we owe to the cause, let our reply to them all be, in the language of Nehemiah to Sanballet and Geshen, "We are doing a great work, so that we cannot come down; why should the work cease, whilst we leave it and come down to you?" The moment

we retire from our posts, our spiritual Zion will be in danger of be-

coming a prey to the wily designs of the enemy.

2. In conducting the work before us, let there be an elevated and honourable course, corresponding with the great and generous spirit of the religion we profess. Let it be our ambition to set an example of magnanimous charity—hitherto unknown—that shall put to an open shame all the exclusive feelings and partial practices resulting from a more contracted faith. Let us show that we care less for the establishment of a sect, than for the prevalence of truth and righteousness.

3. The whole history of our cause in this and all other nations, shows that it advances every where in proportion to the increase of general knowledge. It is a matter therefore, of great importance that the friends of truth also demonstrate their friendship for the cause of science. We rejoice that this subject, within a few years, has engaged the attention of the denomination, and has given existence to several seminaries of learning, that promise well in behalf of religious liberty and truth. I cannot but believe, that the denomination is abundantly able to sustain such institutions to every desirable ex-Let the people understand the importance of this subject to their children, to the cause and to the country, and we connot doubt they will, with a liberal hand, do all that is necessary to sustain the cause of learning in connexion with the principles of the Gospel.

4. The establishment of meetings for devotional purposes—for the cultivation of the spiritual influence of our faith—promises the happiest effects in every point of view. Surely, if there are any people on earth, who have cause for devout and united praise to God, in view of his abundant mercies, those people are Universalists; and it is astonishing that the mere dread of the spirit of fanaticism, should ever have been suffered to quench the sacred flame of a fervent devotion that most naturally results from the doctrines we believe. True fanaticism is an evil, that should be guarded against; but coldness is an evil equally to be deprecated. The true medium is the maintenance of a steady flame of active and well regulated piety, which while it preserves the body politic from ague on the one hand is an equal security against a wasting fever on the other.

5. For the want of an itinerant ministry, definitely engaged to occupy the waste places in our Zion, it is believed that the cultivation of a missionary spirit amongst preachers in general, might prove highly serviceable to the cause. Hitherto there has been too much of a fashion prevailing in some sections, to wait till the brethren, unaided, and by their own patriotism, have organized societies, raised funds, provided places of worship and formally invited a minister to come and possess the fruits of their labors, before they could condescend to devote any labour in that direction. Now there are hundreds and thousands of places in our country, where there are ample fields of and all that is wanted, is that some ardent and judicious herald should go forth, erect the standard, rally the friends of the cause, propose the measures proper to be pursued, and put his own shoulder to the wheel, as a co-worker together with the brethren, determined that, by God's helping, the cause shall be established in their midst. And in most cases, it is believed, the preacher might do this without risk of loss on his part. The materials are before him, and if he will but employ his talent in bringing them together, in due time he will meet his reward, in every sense which an innocent ambition could require. Let experiments of this kind be tried, and peradventure we should see fewer persons standing idle in the market places, complaining that no man has called them.

In reference to the signs of the times, as they have been demonstrated by the history of the past, and in response to the demand in our text, I have ventured to review the foregoing characteristics of our denomination, and to throw out these hints; that the light of experience may irradiate our subsequent course and enable us, as faithful watchmen upon the walls of Zion, to suggest the means, an attention to which shall authorize us to expect and foresee a glorious day for the cause of truth. We can calculate on no favourable indications, independent of the means which experience has demonstrated, and God has sanctioned, as necessary for the spread of light and the

prevalence of our holy faith.

There is, indeed, reason to believe, from the blessing which has attended the exertions of the friends of truth hitherto, that "the night is far spent and the day is at hand,"

"Which kings and prophets waited for, And sought, but never found."

The genius of freedom is leading the way for the complete emancipation of the human mind from the bondage of error, and for its full introduction into the "glorious liberty of the sons of God." I know not—I care not—whether we shall prevail as a sect—if a sect you will have it that we are—it is enough for me, that the leaven of divine truth, which the ministers of our faith have been instrumental of communicating to the mass of mind, is powerfully at work; and that it will—nay, must—in due time leaven the whole lump. triumph of our principles is vastly greater than the triumph of our sect—prosperous, indeed, as this has been beyond a parallel. Compare the doctrines of the protestant world, as they were but fifty years ago, with what they are now, and see ye not a manifest tendency to the side of more merciful and consistent views of the character and government of God? Is not the tendency clearly towards the great, essential principles which we have avowed? We know it is so—we rejoice that it is so. In the bosom of every church there is commotion—a struggling after a faith that corresponds with

the Godlike desire. The dogma of endless misery has been driven back, and is now for the most part heard in whispers or appears modified and shorn of its most odious form—a sure presage of its final extinction. The humiliating acknowledgment made in the General Assembly of the Presbyterian Church, at its late annual seasion, that this doctrine has become fearfully unpopular even amongst themselves, avows a fact too true to be long concealed from the world. Meanwhile the love of the doctrine of universal grace and salvation, which like a fire shut up in the bones, yearns at the secret springs of every honest heart-fanned by the breezes of rational inquiry, is bursting forth, here and there, and shall continue to rise and spread till "all the ends of the earth shall see the salvation of our God." As watchmen upon the walls of spiritual Zion, your positions, my dear brethren, have enabled you to make discovery of these and other signs of promise. Gladly communicate them to the dwell-"Say unto Zion-Thy God reigneth." He ers in Jerusalem. bringeth the night, and also the morning. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Will he not vindicate his cause, and secure the purchased possession to his Son for an everlasting inheritance? "My counsel shall stand and I will do all my pleasure." Go forth, then, and proclaim, as with the voice of a trumpet, making glad the city of our God, that under the government of an all-wise, an all-powerful and infinitely benevolent Majesty-"ALL IS WELL."

MINUTES

OF THE PROCEEDINGS OF THE

GENERAL CONVENTION OF UNIVERSALISTS

IN THE UNITED STATES,

AT ITS SESSION HELD IN THE CITY OF NEW YORK,

SEPTEMBER, 1836.

Tuesday Evening, Sept. 20. Br. Calvin Gardner, the Clerk of the former session, called the Convention to order, whereupon it adjourned to meet in the Orchard-st. church, to morrow morning, at half past eight o'clock.

Wednesday Morning, Sept. 21. Met according to adjournment, and

opened the Council with prayer, by brother H. Ballou, 2d.

1. Proceeded to the choice of officers for the present session, which resulted in the choice of the following: Elijah Dallet, of Philadelphia, Moderator, Asher Moore, and I. D. Williamson, Clerks.

2. Appointed Brs. W. Skinner, A. L. Balch and G. W. Bazin, a committee to examine the credentials of delegates, and report upon the same; whereupon it appeared that the following delegates had been duly elected, viz.

MAINE. Calvin Gardner, D. D. Smith and George W. Quimby, clergymen; and Wm. K. Weston, Alpheus Lyon and C. J. Barbour, laymen.

NEW HAMPSHIRE. A. L. Balch, M. Ballou and F. A. Hodsdon, clergymen; and David Fisher and J. Cheever, laymen.

VERMONT. W. Skinner and C. Woodhouse, clergymen; and S. Wall-

bridge, layman.

MASSACHUSETTS. S. Streeter, A. A. Folsom, C. Spear and H. Ballou, 2d., clergymen; and A. Johnson, A. Tillinghast, G. W. Bazin and J. R. Jacobs, laymen.

Connecticut. Asher Moore, J. H. Willis, R. O. Williams and W. A.

Stickney, clergymen; and Jesse Whiting and Aaron Dean, laymen.

NEW YORK. I. D. Williamson, O. Whiston, Pitt Morse and A. B. Grosh, clergymen; and E. Murdock and Hezekiah Scott, laymen.

PENNSYLVANIA. A. C. Thomas, S. W. Fuller, John Perry and Wm. West, clergymen; and E. Dallet, J. M. Brown, G. H. McCully, O. P.

Waldron and J. L. Gihon, laymen.

- 3. Voted, To appoint a Committee of three to act in conjunction with the Committee of the Universalist Societies of this place, to arrange the order of public services. H. Ballou, 2d., A. C. Thomas and C. Spear were appointed said Committee.
 - 4. Appointed Brs. A. C. Thomas, H. Ballou, 2d, and I. D. Williamson

a committee to designate a place for the adjournment of this body.

5. The following resolution was adopted:

Whereas, The obtaining of statistical information relative to the state and standing of our cause throughout the United States, was an important object contemplated in the organization of this body: and whereas, such information can be obtained only

through the exertions of State Conventions, therefore,

Resolved, That this body earnestly recommends to all the State Conventions in its Sellowship, the adoption of such measures as shall be best adapted to the collection, arrangement and transmission to this body, of all such information as can be obtained on all subjects connected with the interests of our denomination within their limits.

Adjourned to half past two o' clock, P. M.

Met according to adjournment, and the Moderator being absent, Br. W.

Skinner was chosen pro tem.

- 6. Appointed Brs. S. W. Fuller, C. Spear and J. H. Willis a Committee to designate a person to deliver the annual sermon before this Convention at its next session.
- 7. A communication was presented to the Council by Br. A. B. Grosh, and ordered to be laid on the table.
- 8. Voted, That a Committee of three be appointed to take into consideration the aforesaid communication, and report thereon to the Convention at its present session; whereupon the following persons were chosen said Committee, viz. S. W. Fuller, Pitt Morse and Calvin Gardner.

Adjourned to meet in the Bleecker-st. Church, to morrow morning at

half past eight o' clock.

Thursday Morning, Sept. 22. Met according to adjournment and opened the Couucil with prayer by Br. L. F. W. Andrews.

9. The Committee on adjournment reported in favour of adjourning to

meet in the city of Philadelphia. Report accepted,

10. The Committee to whom was referred the complaint from Robert Smith, [through Br. Grosh,] Report, That they have duly considered the subject, and do not believe the case comes under the legitimate jurisdiction of this body; and that therefore Mr. Smith have leave to withdraw his communication. Report accepted.

11. The Committee appointed to select a person to deliver the next occasional sermon before this Convention, reported in favour of Br. T. Whit-

temore. Report accepted.

12. Resolved, That in case of inability to discharge the aforesaid duty, Br. Whittemore be authorised to appoint a substitute.

13. The following preamble and resolutions were adopted:—

Whereas. It is highly desirable that the denomination of Universalists should enjoy the benefits of a publication devoted to the more laboured expositions of its doctrines therefore.

Resolved, That we earnestly recommend the revival of that excellent publication,

the "Expositor and Universalist Review."

- 14. Resolved, That the 6th article of the Constitution of this Convention be inserted in the minutes of this session—said article being the predicate of the report of the Committee on the case of Mr. Robert Smith. Said article reads as follows:
- "This Convention disclaims all authority over, or right of interference, with the regulations of any State Convention or minor Association, and will only exercise the privilege of advising the adoption of such measures' and regulations as in their opinion shall be best adapted to the promotion of the general good of the cause."
 - 15. Resolved, That the thanks of this Convention be presented to Br. W. A. Drew.

for his excellent occasional sermon before this body, and that a copy be requested for

publication.

16. Resolved, That Capital Punishment is the relic of a barbarous age, and decidedly anti-christian; that it engenders a spirit of cruelty, and is highly dangerous: and that therefore, although we deem an interference with the legislation of our Btates or of the United States, by ecclesiastical bodies improper, yet we reccommend to Universalists throughout the United States, to use their exertions for its abolition. by the adoption of such measures as, in their deliberate judgement, may appear proper for forming and directing public opinion on this subject.

17. Resolved, That the Standing Clerks of the several State Conventions be requested to forward to the Standing Clerk of the United States Convention, a certified list of their respective delegates elect, as soon as may be after said elections may be made.

18. Resolved, That it shall be the duty of the Standing Clerk of the United States Convention to prepare a list of delegates thus appointed, and present the same to this body, which, when certified by the Clerk, shall be the roll of this Convention.

19. The following preamble and resolutions were adopted:—

Whereas, The propriety and expediency of establishing a Theological Seminary

has received some attention from the Universalist denomination, therefore,

Resolved. That we recommend a continued consideration of the subject, with a request that the brethren may continue to act, either for or against the measure, as to

them respectively may seem good.

20. Resolved, That a Committee of three be appointed to report the ways and means best adapted to supplying destitute Societies and places with the preached word of life, and that the report be presented at our next session; whereupon Brs. Abel C. Thomas, of Pennsylvania, Thomas J. Sawyer, of New York, and Lucius R. Paige, of Massachusetts, were appointed said Committee.

21. Resolved, That the Clerk be requested to prepare the Minutes of this session for publication in our periodicals, accompanied with the occasional sermon, and a circu-

lar letter.

22. Voted, That this Convention adjourn to meet in the city of Philadelphia on the third Wednesday in September, 1837, at eight o'clock in the morning, and continue in session two days.

Prayer by Br. Streeter.

ELIJAH DALLETT, Moderator.

Asher Moore, Clerk.

I. D. WILLIAMSON, Assistant Clerk.

ORDER OF PUBLIC SERVICES.

Tuesday evening. (Orchard-st. church)—Prayer by Br. Wm. Whittaker: Sermon by A. C. Thomas. Text, Acts xvii, 6. (Bleecker-st church)—Prayer by Br. M. Ballou; Sermon by T. Whittemore. Text, Luke xxiv, 41.

Wednesday afternoon.—(Orchard-st. church)—Prayer by Br. M. Rayner: Occa-

sional Sermon by Br. Wm. A. Drew. Text, Isaiah xxi, 2

Wednesday evening. (Orchard-st church)—Prayer by Br. J. H. Willis; Sermon by Br. A. B. Grosh. Text, Ps. lxxxiv, 2. (Bleecker-st. church)—Prayer by A. A. Folsom; Sermon by Br. S. Streeter. Text, Isa. xxxiii. 17.

Thursday afternoon. (Bleecker-st. church)—Prayer by Br. L. C Browne; Sermon by Br. C. Spear. Text, John vi. 31.

Thursday evening. (Orchard st. church)—Prayer by Br. O. Whiston, Sermon by Br. Asher Moore. Text, Eccl. vii. 10. (Bleecker st. church)—Prayer by Br. D. Text, Josh. i. 2. Skinner, Sermon by Br. Calvin Gardner.

MINISTERS PRESENT: •

Maine.—S. Brimblecom, Westbrook; W. A, Drew, Augusta; D. D. Smith, Portland; G. W. Quimby. North Yarmouth.

NEW HAMPSHIRE-F. Hodsdon, Amoskeag; A. L. Balch, Newport; M. Ballou,

Portsmouth.

VERMONT.—Warren Skinner, Proctorville; C. Woodhouse, West Brattleborough.

MARRACHUSETTS—S. Streeter, Boston; H. Ballou, 2d., Rozbury; H. Bacon, East Cambridge; A. A. Folsom, Hingham; J. N. Parker, Spencer; C. Spear and H. Chaffee, Springfield; T. Whittemore and L. R. Paige, Cambridgeport; J. M. Austin Danvers; J. Boyden, Jr., G. Baker and W. Lyon, Dudley.

CONNECTICUT—A. Moore, R. O. Williams, Hartford; N. Dodge, New London; J. H. Gihon, Norwick; S. C. Bulkeley and H. Lyon, Danbury; J. Shrigley, Granby;

J. H. Willis, Stafford; F. Hitchcock, Newtown.

NEW YORK—D. Skinner, and A. B. Grosh, Utica; M. Rayner, Troy; W. Whittaker, Jr. Hudson; A. G. Clark, Upper Lisle; O. Wilcox, Fowler; M. B. Newell, Amsterdam; W. H. Waggoner, Eatonville; T. J. Whitcomb, Schenectady; Pitt Morse Watertown; O. Whiston, Cooperstown; L. C. Browne, Fort Plain; J. Britton, Brownsville; S. J. Hillyer, North Salem; Wm. Bell, Lansingburg; L. D. Williamson, Albany.

Pennsylvania.—A. C. Thomas, S. W. Fuller, Wm. West, Wm. Fishbough, Phil-

adelphia; John Perry, Reading.

New Jersey.—L. C. Marvin, Newark.

CIRCULAR LETTER—1836.

The General Convention of Universalists in the United States, to all the brethren of like precious faith, sendeth the Christian salutation of peace and good will.

Dearly beloved brethren—Having again assembled in annual Convention, under the benignant smiles of our spiritual Father, and in the true feeling of fraternal affection, it is with no ordinary emotions of delight that we now greet you in the Lord. We met together as brethren of one family; and although some diversity of opinion obtained, the spirit of unity and concord pervaded our hearts. The warm greetings of Christian friendship evinced the joy of the meeting, and the reciprocal affection of the brotherhood.—And we evidently realized the truth of the declaration, "Behold how good and pleasant it is for brethren to dwell together in unity." Brethren indeed must ever thus dwell together; and divisions and offences contrary to the doctrine which we have learned," proceed only from those who "are already turned aside after Satan."

Brethren, we congratulate you on the success which has attended our labours in the Master's vineyard during the past year. Our hearts were gladdened by the "good tidings of good" which saluted our ears from various portions of the Lord's heritage. The seed of divine truth has found a congenial and luxuriant soil in our happy country, and the genius of the nation is well adapted to its growth. It has been watered with the fructifying showers of divine grace, and enlivened by the vivifying rays of the "sun of righteousness," until the "earth bringeth forth of herself; first the blade, then the ear, after that the full corn in the ear." While other nations are cursed with law religion, we are free to seek and advocate the truth. Doctrines with us stand upon their own merits; and the arguments by which they are sustained must be drawn from reason and the Scriptures. The spirit of inquiry has gone abroad in the land; and there is no power to stay its course. Important changes in the state of religious society are rapidly progressing; and present appearances evidently presage the speedy and triumphant reign of TRUTH throughout our besders.

In whatever light we may be viewed by those who claim to be the exclusively orthodox of the land, our course is certainly onward and it can not be stayed. Our strength is growing—our resources are multiplying, our numbers are increasing, and we have every reason to believe that our prosperity in future will be proportionably greater. Fifty years ago, who could have predicted our present condition? Who can now fix the boundaries of our growth and extent in as many years to come? Cast your eyes backward on the page of time, and contrast our former feebleness and paucity with our present strength and numbers, and you will perceive a growth almost unparalleled in the annals of the world. Fifty years ago, the General Convention was formed by a mere handful of the faithful. Now the heralds of universal salvation are scattered over the whole face of the country—their "name is legion"—and more laborers are still need-The waste places of Zion, which formerly presented the brier and thorn, now produce the fir tree and the myrtle tree. The wilderness and the solitary place are now filled with joy and gladness, and the deserts rejoice and blossom as the rose. "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

We observe the signs of the times with pleasing satisfaction and elevated hopes. The commotions that prevail in other denominations around us, seem calculated in their issue to accelerate the demolition of error, and the upbuilding of Immanuel's truth! The more savage dogmas of a pseudo gospel have already undergone important modifications—the work of transformation is steadily progressing—and every change that occurs is an evident advance toward the doctrine and principles of universal be-

nevolence!

The interests of our denomination are better understood than they were in former days. The fraternity have seen the importance of establishing seminaries of learning, where our children may be educated free from sectarian influence; and their efforts to accomplish this desirable work have been crowned with good success. And we are not without hopes that some salutary measures will yet be adopted for the purpose of raising the standard of ministerial qualifications; and that the denomination to which we belong will surpass all others in the attainment of a knowledge and in the cultivation of the arts and sciences. We would not be understood as expressing a favourable opinion relative to the establishment of a Theological Seminary by Universalists; (for this is not the proper place for such expression;) but we mean that the condition and wants of the denomination actually require, not only a virtuous, but an enlightened and educated ministry. No arbitrary measures need be adopted. It is sufficient for us to know our wants, and endeavour to make provisions therefor. And it is earnestly to be desired that we may all mutually labor for the advancement of a common cause.

Brethren, let us prove saithful to the holy cause which we have espoused. Let us concentrate our energies for the promotion of truth and righteousness; and although we may differ in judgement as to the best means to accomplish the same end, let us ever endeavour to "keep the unity of the spirit in the bonds of peace."

"Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ."

We cannot close without rendering our sincere thanks to our brethren in New York for their kind attentions and liberal hospitalities during our happy sojourn among them. They opened their houses and their hearts for our reception, and welcomed us in the true spirit of Universalism.—Every accommodation was provided, and we lacked nothing. May Heaven reward them for their labour of love, and impart unto them that blessing of God with which no sorrow is added.

By order of the Convention.

ASHER MOORE.

STATISTICAL REPORTS.

MAINE.

To the General Convention of Universalists, 1836.

To the "General Convention of the Universalists in the United States," to be holden in the city of New York, September 21st and 22d, 1836.

Beloved Brethren,—The "Maine Convention of Universalists" at its last annual session, appointed the undersigned to report to your body such information respecting the present state and prospects of the cause of truth, within the limits of its jurisdiction, as he should be able to obtain. To this end,

he begs leave to make the following remarks:

I. He deems it his duty to state, that he has not been able to obtain any considerable information in relation to the subject, upon which his Report is to be founded. A Committee was appointed at the late Convention in Hope, consisting of one person in each County, to collect the needed information, and to transmit it to him, in season to furnish a detailed Report to the General Committee—but he regrets to state, that he has received letters but from three of that Committee:—two of whom merely informed him, that they were unable to communicate any information—and the other gave him a full Report from every town in his County—thus showing, that the project of a Report in detail is practicable. But since he has not been favored with the assistance of the Committee generally, he is under the necessity of making

his Report in general terms.

II. In relation to the present state and prospects of the cause, he feels justified in remarking, from what information he has been able to obtain, that they are highly encouraging. The number of Societies, connected with the Convention he has not been able to ascertain; nor can he state the number of believers, of which the Societies are composed. It is perhaps well known, that the State of Maine embraces a large territory, somewhat sparsely settled; and the difficulty of obtaining the desired information, upon these points, is, by reason of this circumstance, very apparent. But, as an evidence of our prosperity, he may state, that within the past year, six ministers have removed among us from other States, while but one has left us by removal, and one by withdrawal. No death has occurred among our preachers. And in addition to this, four young men, of promising talents, have been licensed to preach by the Convention; and one, (Mr. Russell) formerly belonging to another sect, is now laboring in our field. As far as can be learned, notwithstanding this increase of preachers, they are all employed; and the constant remark is, that more are needed. From which, the conclusion is drawn, that the cause is encouragingly and permanently prosperous.

III. As a further indication of this fact, he may state, that the religious periodicals have been gaining in their circulation—at least, so far as he has been informed, and is enabled to judge. He cannot state the precise number which are circulated in the State; but he thinks it must somewhat exceed three thousand. In this estimation, however, he does not take into consideration papers sent from other States. Two years ago, the circulation could not much, if any, exceed twenty-five hundred. He cannot doubt, that this increase is an indication of the prosperity of the cause, while it lays the foundation for still greater success. He cannot doubt, indeed, that the pros-

pect is now more encouraging than in any former period of time.

IV. In addition to what has been done for the advancement of the doctrine we hold, he deems it proper to state, that something has been done, within the past year, for the cause of education. It is well known, perhaps, that a Literary Seminary, founded upon liberal principles, was not long ago established in Westbrook, near the city of Portland, and is now under the care of Br. Brimblecom. Recently, another has been established in Water-ville, at an expense of about two thousand dollars, which is entirely owned and controlled by Universalists, and which is now ready for the reception of scholars. As soon as suitable instructers can be obtained, it will be put in operation; and, from present appearances, we cannot doubt of its success. If public expectation and interest have not deceived us, it will be well and promptly sustained.

V. The undersigned may also state, that agreeably to a recommendation of the General Convention, passed last year at Hartford, Connecticut, the Maine Convention have considered the "propriety and expediency of establishing a Theological Seminary," and have acted upon the subject. A Committee was chosen, at its last annual session, to take the recommendation into consideration; and, as the records show, they reported against the project—Nevertheless, as the Convention were not disposed to act rashly and prematurely upon the subject, they deferred a decisive action upon it to its next annual session. Meanwhile, they have recommended the subject to the consideration of the order generally. What may be their final vote upon it,

is merely a matter of conjecture.

VI. In conclusion, the undersigned may remark, that the Maine Convention feels a deep and abiding interest in the prosperity of the good cause throughout the Union, and throughout the world. They have chosen, as their representatives to the General Convention this year, from their ministers, Brs. D. D. Smith, Z. Thompson, George Bates, and C. Gardner; and from their lay Brethren, Wm, K. Weston, Gen. J. Wellington, Hon. J. Ives, Hon. C. Holland, A. Lyon, Esq., and Hon. J. C. Churchill. These Brethren they recommend to your attention; and from whom, perhaps, you may receive a more full and circumstantial account of our present standing and prospects, than can be given in this Report.

In behalf of the "Maine Convention of Universalists," who send their

Christian salutations, the above remarks are respectfully submitted.

By order, CALVIN GARDNER.

NEW HAMPSHIRE

The New Hampshire State Convention of Universalists to the United States
Convention sendeth Christian Salutation—

Dear Brethren,—The following will give you a partial view of the present condition of our common cause in the State of New Hampshire. Our State Convention was formed in 1832. We have also six Associations, viz. the Merrimack River, the Grafton Co., the Strafford Co., the Cheshire Co.

and the Rockingham—when formed is not known, except the Grafton and Strafford, which were organized, the former in 1834 and the latter in 1836. There are 73 Societies. The following will give you a brief view of the

cause in the different towns comprised in the limits of the

Merrimack River Association—Amoskeag, one large society, one meetinghouse, a church of 50 members, preaching half the time by Br. F. A. Hodsdon, very prosperous; Bedford, one small society, one meeting-house which cost \$2000, preaching half the time by itinerants, very prosperous; Goffstown, one society of 90 members, one meeting-house, preaching one third of the time by Br. F. A. Hodsdon, very prosperous; Weare, one society organized in 1803, part of two meeting-houses, has been dead 24 years, preaching half the time by Br. E. Trull, prospects brightening; Dunbarton, one small society, prospects small; New Boston, one small society, preaching 8 or 10 Sabbaths annually, not flattering; Concord, one large society, no meetinghouse, preaching half the time by Br. J. G. Adams, prosperous; Hopkinton, one society, two meeting-houses building, preaching half the time by Br. R. Bartlett, prosperous; Heniker, one small society, no meeting-house, preaching one fourth the time, prospects not known; Warren, Sutton and New London, one small society in each, no meeting-house, preaching one fourth the time by Br. Cooper, prospects not known; Lyndeborough, one society of 28 members, meeting-house not known, preaching one fourth the time by Br. C. S. Hussey, tolerably prosperous; Wilton, one small society, occasional preaching by itinerants, prospects not known; Temple, one small society, whether a meeting-house is not known, preaching one fourth the time by Br. J. V. Wilson, prospects not known; Mason, one society, church of 12 members, whether a meeting-house is not known, preaching a few sabbaths annually, prospects not good; Nashua Village, one good society, no meetinghouse, preaching all the time by W. M. Fernald, very prosperous.

In addition to the above, in this Association there are many towns numbering a few believers who are true, and have occasional preaching. Merrimack once contained a society, but having turned to the beggarly elements of the world, was some time since numbered with things that have been. Thus you will perceive that there are seventeen societies within the limits of this

Association.

Connecticut River Association—The following is a brief view of the

cause in the limits of the Connecticut River Association:

Plainfield, one good society, a share in one meeting-house, preaching half the time, prosperous; Cornish, one good society, a share in one meetinghouse, preaching one fourth the time, prosperous, opposition blind and furious; Croyden, one society of 50 members, no meeting-house, preaching one fourth the time, prosperous; Claremont, one society of 140 members, one good meeting-house, a church of 39 members, constant preaching, very prosperous; Newport, one society of 40 members, a good meeting-house, preaching half the time by Br. A. L. Balch, very prosperous; Goshen, one society of 20 members, share in a meeting-house, preaching one fourth the time by Br. Balch, prosperous; Wendall, one society of 25 members, shares in two meeting-houses, a very little preaching, prospects not known; Lempster, one society of 45 members, share in one meeting-house, preaching a few sabbaths annually, prospects not known; Ackworth, one society of 30 members, no meeting-house, preaching one fourth the time, prosperous; Washington, one society of 40 members, half of a meeting-house, preaching half the time by Br. Gilman, very prosperous; Langdon, one good society, share in a meeting-house, preaching one fourth the time, prospects not known.

In this you will learn that there are 11 societies and for the most part very

prosperous.

Grafton Co. Association—The following will give you some idea of our

condition in the limits of this Association:

Lebanon, one large society, one good meeting-house, preaching three fourths of the time by Br. J. Moore, prosperous; Hanover, one small society, no meeting-house, preaching one fourth the time by Br. Moore, prosperous; Orford, one good society, share in a meeting-house, preaching one fourth the time by Br. J. E. Palmer, prosperous; Piermont, one small society, no meeting-house, preaching one fourth the time by Br. J. E. Palmer, prosperous; Bath, one good society, one meeting-house, just built, preaching half the time, by Br. M. Sanford, very prosperous; Lyman, one large society, one good meeting-house, preaching one fourth the time by Br. Sanford, prosperous; Thornton, one small society, no meeting-house, occasional preaching, tolerably prosperous; Rumney, one good society, one good meeting-house, preaching one-fourth the time by Br. Adams, prosperous; Wentworth, one good society, share in a meeting-house, preaching one fourth the time by Br. Adams, prosperous; Dorchester, one small society, share in a meeting-house, occasional preaching, prospects very fair; Groton, one small society, share in a meeting-house, occasional preaching, prospects very fair.

In this Association are 11 societies. In addition to this there has been preaching a few Sabbaths in other towns where there are no societies, and a spirit of inquiry seems to prevail generally among them—good will result

from it.

Stafford Co. Association may be seen in the following:

Conway, societies not known, no meeting-house, no church, preaching a few Sabbaths, prosperity not known; Eaton, societies not known, no meeting-house, no church, preaching a few Sabbaths, prosperity not known; Effingham, societies not known, no meeting-house, no church, preaching a few Sabbaths, prosperity not known; Ossipee, societies not known, no meetinghouse, no church, preaching a few Sabbaths, prosperity not known; Wolfsboro', societies not known, no meeting-house, no church, preaching a few Sabbaths, condition—rather cold; Centre Harbor, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Moultonborough, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Holderness, societies not known, share in one meeting-house, no church, occasional preaching, prosperity not known; Meredith, one small society, share in one meeting-house, no church, occasionad preaching, prosperity not known; Guilford, one small society, no meetinghouse, no church, occasional preaching, prosperity not known; Sanbornton, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Gilmanton, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Barnstead, one large society, no meeting-house, no church, no preaching, prosperity not known; Stafford, societies not known, no meeting house, no church, occasional preaching, prosperity not known; Barrington, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Rochester, societies not known, no meeting-house, no church, occasional preaching, prosperity not known; Great Falls, one small society, one good meetinghouse, no church, occasional preaching, prospects—not flattering; Dover, one good society, no meeting-house, no church, constant preaching by Br. Atkinson, prosperous.

In this county there are 5 societies—the cause is yet in its infancy—bright prospects are beginning to dawn—there are probably many believers where

there is no organization, and but little preaching.

The following is descriptive of Cheshire County Association. It comprises—

Hinsdale, one good society, share in one meeting-house, preaching one half the time by Br. F. Loring, prosperous; Westmoreland, one small society, share in one meeting-house, occasional preaching, prosperity not known; Walpole, one good society, share in one meeting-house, preaching half the time by Br. D. Ackley, prosperous; Alsted, one good society, meeting houses not known, preaching one quarter the time by Br. Hemphill, prosperous; Swanzey, one small society, meeting-houses not known, occasional preaching, prosperous; Jeffrey, one good society, meeting-houses not known, preaching one half the time by Br. Wilson, prosperous; Winchester, one large society, one good meeting-house, constant preaching by Br. Clark, very prosperous; Marlboro', one society, meeting-houses not known, occasional preaching, prosperity not known; Gilsum, one society, no meeting-house, occasional preaching, prosperity not known; Richmond, one old society, one meeting-house, occasional preaching, prospects—rather cold; Surry, one society, meeting-houses not known, occasional preaching, prosperity not known; Stoddard, one society, share in one meeting-house, occasional preaching, prosperity not known.

In this county there has been considerable preaching many years ago by our fathers, but of late years they have much resembled a field where the timber had been felled and the fire run over it—neither cleared, nor yet is it

a forest!—There are 12 societies in this Association.

The following is a view of the cause within the limits of the Rockingham

County Association.

Atkinson, two societies, both small, meeting-houses not known, occasional preaching, prosperous; Deerfield, one small society, meeting-houses not known, occasional preaching, prosperous; Danville, believers, meetinghouses not known, occasional preaching, prosperous; Derry, one society, meeting-houses not known, preaching one third the time by itinerants, prospects—a resuscitation going on; Exeter, one good society, one good meeting-house, constant preaching by itinerants, prosperity not known; Epping, one large society, one good meeting-house, preaching most of the time, prosperous; East Kingston, one small society, share in one meeting-house, occasional preaching, prosperous; Hampsted, one small society, meetinghouses not known, occasional preaching by Br. Jewell, prosperity not known; Kensington, one small society, meeting-houses not known, preaching not known, prosperity not known; Kingston, one good society, meeting-houses not known, preaching one half the time by Br. Beckwith, prosperity not known; Nottingham, one society, one meeting-house, preaching not known, condition—dead; New Market, one excellent society of 150 members, one good meeting-house, a church of 40 members, constant preaching by Br. Hanscom, prospects—doing wonders, all alive; Newfields, one small society, share in one meeting-house, preaching one half the time by itinerants, prosperous; Plaistow, one small society, meeting-houses not known, occasional preaching by Br. Brown, prosperity not known; South Hampton, one small society, share in a church, preaching most of the time, prosperous; Salem, one good society, meeting-houses not known, preaching one half the time by Br. Jewell, prosperous; Windham, believers, meeting-houses not known, preaching one quarter the time, prosperity not known; Allenstown, Chester, Poplin, Londonderry, Sandown, Rye and Raymond have more or less believers, and each some preaching; Portsmouth, one very large society, one large meeting-house, a church, constant preaching by Br. M. Ballou, very prosperous. There are 17 societies in this Association.

LIST OF PREACHERS.

M. Sanford, Bath; J. Moore, B. H. Fuller, S. Laws, Lebanon; J. G.

Adams, Rumney; P. Brownson, Bristol; A. L. Balch, Newport; J. Gilman, Washington; D. Ackley, Walpole; F. Loring, Hinsdale; S. Clark, Winchester; J. V. Wilson, Jeffrey; W. M. Fernald, Nashua; F. A. Hodsdon, Goffstown; D. Cooper, Sutton; R. Bartlett, Hopkinton; T. J. Tenney, Pembroke; J. P. Atkinson, W. S. Cilloy, Dover: W. C. Hanscom, Lamprey River; H. Jewel, Salem; E. Brown, Plaistow; E. G. Brooks, W. Wilcox, M. Ballou, Portsmouth.

Besides the above are a few itinerants who have not had fellowship.

The above is a cursory view of the present condition of our order in New Hampshire—so far as it extends it may be relied on as very near correct. There may be some errors, but we flatter ourselves that they are few, as we have gleaned these particulars from some ministering brother in each of the Associations appointed for that purpose. The cause is onward! It must prevail—to God be the glory! Amen. MOSES BALLOU.

MASSACHUSETTS.

To the General Convention of Universalists in the United States, the Massachusetts Convention of Universalists sendeth christian salutation; and respectfully submitteth the following

ANNUAL REPORT.

The blessing of God has evidently attended the cause of truth within our borders, during the past year. Since our last Report to your body, two new meeting-houses have been finished and dedicated; two old houses re-modelled and re-dedicated; seven are now building; and one has been erected and dedicated partly by Universalists; making in all, eleven and a moiety, completed or in progress. Of young preachers, six have received Letters of Fellowship, and four others have begun their ministry. Of new societies, nine have been formed. Of churches, three have been formed, and three resuscitated. One new weekly religious paper has been established.

All these additions have taken place in the territory east of Connecticut River. In the section west of that river, little progress, so far as we learn, has been made during the last year. The regions in which, it is thought, the greatest degree of zeal and success has appeared, are, 1st, the County of Essex, in the northeast corner of the state; 2d, the County of Barnstable on Cape Cod; 3d, the County of Middlesex, adjoining that of Essex, north and west of Boston; 4th, the County of Norfolk, southwest of Boston, and the County of Worcester in the central part of the State, &c. &c., besides some

particular towns scattered in other Counties.

The statistics of our denomination, so far as we have been able to collect the particulars, may be presented at one view in the following statement, which is founded upon the one given in the last year's Report:

STATE Convention, organized 1834, comprehending three Associations,

viz.

1st, Union Association, formed (under another name,) 1816 now embracing—Berkshire county, two societies; Franklin county, five societies; Hampshire county, one society, one preacher; Worcester county, twenty-three societies, seven preachers, two churches of communicants.

2d, Old Colony Association, formed 1827, embracing Barnstable county, seven societies, five preachers, two churches of communicants; Bristol county, four societies, one preacher; Plymouth county, eight societies, seven

preachers, four churches of communicants.

3d, Boston Association, formed 1829, embracing—Essex county, twenty

societies, ten preachers, four churches of communicants; Middlesex county, twenty-three societies, sixteen preachers, eleven churches of communicants; Norfolk county, ten societies, seven preachers, three churches of communicants; Suffolk county, four societies, five preachers, three churches of communicants.

Whole number of societies, 112; of preachers, 61; of churches, 29. To this number of preachers, however, we ought to add six or seven, who, having no fixed engagements, could not be located in the preceding estimate; making the whole number of preachers about 68.

Institutes and Berean Societies, six, in the counties of Suffolk, Norfolk,

Middlesex and Essex.

Weekly Religious Newspapers, two, viz. 1st, Trumpet and Universalist Magazine, at Boston, 5000 subscribers; 2d, the Gospel Sun, at Haverhill, 800 subscribers. Monthly periodical, Universalist and Ladies' Repository,

at Boston, 1900 subscribers. Total, 7700 subscribers.

We have thus detailed the increase of our number and means, and given our present statistics as accurately as we can. In addition to this, it may be proper to say, that there appears among us an increase also of the spirit of practical and experimental religion—a greater interest in the truth as a vital principle of spiritual life, and a greater attention to the duties it inculcates.

Our denomination in this commonwealth continues perfectly united. Never has there been a greater harmony of feeling, or a more ready co-opera-

tion in measures and conduct.

By order of the Massachusetts Convention of Universalists.

Roxbury, Sept. 14th, 1836.

HOSEA BALLOU, 2d.

STATISTICS OF NEW YORK.

Probable number of Societies, 310; Organized Churches, 75; Meeting-Houses, 125; Ministers, 125; Associations, 15; One State Convention.

Periodicals.—Magazine and Advocate, Utica, circulates about 7000

copies; Union, New York, 4500; Herald of Truth, Geneva, 1700.

The statement above made is imperfect for want of particular information, but it is believed it does not vary essentially from facts. The cause of Universalism is prosperous in this State. General harmony prevails, and the spirit of pure devotion is exerting a powerful and an increasing influence amongst us. May the Father of mercies long continue to sanction and advance the sacred cause in this part of his vineyard through the Redeemer's name.

VERMONT.

To the General Convention of Universalists in the United States, to be convened at New York, on the third Wednesday in September, 1836, the Vermont State Convention of Universalists sendeth Christian salutation, and respectfully submits, for your information, the following

ANNUAL REPORT.

Convention organized Jan. 17, 1833.

Northern Association.—This Association was first organized in June, 1804, and for a number of years included within its limits the states of New Hampshire, Vermont, and a part of New York. In October, 1829, a Constitution was adopted; and the Association now includes the counties of Orange, Washington, Caledonia, Orleans and Essex, in Vermont, and the Societies organized in Lower Canada.

Orange county, six societies, one preacher; Washington county, seven societies, four preachers; Caledonia county, six societies, two preachers; Orleans county, six societies, no preachers; Essex county, one society, no preachers; Lower Canada, nine societies, one preacher. Total, thirty-five societies, eight preachers. In this Association there are fourteen houses of worship owned and occupied wholly or in part by Universalists.

Green Mountain Association, including the counties of Windsor, Rutland

and Bennington, organized August 19, 1829.

Windsor county, seventeen societies, fourteen meeting-houses, six preachers; Rutland county, seven societies, one meeting-house, one preacher; Bennington county, two societies, two meeting-houses, two preachers. Total, twenty-six societies, seventeen meeting-houses, nine preachers.

Champlain Association, including the counties of Addison, Chittenden, Franklin and Grand Isle, organized Feb. 20, 1833, and called "La Moile Association." Constitution revised, name changed, and limits extended to the

adjacent part of Canada, June, 1836.

Addison county, four societies, one preacher; Chittenden county, two societies, one preacher; Franklin county, six societies, two preachers. Total, twelve societies, four preachers. Meeting-houses occupied wholly or in part by Universalists, seven.

Windham Association.—This Association, including Windham county,

is a part of what formerly constituted the Franklin Association.

The Franklin Association, without any definite boundaries, was organized Oct. 10, 1822. In Sept. 1829, a constitution was adopted, limiting the Association to the counties of Franklin, Mass., Cheshire, N. H. and Windham, Vt. When Conventions were organized in those states the Associations became virtually dissolved. As the sessions of this body had, for several years, been holden in Windham county, Vt. and as societies in other counties had discontinued sending delegates to its council, at the annual meeting of the Association in June, 1834, the Constitution was revised, and the name of "Windham Association" assumed. No. of societies, fifteen; houses of worship, eleven; preachers, five.

Total, within the bounds of this convention, eighty-eight societies, forty-nine houses of worship, owned and occupied wholly or in part by Universal-

ists, and twenty-six preachers.

This report is, unquestionably, in some respects, imperfect. It is confidently believed that additional societies exist within the limits of the Convention; but as they failed to represent themselves in the Associations to which they respectively belong, and as the brethren to whom the subject was referred by the Convention could not recollect others, it is deemed proper to report only such as could be distinctly recollected. One hundred is undoubtedly a safer estimate of the number of societies within the limits of this Convention.

We would joyfully express our obligations of unfeigned gratitude to Almighty God, for the signal success with which he has crowned our humble exertions, to extend and build up the cause and kingdom of our blessed Redeemer in this part of his moral heritage. Our present condition is highly prosperous; unanimity of feeling, and a commendable zeal, amongst both ministers and people, prevail throughout the state; and our future prospects are truly encouraging. "The battle is the Lord's;" the victory also is his; and to his name be the glory for ever. Amen.

By order and in behalf of the Vermont State Convention of Universalists.

WARREN SKINNER.

MINUTES

Of the Proceedings of the Universalist Historical Society—third ression.

According to adjournment, the Universalist Historical Society convened in the

city of New York, on the 21st and 22d of September, A. D. 1836.

Wednesday, Sept. 21.—The Society was called to order by the President, and after having heard the records of the last session read by the Secretary, it proceeded to the election of officers for the ensuing year, when the following individuals were declared duly elected:

THOMAS WHITTEMORE, President. PITT MORSE, Vice President. THOMAS J. SAWYER, Secretary. DOLPHUS SKINNER, Treasurer.

CORRESPONDING SECRETARIES.

W. A. Drew, Maine.
L. R. Paige, Massachusetts.
W. S. Balch, Rhode Island.
R. O. Williams, Connecticut.
John Moore, New Hampshire.
Warren Skinner, Vermont.
L. D. Williamson.

I. D. Williamson, A. B. Grosh.

A. B. Grosh,
L. C. Marvin, New Jersey.
S. W. Fuller, Pennsylvania.
L. S. Everett, Maryland.
John Corr Jr., Virginia.
G. C. Marchant, North Carolina.

Allen Fuller, South Carolina.

W. E. Camp, Louisiana.
A. R. Gardner, Illinois.
Jonathan Kidwell, Indiana.
Samuel Tizzard, Ohio.
Nathaniel Stacy, Michigan.
Solomon Bingham, Lower Canada.
Oliver Smith. New Brunswick.

Oliver Smith, New Brunswick.
Amos Seamans, Nova Scotia.
John R. Beard,
David Thom,

England.

Allen Green, Georgia.

Willis Atkins, Alabama.

THURSDAY MORNING, SEPT. 22.—Heard the Secretary's Report, and addresses from several members present.

Br. Hosea Ballou 2d having mentioned a volume written by a minister of the Greek Church, a part of which related to the doctrine of endless misery, and tended to show

that this doctrine was not received by said Church, it was

Resolved, That Br. Ballou be requested to translate such parts of said work as relate to this subject, and cause the same to be published in the Universalist period-

icals

The following preamble and resolution were introduced and adopted:

Whereas, It was one of the original objects of this Society, and also very desirable, to collect a library of Universalist books, embracing all, or as many as can now be obtained, which have ever been published on this subject; therefore,

Resolved, That a committee of three be appointed to devise the best means to attain

this important end, and that it report at the next session of the Society.

The Secretary having reported that he had in his possession a manuscript written by the Rev. David Thom of Liverpool, England, containing a brief narrative of his life; it was

Resolved, That the Secretary be hereby instructed to publish said narrative in the

Universalist periodicals.

THURSDAY AFTERNOON.—The Secretary being absent, Br. A. C. Thomas was appointed Secretary pro tem. Br. H. Ballou 2d having declined a re-election to the presidency, on motion of Br. L. R. Page, it was

Resolved, That the thanks of this Society be presented to Br. H. Ballou 2d, our

late President, for his services the past two years.

On motion of Br. W. Skinner, the Society adjourned to meet in the city of Philadelphia on the third Wednesday and following Thursday of September, 1837.

T. J. SAWYER, Secretary. THOMAS WHITTEMORE, President.

OBSERVATIONS.

The past session of the Universalist Historical Society, was one of greater interest than either of the preceding. The signs of the times to which several of the mem-

there is an obvious and increasing tendency in almost all denominations to embrace more enlarged and honorable views of the great salvation through Jesus Christ. Even the schools of the prophets which have been reared for the purpose of preserving the peculiarities of sectarian faith, are found incapable of resisting the influence of the times. Andover and Princeton, the very bulwarks of Calvinism, show evident signs of change. The doctrine of endless misery can no longer be defended on old and popular principles, and new schemes are introduced to subserve a temporary and very doubtful purpose. It is worthy of remark that the changes now referred to, are not the result of any adventurous spirit, any love of novelty or innovation, in the clergy of the popular sects in our country. They are not the fruit of enterprise but necessity. The laity have taken the lead, and the clergy have been constrained by force of circumstances to acquiesce.

The spirit of inquiry is abroad. The love of truth is excited, and no power of divination is necessary to foresee some of the results. Some of the revolting features of Calvinism have already been removed, and others are silently but surely passing away. Calvinism is not now what it once was, nor is it now what it will be ten or twenty years hence. And may not the same be said of Arminianism? The public mind is eagerly inquiring for something better than its dreary uncertainties. The world would know that "the Lord reigneth," and that Jesus Christ is the common

Savior.

The prosperity of our cause the year past is a matter that calls loudly for our devout thanksgivings. The word has had free course, and many have been brought to taste that the Lord is gracious. Numbers have been added to our ranks, and faith

and love have been increased.

From Europe we have received gratifying intelligence. It gives us pleasure to state that in England and Scotland there are several interesting congregations of Universalists, and that the whole body of Unitarians in that country are believers in the final holiness and happiness of all men. In Germany, as is already known, a very large part of the clergy and of the educated of all professions, are Universalists; and we doubt not that through the influence of German divines, no less than by our own exertions, a salutary impression will be made upon the minds of the learned among our religious opposers in the United States.

The prospects of the Universalist Historical Society are encouraging. Of its usefulness, if its capabilities are judiciously called into action, no one, we are persuaded, can entertain a doubt. It offers the best means for both domestic and foreign correspondence. It forms a convenient and needed centre for receiving and preserving historical information, and it is highly desirable that every member of the Society and all interested in its objects should contribute to its usefulness. Much may be done

with little effort, if every one will perform his part.

There has hitherto been a remissness on the part of the Corresponding Secretaries generally. Exceptions, however, must in justice be made in a few instances. But generally the Corresponding Secretaries have made no exertions to acquaint the Society with the history and present condition of Universalists in their respective limits. We trust that this neglect will be remedied the present year, and that the fullest reports in their power will be returned to the next session of the Society.

T. J. SAWYER.

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SESSION OF 1837.

SERMON.

Delivered before the General Convention of Universalists, at its annual session in Philadelphia, Sept. 20, 1837.

BY THOMAS WHITTEMORE, CAMBRIDGEPORT, MASS.

"And be not conformed to this world."—Rom. xii. 2.

It is exceedingly unfortunate, that a passage of scripture as important as this, should be so little understood as it has been. It was designed, by its distinguished author, to put the Christians at Rome on their guard, against evils of alarming magnitude, to which they were exposed, and thus to enable them to resist the peculiar temptations of the times. How little did he think of those smaller matters, to which of late, the injunction has been applied. The church, while it has been sedulously endeavoring to comply with his advice, mistaking at the same time his true object, has been occupied on matters which, comparatively speaking, are of very trivial importance, and seems to be obnoxious to a charge similar to that brought by the Redeemer against the Pharisees, "ye have omitted the weightier matters of the law, these ought ye to have done, and not to leave the other undone."

One person thinks that to obey the apostle's injunction, we must keep a holy society, we must not associate with the world's people. There are two classes in the world we are told, the righteous and the wicked. They should be separate; they should have no communion, nor intercourse with each other. The self-styled religious people of the Saviour's day evidently supposed it a duty to avoid all intercourse with those they adjudged to be wicked, and they contemptuously styled the blessed Son of God, as "the friend of publicans and sinners." He was so; he kept company with them, because he came to seek and save that which was lost.

Another class suppose, that we conform to the world, if we partake of the comforts and amusements of life. They seem to think that it is dangerous for men to enjoy happiness in the present state of being. To suffer pain and distress seems in their view to entitle men to the peculiar favor of God both here and hereafter. This opinion gave rise to all the mortifications, pains, penalties, penances,

and cruel sacrifices, which men in former ages suffered, not only

among the heathen, but in the professed church of Christ.

Another class are confident that the apostle was pleading with men not to follow the prevalent fashions. They declaim, and very justly too, against the extravagance of fashion. It betrays, they tell us, a vain mind. But the careful observer, will not fail to have perceived, that even those persons who speak most loudly against fashion, are in some cases the most devoted observers of it. Fashion is mode, manner; and although they may not follow the modes of others, it is because they follow the more rigidly their own. When persons attach importance to the particular form of a garment, or any thing else equally trivial, it shows that they are not weaned from the very vanities against which they persuade others to be on their guard. I have already intimated that such an application of the text, falls far below the main object which the apostle had in view. We will then endeavor to obtain his meaning. What was intended by the phrase "this world."

There are in the New Testament, three Greek words rendered world, viz., kosmos, oikoumene, and aion. The first answers more closely to the usual signification of our English word, world, than either of the others. It is used to signify the material universe, and also the body of mankind, in both which senses our word world is employed. Oikoumene signified the inhabited portion of the earth, and sometimes the Roman Empire. But the word which occurs in the text, and to which we shall devote a moment's attention, is aion. It is correctly translated age. By later translators it is so generally rendered. When Paul said, "but now once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself," Heb. ix. 26, he certainly did not intend the end of the material earth, but the end of the Jewish age, at which time the Saviour did appear. So again, when he said, "all these things happened unto them for easamples, and are written for our admonition, upon whom the ends of the worlds are come," (1 Cor. x. 11,) he could not have referred to the material universe, but to the ages which expired previously to the introduction of the gospel. "Be not conformed to this world," i. e. be not conformed to the manners of this age. So the late translators render the passage. Wakefield says, "conform not yourselves to the present manners." And even Adam Clarke, says, "By this world may be understood that present state of things, both among the Jews and Gentiles," which appears to be the true sense of the passage. Be not conformed to the present state of things; be not conformed to the vices that now reign; be not conformed to the peculiar characteristics of this age. The apostle did not intend to speak against the world in itself; he aimed at the prevailing vices and evils—evils of appalling magnitude, that stamped a character upon the age in which he lived. These were not the vices of the

lower classes, and the evils to which they alone were subject. It was the leaders of the people who were wrong, as the prophet had previously said, "the leaders of this people cause them to err." The author of the text says, in his epistle to the Eph. "For we wrestle not against flesh and blood," i. e. not against men merely, flesh and blood being put in contradistinction to the principalities, and powers. Hence he adds, "but against principalities, against powers, against the rulers of the darkness of this age," or, as Clarke says, "against the emperors of the darkness of this state of things." Emperors they were truly. They created the darkness and ruled in it. They were the leaders in wickedness. They gave a character to the age. Sin there lifted high its twice-crowned head; it sat upon the throne and reigned both in church and state. The apostle from whom we have already quoted, describes it "as spiritual wickedness in high places." We look in vain for many redeeming circumstances in that age, except what the church of Christ furnished. And what was that church then? True, in the power of truth she was strong, and in the strength of God she was almighty; but her day of glory had not come. Like her illustrious head, she "was despised and rejected of men," a by-word, a reproach, a hissing. The kings of the earth stood up and took counsel against the Lord and against his anointed. The infant church lifted up its voice to warn men of the evils by which they were surrounded, and to exhort them not to conform to the world. Let us attend to a very brief description of the striking peculiarities of the age in which the apostles lived.

1st. It was an age in which sin of every description abounded. We cannot read the accounts which the New Testament writers give of the moral condition of the Jews and Gentiles, without shrinking away horror stricken from the awful picture. The Jews were indeed, reclaimed from the baser vices of the heathen, but they were filled with self-conceit and malice. They had long been deepening in iniquity. Each succeeding generation went beyond its predecessor in the ways of transgression; and in denouncing a punishment, which was almost the only thing equal to their offences, the Lord Jesus asserted, that it should be "a trouble such as there had not been from the beginning of the world to that time, no, nor ever should be." The situation of the heathen although somewhat different, was equally deplorable. Far famed though Athens and Rome, and the cities of Asia Minor, were for their advancement in the arts, their moral condition was dark indeed. Sunk in the grossest idolatry, with no guide but their own imaginations and propensities, they gave themselves up to all sin. In fact their most degrading vices became a part of the honors they rendered to the idols they adored. Paul describes the situation of both Jews and Gentiles in the following general terms. "We have before proved both Jews and Gentiles, that they arc all under sin. There is none righteous, no, not one. There is

none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." These vices imparted a character to the age, and well justified the apostle's persuasion, "be not conformed to this world."

2d. That age was an age of persecutions. In this the Jews evidently were the leaders, and the heathen proved themselves in many instances very apt scholars. The feeble church of Christ was the object of all their vengeance. Jesus had suffered on the cross; Stephen had been stoned; bonds, imprisonment, stripes, hunger, thirst, yea every thing that cruelty and ingenuity combined could devise, was visited upon the church of Christ. After the crucifixion, and the proclamation of the gospel among the heathen, they proved themselves to be but little behind the Jews in works of cruelty and blood. It is a touching description that Paul gives of the sufferings of the early Christians. "They had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts, and in dens and caves of the earth." Persecution was a

striking feature of that age.

3d. It was an age of bigotry, a non-inquiring age. Christianity, as if conscious of its own excellence, and persuaded that it would commend itself to the purest rays of reason, besought men to "prove all things, and hold fast that which was good." It asked no blind faith. It was bigotry, rank bigotry that caused the opposition to Christ. The Bereans were commended, because "they received the word with all readiness of mind, and searched the scriptures daily" to know whether the doctrines put forth by the apostles were true. But how unlike their example, was the conduct of the Jews and heathen generally in reference to Christianity. Did they manifest a sincere desire to know whether the religion of Jesus was indeed the truth? No, far from it. We acknowledge there were some few exceptions to this remark, but as a body, both Jews and heathen said, "We will not have this Christ to reign over us." It was their desire to crush his religion, right or wrong, true or false. Whether Chris-. tianity was true, was not a question that they discussed; but how shall we put a stop to this heresy? Such was the spirit of the age. How necessary then was the caution, "be not conformed to this world."

4th. That age was an age in which zeal, ostentation, and an observance of rites and ceremonies passed for pure religion. The world in this matter was not wise. Men seemed not to have learned that there was no necessary connexion between a truly sanctified heart, and a disfigured face, an ostentatious prayer or a bequest to some sectarian institution. How pointedly did the the Saviour condemn the religious leaders among the Jews, for their neglect of the duties of pure and undefiled religion, while they made high pretensions to godliness and scrupulously observed the outward forms of religion. was a striking characteristic of the times. Paul bears witness that his brethren after the flesh had a wonderful zeal, but they lacked knowledge. The Saviour declares that they observed the outward forms of religion only to be seen of men. Now it is an undoubted fact, that there was no class so generally regarded a truly pious and devout people, as the Pharisees. Pure religion was neglected. Benevolence was of slight importance in the estimation of mankind. The heathen were just as far from the truth in this matter as the Religion among them was little else than a devotion to the gods; and under the name of religion, they gave reins to their unbridled passions and rushed into the most criminal excesses. In this view of the subject, we all see the propriety of the apostle's injunction, "be not conformed to this world."

5th. That age was an age of sectarism and proselytism, rather than a zeal for God. Jesus describes this characteristic of the times when he said, "wo unto you scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte; but when ye have made him, he is two fold more the child of hell than yourselves." The great object was to make proselytes. No pains were regarded as too great for this purpose. Sea and land were searched; distant nations were visited—for what? To convert men to the truth? to make them better? to give them peace? No, but to make proselytes. Even if the moral condition of men could be improved by their being truly converted to some other sect, the Pharisees would not have rejoiced in it; they would have opposed it. If their only object had been to do good; if their desire to win men over to their opinions arose merely from a wish to make men wiser and better, they would not have objected when men evidently were made better even though they did not join their particular sect. But the Pharisees could not endure that Jesus should persuade men to love God, and their neighbours, notwithstanding they maintained that this was the great object of their exertions. But what was the secret spring of all their operations? Why did they compass sea and land? Let the Saviour answer,—to make proselytes. But after all, even when they had converted them, and fashioned them according to their own taste, what were they? Two fold more the children of hell than themselves. Against this spirit of mere proselytism, Paul

warned the church. "Be not conformed to the present manners." Whoever preached Christ—whoever did good, he rejoiced. He was set for the defence of the gospel; and if the great ends of that gospel were gained, he was satisfied, by whomsoever the work was done.

The great object of Christianity was to improve the moral condition of mankind,—to make them purer and happier. In accomplishing this, Christ and his apostles had a two fold labor to perform; in the first place to aproot the prejudices and false doctrines of men, and to warn them against the temptations by which they were surrounded; and secondly to establish correct principles in the heart as the guide of life, and the source of peace. In the pursuit of the first of these objects, Paul beseeches men to watch the motions of the world around them, and most carefully to guard against what is of evil tendency. "Be not conformed to this world; but be ye transformed by the renewing of your minds."

On this occasion, my brethren, it behooves us most carefully to survey the moral conditions of society, to learn what is of fearful tendency around us, that we may zealously guard against it. We come together in our annual Conventions to devise those measures that are for the public good. I have not been able to bring to mind a subject more befitting this occasion, than that which is embraced in the text. It will lead me to point out the evil tendencies of the present age, and to make an effort, feeble I fear, to put the class of Christians with which we are connected on their guard against them.

Sin of every kind must be zealously resisted. There must be no tampering with what is wrong. It is enough to know that it is wrong—this settles the question at once that we cannot engage in Some things are judged to be expedient for the ends they promote, that in themselves, are of doubtful character; but let us always remember, that when once we know a thing is wrong, there is no expediency or results that can make it right, and we should abhor it from the very heart. We may be sure that a thing is wrong, if it is forbidden in the word of God. No good thing is there inter-A restraint is laid on nothing but vice. I lay it down therefore as a most salutary principle, from which we can never depart without great danger, that nothing called by men expediency should ever lead us to engage in what is in itself evidently wrong. I would to God that this principle might be the guiding star of the class of Christians with which we are connected, from which their eyes should never be diverted for a single moment.

It is of vast importance that the clergy of any denomination should be most scrupulous observers of honesty and purity. Alas! how many aberrations from this rule have we seen within a few years among the dominant sects. I bless God that he has saved us from any instances of this description. Every clergyman should feel himself under the most solemn obligation, from which he can at no time

Le released, to live honestly, soberly, and purely in the world. Sin always appears doubly sinful in a professed minister of Jesus Christ. He not only sins with greater means of knowing the evil, or, as we usually say, sins against greater light, but, he brings a greater reproach on the cause he espouses—he wounds the Redeemer in the house of his friends. We can lay down no very particular rule in this case. It should suffice to say, a clergyman is under the most imperious obligations to do right in all things,—to keep a strict watch upon his heart,—to guard against temptation,—and in a word so to live, that no action of his can be pointed at as a violation of the precepts he enjoins on others from the word of God. "Be not conformed to this world."

There is too much of a disposition in society to persecute men on account of their religious opinions. It is true we have no inquisitions in this land, nor the rack, the faggot, or the stake, but persecution has been attempted in other forms. It is but a few years, since one of the present professors of Andover, Mass., in a sermon at the annual election in that state, delivered before the Governor and the Council, and both branches of the Legislature, denied that those who rejected the doctrine of future rewards and punishments had any right to give legal testimony; he averred that they had no motive to tell the truth, and that they were not to be believed. Think of the occasion, the annual election,—all the heads of the government assembled,—the Legislature itself listening to the speaker,—and hear him impress it upon them to make outlaws of one class of Christians on account of their faith, and this too, after the Supreme. Court of that state, had formally decided, that no person should be rendered incompetent as a witness for such a reason. The same thing has been attempted in other states. Who have been the leaders in this species of persecution? It is very well known, that it has been done by the leaders in the principal sects. It is a matter of congratulation that we live in a land of mild and liberal laws, where liberty of conscience is guarantied to every individual who does not disturb others; but the disposition which manifests itself in spite of all the restraints laid upon it, gives us the mournful evidence of what we should be called to suffer, if we lived under a less liberal form of government. But there is sufficient of this spirit to form in some measure the character of the times. Let us, my brethren, be on our guard, that no such feeling may ever be found within us. There re means enough wherewith to combat error, without resorting to such as these. Give us, as an eminent divine once said, "an open field and fair play;" we ask no advantage from any other source except that which truth always has over error. Let us not then fall into the common fault of the world, and think it necessary to persecute men on account of their opinions.

Another characteristic of our times, much to be deplored, is a

feverish love of popularity,—a desire that has betrayed itself just as much in the things of religion as in any thing else, to show deference to the rich and fashionable classes of society. If there be any thing known among men, that should be saved from the blighting influence of such a spirit as this, it is religion. Religion is the gift of heaven, —it is the guide of man's erring feet,—it is the medium through which we view the divine character,—it is the light of eternity beaming upon this benighted world,—it is the only source of our consolations, designed to sustain us in the midst of our afflictions, to wean us from an undue attachment to the earth, and to point us to our endless home above. By what rule, or in what way can sound reason justify the policy, of making religion subservient to fashion and the love of distinction? But yet, alas, how often is it done? How many are there who will not avow their real opinions of the religion of Jesus, through fear of reproach. How little do such know of their duty! How slightly are they moved by the examples of the Redcemer and his apostles! If every individual in the community who in heart really believes the doctrine of the restitution of all things, should avow it openly before the world, the number of professed believers would be greatly augmented. There would be scarcely a town or village in which there would not be a 'respectable number. It is not because Universalism is not believed, but because it is not favoured, that its supporters do not take rank in numbers beyond any sect in the land. I speak the sincere convictions of my heart—the language of truth and soberness.

What then is to be done? Where is the remedy? Let us all do every thing in our power to make religion a matter of principle, of pure and holy principle between man and God. Let us proclaim our opinions with the greatest explicitness—let us not be fearful of wearying men with such a theme;—let us throw the bright blaze of evidence upon this subject, and keep its light shining there, that the doctrine may appear so evidently true as to cause shame in the

hearts of those who hesitate to avow their faith.

It is to be very deeply regretted that the christian community should fall into the error of supposing, that a candid and open profession of christian truth, fully believed in the heart, is not of great importance. It is to be regretted, that a body of men, claiming by way of preeminence to be liberal christians, should countenance such an error by their avowed example. The Saviour said, "let your light shine before men." But these his followers in their superior wisdom judge it expedient to put their light in a secret place. We blame no man for opposing the doctrine of God's grace, if he truly disbelieves it, provided he do it in a proper manner; we blame no man for hesitating to express an opinion, if he is really in doubt; but if he has no doubt,—if in his mind both reason, and revelation unite in showing that the Lord is good to all, and that his tender

mercies are over all his works,—that he will have all men to be saved and to come to the knowledge of the truth,—and that he doeth his will in heaven and on earth,—if then he hide the light, and either through love of human praise or high stations, or through cowardice, he fail to proclaim the stifled sentiments of his own soul, he is unworthy to be called the servant of the Lord Jesus. If this practice be just, if men may refrain from an explicit declaration of the great truths of the gospel for any reason whatsoever, then let all pursue it. What would become of christianity under such a state of things? It would exist only in name. The mourner, and the soul oppressed with a sense of guilt might cry in vain, "is there no balm in Gilead? is there no physician there?" Here lies the great evil of this temporizing. It inflicts a fatal blow on the hopes of God knew what consolation men needed, when he devised and sent the gospel into the world. Without that consolation, they pine and die. One of the most remarkable points in the history of our country for the last half century, is the instances of insanity and suicide produced by a false theology. The public prints, and the records of the insane hospitals, show an alarming number of cases, in which persons, distrusting God's mercy, and giving themselves up as lost for ever, have become raving maniacs. Others, driven by the same cause to desperation, have put an end to their lives. Philanthropy weeps when she reflects, that the number who have perished in this way for the last ten years, in our otherwise happy land, exceed the number who have suffered upon the gallows. I am amazed when I reflect upon this,—I am amazed at the indifference of the community. We can all see, that the preaching of the gospel of the blessed God, in its purity and power, wherever it is believed, will entirely heal this evil, and it is the only thing that will heal it. Brethren of the clergy, behold your work. O be zealous! be faithful! be persevering! Feed these hungry souls with the bread of Quench their raging thirst with living water. If others fail to do this, do you be vigilant. We can frame an excuse for those who do not believe this gospel, if they hesitate to preach it; but those who do believe it, and keep it back,—who see the poor sons of sorrow horror-stricken, pining and dying for the want of it there Men may call themselves liberal and charitalie; but is no excuse. there is no illiberality like that which keeps back the truth of God under such circumstances. The fault to which we refer is one of the characteristics of this age; it is practised by those who claim to give tone to public sentiment. Let me persuade you "not to conform to this world." It is the rankest bigotry that inculges in this practice,—a love of sect and not a love of truth,—a love of man's praise and not of God's praise.

It is another prevailing fault of the times, that zeal, ostentation and an observance of rites and ceremonies are put in the place of

pure religion. There is no fact that seems to be more clearly revealed in the New Testament, than that pure religion in the sight of God; consists in deeds of benevolence and mercy and in keeping the soul unspotted from sin. A very simple religion, and just such an one as we want in this world. But although this be pure religion in the sight of God, we greatly fear that it is not pure religion in the sight of man. Is it the prevailing religion of this age? Will a man, by practising such a religion as this, gain the credit among the churches of being a truly religious man? No, he must have a fiery zeal; he must set up great claims to piety; he must be a regular observer of the forms and ceremonies of the sects, and aid the objects they have in view; then he shall be a great and a good man, a man of wonderful piety, a friend of God, and a pillar of the church. But brethren, do not let us follow the world in this respect. Be not conformed to it. Let us strive for the maintenance of an eminently experimental and practical religion, a religion which makes men better and more useful. The religion of Jesus, in its purity, is precisely the religion we want. It binds society together by the strongest ties. It softens the heart. It opens the hand of benevolence. cultivates a feeling of fraternity between the rich and the poor. takes its seat in the heart, and sways a mild but irresistible sceptre over all the passions. O how happy would this world be, how much like heaven would the earth become, if such a religion as this should be established in every heart. Let us strive for it. If we have any measure of influence upon society, let it be exerted in sustaining these views. I congratulate you, my ministering brethren, yea and all others of my fellow-believers who hear me, that the doctrine we profess is so admirably calculated to promote and nourish this religion. "Love is the fulfilling of the law." No doctrine is better calculated to promote love in the heart, than that which asserts in the fullest manner the love of God and of Christ. We love him because he first loved us. We love men when we find they are our brethren, and are equal heirs of divine favor with ourselves. Let us then follow the world no more. We have enough within ourselves to make us good and happy, if we will but carry out the principles we profess to cherish. May God help us so to do.

There is another great evil in society to which I desire to direct your attention before we separate. The spirit of this age, like that in which he Redeemer lived, is a spirit of sectarism and proselytism rather that of piety and a zeal for God. We are sensible that others take a different view of this matter. In their judgement this is peculiarly a religious age,—the very dawn of the millenium. We are informed that the christian world never was more deeply engaged than at the present moment. Look round, we are sometimes told, upon the benevoent designs to which this age has given birth. The Tract Society sends its messengers of mercy into every hamlet.

The Education Society is training up a learned ministry. The Home Missionary Society is building up the waste places of our Zion. The Foreign Missionary Societies are sending the blessed doctrine of endless damnation into almost every portion of the globe. But what do we say to all this? That there is a vast machinery in operation we do not deny. But what moves it? We desire to look at the hidden power that keeps the whole in motion. Is it a zeal for God? a love of men that does the whole? Alas! the whole, from the beginning to the end, bears the stamp of sectarism. lingers to see, if in the measures taken to convert the heathen to Christianity, there is not an exception to the remark; but there is none even here. Teachers of a particular sect are always sent. We are sometimes asked (and with some plausibility) why do you not contribute to our funds for converting the heathen, if you believe all men are to be saved? We reply, we will, when you will send teachers to preach the true gospel. We return the question, will you asssist in sending a missionary to preach the boundless love of Christ, as manifested in the salvation of the world? They answer immediately in the negative—they start back with surprise. They will send no doctrine which has not their own image and superscription on it. Jesus was obliged to expose the missionary operations of his age. He gave the Pharisees credit for great industry. compass sea and land," says he. They were both foreign and demestic missionaries. But what was their object? To save souls? To make man better? So they undoubtedly pretended; but he who knew the secret motives of their hearts, stripped them of their disguise, and revealed the fact that their object in the whole was soldy to make proselytes. Rank sectarism!

We will not say that this is true of every one who in any degree contributes to the missionary enterprise; but is it not true of the leaders in these matters? The same remarks will apply we fear to the exertions which are used to get up what are miscalled revivals of religion. The claim is put forth, that these efforts are all made for the glory of God and the good of souls. It would be most angular, if any thing designed for such a purpose should have so directly contrary an effect; for we certainly know of nothing more calculated to dishonour God, in the view of his creatures, or to destroy the happiness of men. But passing these things, there are the most direct evidences that these revivals so called are the effect of sectarian seal. Let one proof suffice. The two sects Baptists and Presbyterians or orthodox, agree in all the essentials of their They differ only in a mere form. The former believe that all who are converted by the latter are truly converted and will go to heaven. The latter believe the same of the former. They frequently unite in getting up a revival. Every thing goes on very smoothly, until the time comes for the candidates to unite with the church. There is then often great contention. Both parties lay claim to the converts; and the lowest arts, chicanery and intrigue are used frequently by both sides to win the deceived instruments of sectarian folly into a particular church. Such scenes as these most fully convince us, that the spirit of sectarism lies at the foundation of all these movements.

My brethren, it is of no avail that we see the errors of others, unless we endeavour to avoid them. This was the only object which our Lord had in view in exposing the errors of the times in which he lived, and it is the only object we should ever have in exposing the evils that now exist. Let us be on our guard against this spirit of sectarism. Let us be careful that we are never deceived by it, and mistake it for a godly zeal whether it appear in others or in our-This age is an age of great exertion in the religious world. Every sect is earnestly engaged—no one seems to falter. Europe is pouring upon our shores in thousands the members of a foreign church, with the hope undoubtedly of establishing the power of that church in our land. Let us frequently put the solemn question, how much of all this effort springs from a pure zeal for God? and an uncorrupted benevolence towards man? When I reflect upon the vast machinery that is in operation among the sects,—the fearful power by which it is moved, and when I remember that "the kings of the earth rise up and the rulers take counsel against God and against hs anointed," I shoud tremble for the doctrine that we all so dearly clerish, had I not boundless confidence in the invincibility of truth. The truth will stand for ever. God's word is pledged for it. Heaver and earth may pass away, but the word of God shall not fail. Inperishable as his own eternal nature it cannot be overthrown. Ged's wisdom is infinite. The very means which are used to overthrow his cause, he can successfully employ for the upbuilding of that cause. If the doctrine which we believe is of God, it cannot "If God be for us, who can be against us." have every reason then to love the truth for the truth's sake. may take courage. This doctrine, now so much despised, opposed, misrepresented, shall prevail. It is its intrinsic excellence that has carried it forward thus far, notwithstanding the violence of its enemies, and the indifference, worldly-mindedness and imprudence of O, if it had nothing to accelerate its progress, its professed friends. but our feeble, fluctuating and often ill-judged exertions, long ago it would have sunk into the ocean of oblivion, nay it never would have risen to attract the attention of men. Think of what it has suffered in some places by the imprudence of its boasted defenders, and weep, weep that that imprudence has been sufficient to ruin any cause that rested only in the strength of man. Yea we know that this doctrine must be of God; for had it been of man, it would have been long ago destroyed. It is of God. He hath sworn by himself—he hath pledged his own wisdom, power and love, that it shall have free course and be glorified. Yes, brethren, in places where you least expect it, it shall rise; in those scenes of your labor where the seed of the word seems to have been cast upon the solid rock, it shall spring up, and God shall give it the increase of an hundred fold. In that portion of the land from which your speaker comes, where we are obliged to contend, not only with the open hostility of the avowed enemies of our faith, but also with a subtle policy wielded by the rich, the fashionable and the learned, laying claim to great moderation and liberality, God has shown us decisive proofs of his wonder-working power. Never could it be more truly said, that the cause is onward. We are astonished at its success. It gushes out in new places, like water from springs hitherto hidden, to fertilize and bless the whole surrounding region. It is scarcely less so in many other places; and the time will come when it shall prevail throughout the whole of this widely extended land. I congratulate the Convention on the progress of the doctrine we believe. May we all continue faithful, never being weary in well doing, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

Brethren, let the good principles of the doctrine of Christ, be always our guide. Let us abhor sin of every description,—let us be on our guard against the spirit of persecution and of bigotry,—may pure religion dwell among us,—may our zeal be a zeal for God, and not for sect or party,—and in all things may we be followers of the Lord Jesus Christ. Put on the whole armor of God, that we may wrestle, not with flesh and blood, but with principalities and powers, the rulers of the darkness of this world, and with spiritual wickedness in high places. Thus armed, and pursuing this object alone, God will bless us,—he will go before us, a pillar of cloud by day, a pillar of fire by night, and make us conquerors and more than conquerors through him that loved us, and washed us from our sins in his own blood;—to whom, with the Father, "be praise and glory, world without end." Amen.

MINUTES

OF THE PROCEEDINGS OF THE

GENERAL CONVENTION OF UNIVERSALISTS IN THE UNITED STATES,

AT ITS SESSION HELD IN THE CITY OF PHILADELPHIA,

SEPTEMBER, 1837.

The General Convention of Universalists in the United States ascembled at the Lombard-st. church in the city of Philadelphia, on Wednesday September, 20, 1837. The meeting having been called to order by Br. I. D. Williamson, (Clerk of the last session,) the following named Delegates appeared and took their seats:—

MAINE. Wm A. Drew, Charles C. Burr, R. M. Byram, D. J. Mandell, ministers; and Jedediah Herrick, Silas Winchester, Benjamin Quimby,

lay delegates.

MASSACHUSETTS. John Boyden, Thomas Whittemore, Lucius R. Paige, John M. Austin, ministers; and Jacob W. Watson, Issachar A. Green, lay delegates.

CONNECTICUT. Rufus O. Williams, Salmon C. Bulkeley, Shaler J. Hill-yer, ministers; and Zadoc Stevens, William Todd, Harman Fairchild, lay

delegates.

NEW YORK. Stephen R. Smith, Clement F. Le Fevre, Thomas J. Sawyer, I. D. Williamson, ministers; and B. Ellis, P. P. Hayes, Stephen Van Schaack, H. H. Brown, J. T. Goodrich, John M'Coy, lay delegates.

Pennsylvania. Jacob Myers, Abel C. Thomas, Savillion W. Fuller, John Perry, ministers; Daniel Grosh, E. Dallett, jr., Joshua Dungan, Yerkes Saurman, J. M. Butler, Lewis Breiner, lay delegates.

The blessing of God was invoked by Br. Stephen R. Smith.

The Convention then elected Hon. JEDEDIAH HERRICK of Maine, Moderator, and Br. Lucius R. Paige, of Massachusetts, Clerk.

Voted, that Br. William West of Ohio be requested to communicate his

views relative to the cause of Universalism in the West.

Voted, That Brs. Wm. A. Drew, T. J. Sawyer, and Lucius R. Paige, be a committee to report concerning a place for the next session of this Convention.

Voted, That henceforward, the Council of this Convention will not interfere with the arrangements for public religious exercises, at any of its sessions, with the exception of the occasional sermons.

Voted, That Brs. C. F. Le Fevre, W. A. Drew, T. Whittemore, S. Van Schaack, and Z. Stevens be a Committee to designate a person to deliver

the occasional sermon, at the next session of this Convention.

Adjourned, to meet at the Callowhill-st. church, at eight o'clock, A. M. to morrow.

Thursday, Sep. 21. Met according to adjournment, Prayer by Br.

John Boyden.

Voted, That the thanks of this Convention be presented to Br. Thomas Whittemore, for his appropriate occasional sermon; and that a copy be requested for publication.

The Committee appointed to select the preacher of the next occasional

sermon, recommended Br. A. C. Thomas; and he was elected.

The Committee appointed to designate the place for the next meeting of this Convention, reported that it is expedient that the next meeting be held in the City of Boston; and their report was accepted.

The annual Statistical Reports from several State Conventions were

presented and read.

The Committee appointed in 1835, to remove the remains of Rev. John Murray to Mount Auburn, and to erect a monument in his memory, submitted the following Report:—

To the United States General Convention of Universalists:

The Committee appointed by your body at its session in 1835, to remove the remains of Rev. John Murray to Mount Auburn, and erect a Monument to his memory, respectfully report:—

That they have succeeded in identifying beyond doubt, the remains of Mr. Murray, which they have removed from the tomb wherein they have heretofore reposed, to Mount Auburn, and deposited in a very eligible place, near the centre of the Cemetery:—That over the remains, they have erected a Monument, enclosed by an iron fence:—That the enclosure is of an oval form, seventeen feet in length, and ten feet in width:—That the Monument is composed of a fluted Stockbridge marble shaft, about twenty inches in diameter at the base, resting on a granite plinth, and surmounted by an urn of Italian marble: the whole being about ten feet in height:—That on a plain tablet, which encircles the shaft, about midway in its height, are two Inscriptions:—

On one side,

"John Murray,
Preacher of the Gospel;
Born in Alton, Eng. Dec. 10, 1741:
Died in Boston, Sep. 3. 1815:
Re-entombed beneath this stone,
June 8, 1837.

On the other side,

"Erected
by the recommendation
of the
United States General Convention
of
Universalists."

The location of the lot, the style of the Monument, and the general appearance of the whole, the Committee have the gratification to say, have been universally approved. The whole amount of money received by the Committee for the execution of the work assigned them, is \$637 57; of which they have expended \$625 58. The balance, 11 99, will be appropriated for any repairs or ornaments [such as trees, shrubs, &c.] which may hereafter be judged necessary. Subjoined is a particular account of receipts and expenditures.

All which is respectfully submitted.

THOS. WHITTEMORE, LUCIUS R. PAIGE.

Receipts.		Expended.	
From Boston, Mass., 1st Soc.	\$8879	ll To a Marie and Care	5 00
" 2d "	44 00	Postage on Letters	25
" 5th "	34 25	Discount on manager 4	35
Charlestown	33 46		6 37
Roxbury "	33 22	il Dana rear	1 00
Lowell "1st "	21 00	Recording Deed	75
" " 2d "	18 00 ·	Kerb-stone under the fence 17	
Cambridgeport	18 47	Iron fence 9	
East Cambridge	15 25	Datate de	5 00
Gloucester	13 00	Levelling and sodding land	1 00
" Annisquam	3 67		60
Lynn 1st [*] "	25 05	· · · · · · · · · · · · · · · · · · ·	1 00
Sålem	25 00	Monument 275 00	
Orleans	3 40	Disct. 20 per ct. 55 00 22	00
Billerica	5 92	·	5 49
Chelmsford	5 00	·	12
Hyannis	5 75		1 00
Medford	14 18	Removing the Remains to	
Framingham	10 00		3 00
Chatham	3 50	Recording Interment	50
Sharon	11 62	recording recorded	•••
Portland Me.	35 00		
Brunswick	12 00		
Sanarappa & Westbrook	10 00		
Portsmouth, N. H.	22 00	}	
Claremont '	8 32		
Wentworth & Rumney	3 68	1	
Providence, R. I.	15 54		
Granby, Conn.	3 00	Balance 11	99
Berlin	4 50		
Stafford	4 00		
Utica, N.Y.	13 00		
Newark, N. J.	3 00		
Philadelphia, Pa. 2d Soc		{	•
John J. Low, Esq. Boston, Ms.	50 00	i '	
Rev. J, W. Talbot, Boxboro'	1 00		
Capt. Saml. Young, Providence,			
Lieut. W. W. S. Bliss, Westpoin		<u> </u>	
•			
*	637 57	\$ 637	57

Voted, That the foregoing Report be accepted, and that the thanks of the Convention be presented to the Committee, for the faithful and very satisfactory manner in which they have performed the labor assigned them.

The Committee appointed in 1836, to devise ways and means best adapted to supplying destitute societies with the word of life, submitted the following report; and it was accepted.

To the General Convention of Universalists in the United States:—

The Committee appointed to inquire into "the ways and means best adapted to supplying destitute societies and places with the preached word of life," respectfully report:—

That they have given some attention to the subject submitted to their consideration, and hope the following remarks and suggestions will not prove wholly unprofitable.

A large proportion of the organized societies of our denomination may be safely pronounced in a prosperous and flourishing condition—supplied with the stated ministry of the word, and in the enjoyment of the means calculated to promote their spiritual interests.

Some of our societies, however, have but an occasional public meeting—and others again, are wholly destitute of the ministry of the Gospel. Those of the latter class are under the dominion of the spirit of *Indifferentism*, and are dead, though they have a name to live. The destitution of the former class is attributable, in many cases, to lack of pecuniary ability—in others, to a deficiency of that Christian zeal which destroys the idolatrous spirit of covetousness—and in others, the destitution in question, may be traced to spiritual pride, which seeks for "great preachers," and will not be satisfied with the humble pretensions of equally useful ministers of the Gospel.

We have not taken into account any deficiency in the number of our preachers—
for we believe that there are already quite as many preachers in our denomination as
receive a comfortable support. Doubtless there is room for many more; for we are
satisfied that there are hundreds of towns and neighbourhoods in the United States
and elsewhere, in either of which, any young man of energy, good moral character.
and other proper ministerial qualifications, might soon gather a respectable congregation of believers, and receive an appropriate recompense for his labors. Nevertheless
our preachers have increased in number as societies have increased in number, and
ability and disposition to sustain the public witnesses of the truth. We are far from approving an assumption of the ministerial character from mercenary or other unworthy motives; yet we see not why one man more than another should be expected to
devote his talents and life to the Gospel cause without the prospect of a comfortable
support.

We suggest a general itineracy as the mean "best adapted to supplying destitute societies and places with the preached word of life." The following are a few partic-

ulars of the plan :—

1. Let each State Convention create and annually replenish a general missionary fund. This may likely be effected in all the societies blessed with a stated ministry,

and by donations from individuals.

2. Let each State Convention appoint one, two, or more general itinerants, whose duties will be to visit destitute societies and places; preach wherever and whenever an opportunity offers; seek out the indifferent and strive to renew in them a right spirit; confront the adversary in a becoming temper; and attend to all such other

ministerial offices as a zealous, discreet sense of duty shall suggest.

3. To each of these itinerants, a suitable recompense should be guarantied by the Trustees of the fund. The preacher would doubtless receive compensation in part from destitute societies and from generous brethren in bonus, and neighbourhoods in which societies are not organized. In some cases, one half, and in others, two thirds the amount guarantied, would in this way be secured—so that, comparatively, a small missionary fund would enable each State Convention to have two itinerant preachers constantly in commission.

These are the general outlines of the "ways and means" which in our judgement

are best calculated to disseminate the glad tidings of salvation.

Another matter claimed the attention of the Committee, which, it is believed, will

seceive the consideration of the General Convention.

In the religious papers issued by members of our denomination, calls for preachers in various sections of our widely extended country, are published from time to time, and the Macedonian cry is thus constantly ringing in our ears. We realize the impossibility of sending missionaries to every portion of the land where ministerial services would be the means of great good. We must therefore do the best we consistently can, and cheerfully submit the result to Divine Providence.

In some cases, the description of calls referred to, contain assurances that a preacher would receive a good support in the neighbourhood. But these assurances are always indefinite; though we do not doubt the good faith in which they are made. Men who enter fully into the Gospel spirit, are naturally disposed to think that all others who profess the faith must feel precisely as they do, and be equally willing, according to their ability, to sustain the public ministry of the truth. And with such views and feelings, the indefinite assurances of success and sustentation to which we refer, are generally given.

But it cannot be expected that our Brethren, (who though paid in faith, are poor in the wealth of the world,) should subject themselves to expense and privation and toil, to comply with requests for preachers, under circumstances such as these—especially when their services are in demand in locations where anticipations of disappointed

expectation cannot be reasonably entertained.

To obviate the evil complained of, we propose that the "brethren abroad," should

be encouraged to attend to the following suggestions:

Whenever any number of individuals, in any destitute section of the country, deem it advisable to express their desire, for the services either temporarily or statedly, of a clergyman of our order, they are advised to make due inquiry into their ability to recompense the labors of any minister who might serve them; and make known the sum for which they will be personally responsible in case they are supplied. These requests might, in our judgement, be advantageously communicated to the Editors of our periodical publications; and doubtless due attention would be given thereunto. The personal and definite guaranty of a few faithful men in any destitute section of our country, would be a means well adapted to insure success in an application for ministerial aid.

In offering these suggestions we are not apprehensive of censure from any persons excepting such as are accustomed to consider it the duty of ministers of the Gospel to sacrifice every thing but a good conscience, in efforts to illuminate and reform a darkened and sinful world. We feel confident that our suggestions will be heartily approved by all those who perceive and understand the reciprocal duties of preachers and

people.

All of which is respectfully submitted.

ABEL C. THOMAS, T. J. SAWYER, Committee. L. R. PAIGE.

Adjourned to meet at 4 o'clock, P. M.

Met according to adjournment.

Voted, That the Standing Clerk be requested to keep on file the original Statistical Reports from the several State Conventions, or printed copies of the same, holding them subject to the further order of this Convention; placing on record an abstract only of such reports.

Voted, That nothing in the Constitution of this Convention shall be so construed as to prevent any State Convention now existing, or hereafter to be formed, containing a less number of clergymen than are required as delegates, from enjoying the fellowship of this Convention, and exercising all the rites of membership.

Voted, That the proceedings and occasional sermon of the session of this body in 1836, and also of the present session, be published in pamphlet form.

Voied, That Brs. T. J. Sawyer, C. F. Le Fevre, and B. Ellis be a

Committee to carry the foregoing vote into effect.

Voted, That the thanks of this Convention be presented to our friends in Philadelphia for the kindness and hospitality which they have extended to us, during our present session.

Voted, That the Clerk be requested to prepare the minutes of this ses-

sion for publication.

The Convention united with Br. Thomas Whittemore in thanksgiving and prayer to the Father of our spirits, the God of our salvation.

Adjourned to meet in the city of Boston, on Wednesday, September 19, 1838.

JEDEDIAH HERRICK, Moderator.

Lucius R. Paige, Clerk.

PUBLIC SERVICES.

Tuesday Evening.—(Lombard-st church,) Prayer by Br. Charles C. Burr: Ser-

mon by Br. Thomas J. Sawyer, Text Jer. xxiii. 28. (Callowhill-st. ch.) Prayer by Br. I. D. Williamson: Sermon by Br. Stephen R. Smith; Text Exod. xxxiv, 6, 7. Wednesday Morning. (Lombard-st. ch.) Prayer by Br. John M. Austin: Occa-

sional Sermon by Br. Thomas Whittemore; Text Rom. xii, 2.

Wednesday Evening. (Lombard-st. ch.) Prayer by Br. William Whittaker: Sermon by Br. I. D. Williamson; Text 1 John v. 4. (Callowhill-st. ch.) Prayer by Br. Thomas Whittemore: Sermon by by Br. William A. Drew; Text John xii, 31,

Thursday Morning. (Callowhill-st. ch.) Prayer by Br. Jacob Myers; Sermon by Br. R. O. Williams; Text Matt. xix, 27.

Thursday Evening. (Lombard-st. ch.) Prayer by Br. John Perry: Sermon by Br. John M. Austin; Text 1 John iv, 16. (Callowhill-st. ch.) Prayer by Br. Waldo Lyon: Sermon by Br. Lucius R. Paige; Text Rom. xv. 13. Concluding Address by Br. Stephen R. Smith.

MINISTERS PRESENT.

Wm. A. Drew, Augusta; Charles C. Burr, Bowdoinham; R. M. Byram,

New Sharon; D. J. Mandell, Westbrook.

MASSACHUSETTS. Thomas Whittemore, Lucius R. Paige, Cambridgeport; Thomas F. King, Charlestown; John M. Austin, Danvers; John Boyden, Waldo Lyon, Dudley.

Connecticut. R. O. Williams, Barkhamstead; Salmon C. Bulkeley. Danbury;

S. J. Hillyer, Long Ridge, Ct., and North Salem, N. Y.

New York. Stephen R. Smith, Albany; Clement F. Le Fevre, Thomas J. Sawyer, New York; Wm. Whittaker, Hudson; I. D. Williamson, Poughkeepsie.

Pennsylvania. Abel C. Thomas, Savillion W. Fuller, Wm. Fishbough, Zelotes Fuller, Philadelphia; Jacob Myers, Petersburg; John Perry, Reading.

Omo. Wm. West, Cincinnati.

CIRCULAR LETTER—1837.

To all who "trust in the living God, who is the Saviour of all men," and who "love our Lord Jesus Christ in sincerity"—the United States Convention of Universalists sendeth salutation. Grace, mercy and peace

from our Lord and Saviour be multiplied unto you abundantly.

Dearly beloved brethren—The General Convention has closed another session, which was a season of encouragement, harmony and joy. The only circumstance which occasioned regret, was the smallness of the number of Delegates and ministers in attendance. From the Conventions of New Hampshire and Vermont, we had no representation. From other Conventions the delegation was not complete. Only New York and Pennsylvania were fully represented. The number of ministers present, was also less than has been known for several years. This circumstance, however much regretted, was not unexpected. The place of meeting was so distant from the centre of our body, that we could not reasonably anticipate a very full attendance of ministers or delegates.

The brethren in Philadelphia received us with their accustomed kindness and hospitality, and welcomed us to their homes and their hearts. May they be abundantly rewarded, not only for these tokens of good-will, but for the readiness of mind with which they listened to the preached

word, the word of life and salvation.

The business of the Convention was transacted in the most perfect harmony. Not a word escaped the lips of any speaker, which could wound

the feelings of a brother, and on no question was there any considerable difference of opinion. Far different was the spirit manifested on this occasion, from that which characterised the assembly of another Ecclesiastical body, convened in the same city, not long since. Instead of the bickerings and contentions, which at that time tended to bring disgrace on the Christian name, we witnessed nothing but kindness and affection. We realized the import of the Psalmist's language? "Behold how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head,—as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Such is the spirit of the doctrine we profess; and such is the spirit which we should uniformly manifest, if we would "walk worthy of the vocation wherewith we are called." Brethren, let us think of these things. And may the good Lord enable us evermore to cherish this spirit, not only in our public meetings, but in our ordinary walk and conversation.

The business transacted on this occasion, was perhaps less important than that which has engaged attention at previous sessions. You will find a sketch of it in our proceedings. It is commended to your notice. Especially would we direct your attention to the contemplated effort to supply the wants of those who are hungering and thirsting for the preached word of grace, and those who are perishing through lack of knowledge. Your co-operation in this benevolent effort is respectfully and earnestly so-

licited. "To do good, and to communicate, forget not."

You will perceive, by the Statistical Reports, that the work of the Lord continues to prosper in the hands of his servants. The light of divine truth is fast overpowering the darkness of this world, and cheering the hearts of men by its purifying and sanctifying rays. "The Lord hath done great things for us, whereof we are glad." May the good work go on to perfection; even until every member of the human family shall recognize and embrace the Lord, as the universal Father, Friend, and Saviour of mankind.

Now, "the very God of peace sanctify you wholly;" and thus enable you to "glorify God in your body, and in your spirit, which are God's."

By order of the Convention,

LUCIUS R. PAIGE.

STATISTICAL REPORTS.

MASSACHUSETTS.

The "Massachusetts Convention of Universalists," to the "General Convention of Universalists in the United States."

Brethren,—With humble gratitude to the Father of mercies, we find ourselves able to report, that general success has attended the cause of "truth

and grace" in this state the past year.

The county of Suffolk comprises the city of Boston and town of Chelses. The five societies in Boston continue in a flourishing condition; and the "Fifth," in particular, has been highly prosperous. Since our last annual

Report they have settled a pastor, increased in numbers, and organized a numerous Sunday School, and a large church of communicants. In the town of Chelsea, one of our ministering brethren finds regular employment; but there is not yet an organized society in that place in connexion with our order.

In the county of Essex, there have been added the last year three new meeting-houses, four settled pastors, and one society. Perhaps there is no part of this country where the cause of truth is more prosperous than in this county.

Plymouth county has added one new meeting-house, and another has come into our possession. Several small societies which had been doing but little, have become more active, devoting greater attention to the means of religious

improvement.

In the district comprising the counties of Bristol, Dukes and Nantucket, the faithful ministers of Jesus have carried the gospel tidings into places where there are no organized societies, and the Redeemer's cause is extending a healthful influence. Most, however, that has been done in this district, has been done in Bristol. The established societies are in a prosperous condition.

In the counties of Berkshire and Hampden, one new meeting-house has been added, and our cause is flourishing in a portion of the societies. Universalism does not extensively prevail in this part of the state; and some societies have, if not within the last year, yet since their organization, dwindled. The same may be said of some societies in other parts of the state. Too many who engaged in their organization were actuated by other motives than a love of christian truth, and had no just conception of the importance to individual and social improvement and happiness, of regular christian instruction and worship. The Brother who reports to the State Convention from that section says, "Brethren who are disposed to encourage the good work, have frequently had their confidence abused by preachers whose char-

acters were unworthy of the christian ministry."

The Brethren who were appointed to report to the Massachusetts Convention the condition of Universalism in the other counties of our state, have failed to perform that service. Yet the undersigned is able to say that our cause is in a good degree of prosperity in Middlesex, Norfolk, Barnstable, and in a part of Worcester. One new meeting-house has been dedicated in each of the counties of Barnstable and Worcester, making, in all, seven new meeting-houses completed and dedicated by Universalists in our state the last year. Two respectable societies have been organized in Middlesex, and have settled able pastors. Several churches of communicants have been organized; and Sunday Schools are multiplying among us. Our Brethren in this state are learning to appreciate the importance of these schools, as a means of aiding the religious education of the young, and of promoting their interest in our societies. A Convention met in Boston, on the 26th of July last, and organized a "Sunday School Association," the form and design

Finally, while we have to deplore the prevalence as yet of too much coldness and indifference in our ranks, in the great and glorious cause in which we are engaged, it is yet pleasing to remark that there is a growing interest in the cultivation of the heart and life with the excellent principles of the gospel, principles more and more seen and felt to be eminently calculated to promote the happiness and glory of man, and to make human society the beautiful garden of God.

By order, SYLVANUS COBB.

of which are set forth in its Constitution, which is herewith transmitted.

Malden, Sept. 15th, 1837.

CONNECTICUT.

To the General Convention of Universalists in the United States, for 1837, the Connecticut Convention respectfully submits the following report:—

It is presumed there will be no necessity of giving a minute detail of the condition of each society, and of all the affairs of the denomination in the limits of this Convention. In consequence of the want of a systematic and efficient method of obtaining the requisite information, it will be as impossible as it is unnecessary. Whatever information is of any interest or service

to the denomination at large, will be presented.

The Connecticut Convention of Universalists was organized at New Haven, May 9th, 1832. At its second session held at Berlin in October of the same year, a constitution was adopted. Originally the Convention was composed of all clergymen residing in the state, and delegates sent from the societies. In 1836 the constitution was so amended, that the Convention should be composed of clerical and lay delegates sent from the Associations within its limits. Its annual meetings are holden on the fourth Wednesday and Thursday in August; and Br. A. Moore of Hartford is, at present, its standing clerk.

Within its limits there are three Associations; viz., the Hartford County Association, the Quinebaug Association, and the Southern Connecticut

Association.

The Hartford County Association was organized at Granby in May 1834, under the name of the "Connecticut Association," and like the Convention comprised within its limits the whole state. Subsequently its constitution was revised, and the Association confined to the counties of Hartford and Litchfield. Its annual meetings are holden on the second Wednesday and Thursday in May—R. O. Williams is its standing clerk. Within its limits there are seven societies; viz. at Berlin, Hartford, East Windsor, Granby, Barkhamsted, Burlington, and Wolcotville; to which may be added Collinsville as the eighth; where a few years since a society was organized, but having for some time past been cold and dead, is now enjoying a revival. Only one of these—the society at Hartford—employs a preacher all the time. Berlin and Barkhamsted have preaching half the time, East Windser and Collinsville, one fourth; and Wolcotville, Burlington and Granby only occasionally. Granby has heretofore employed a preacher half the time, but since the dismission of its late pastor, its impulse has ceased and its glory departed. It will probably revive however in a short time.

The clergymen residing in the limits of this Association are A. Moore,

Hartford; John H. Gihon, Berlin, and R. O. Williams, Barkhamsted.

The general interests of the denomination throughout this Association are advancing, and its prospects are promising. Besides the societies already mentioned there are brethren in various places who enjoy occasional preaching, such as Northfield, Suffield, Windsor, Glastenbury, Winchester, Colebrook and some others.

The Quinebaug Association, embracing the counties of Tolland, Windham and New London, was organized Nov. 9th, 1836. Its annual meetings are holden the second Wednesday and Thursday in October; and Br. J. H. Willis is its standing clerk. It has within its jurisdiction six societies; viz. Stafford, Union, Bolton, Coventry, Norwich and New London. Stafford and Norwich employ, each a preacher all the time. Since Br. Gihon left Norwich, the society has not had a settled clergyman; but with the assistance of a gentleman by the name of Potter, who was formerly a public speaker among the Baptists, and has recently been converted, it has kept up meetings every sabbath. At New London, Br. Dodge is engaged to preach a part

of the time. This society is warmly attached to the interest of pure religion, but untoward circumstances have for some time past paralyzed its energies. At Coventry Br. Brown preaches as much of the time as his age and infirmities will admit. And the society at Bolton employs a preacher about one fourth of the time.

In this Association, there are four clergymen, viz. N. Dodge, New London; J. H. Willis and H. Chaffee, Stafford; and H. Brown, Coventry. Br. **Potter** of Norwich has not received the fellowship of the Convention, and consequently is not, and does not desire to be, recognized as a preacher. And Br. J. H. Gallup of Voluntown—a gentleman who has given some lectures on the subject of Universalism—is in the same condition. It is deemed altogether improper to collect every person and thing that has ever been heard of as having preached Universalism, and without knowing whether they are in fellowship with the denomination, or whether they have ever preached the doctrine, set them all down as Universalist preachers. In this way a cumbrous accumulation of names may be obtained, but when inquiry is made for the person or thing they represent, it is found, in too many instances, to be—just as Goldsmith says of friendship—"but a name!" It is time enough to set down a man as a preacher of Universalism, when he is known and recognized as such by some ecclesiastical body, or by societies with whom he statedly labours.

The general condition of the denomination in this Association is much the same as in the Association previously noticed. Many good friends are frequently found who enjoy preaching more or less in places where there is no society. The Universalists in Somers, Ellington, Preston, Columbia,

and some other places, come under this class.

"The Southern Association of Connecticut," comprising the counties of Fairfield, New Haven and Middlesex, was formed June 22, 1836. Its annual meetings are held on the fourth Wednesday and following Thursday in June; and Br. S. C. Bulkley is its standing clerk. It includes within its limits nine societies; viz. Danbury, Longridge, Westport, Munroe, Stratford, New Haven, Killingworth and the society in Southington and Cheshire. Of these, Danbury and New Haven enjoy preaching all the time; Newtown and Longridge, half the time; and the others, with the exception of Westport and Munroe, one fourth. The two latter, like many other places in this Association, have only occasional preaching.

The clergymen in this Association are the following: W. A. Stickney, Upper Middletown; S. Glover and F. Hitchcock, Newtown; B. B. Hallock,

New Haven, and S. C. Bulkeley, Danbury.

In several places in this Association, there are many friends who do all in their power to advance the interests of pure religion, and support preaching. Among them are Upper Middletown, Chatham, East Haddam, Malden, Greenwich, Darien, Trumbull, Stamford and some other places.

Whole number of societies in the state, twenty three; of clergymen, twelve; meeting-houses completed, eight; meeting-houses in a state of for-

wardness, three.

Of religious periodicals, probably from one thousand to twelve hundred copies are circulated weekly in this state. The desire for reading, among our brethren, is probably not exceeded by any in any section of our Master's

heritage.

The increase in our denomination within the jurisdiction of this Convention, for two years past, has not been great, but it is believed that it will be permanent. It is not the result of morbid excitement—not like the mountain torrent, which dashes for a moment and then disappears; but like the peace-ful river which continues to accumulate as it winds its way in silence toward

the broad bosom of the ocean. The denomination is united and its prospects are good. With the blessing of heaven it will always prosper.

By order, R. O. WILLIAMS.

NEW YORK.

The undersigned having been appointed to prepare a statement of the condition and prospects of Universalism in the Sate of New York, to be presented to the General Convention of Universalists, in the United States.

at it session in September, 1837, reports as follows:—

The Central Association, formerly the Western Association, of Universalists in the State of New York, was organized in June, 1806. It then embraced the whole extent of country west of the Hudson river, in New York. and the contiguous parts of Pennsylvania—and consisted of the societies in Whitestown, Hartwick, Hamilton and Stamford; and of Brs. Stacy, Ferris, and M. T. Woolly, Ministers—the latter of whom was suspended from memhership at its first session. In 1814, the "Genesee Branch of the Western Association" was set off, embracing the country west of Cayuga lake, and extending across the State. At this time societies were scattered over the whole extent of country, from the Hudson river, to the vicinity of Lake Erie —a distance of 300 miles. The Western Association had now in its fellowship, 15 churches and organized societies, not one of which owned a meeting-house, and but two or three claimed any right in as many union houses. Fellowship had been given to ten or twelve preachers, and about as many had removed from New England, and settled in different parts of the State. In the autumn of 1823, the Chenango Branch, the Black river Branch and the Cayuga Branch Associations were formed and set off. At this time, notwithstanding the Genesee Branch had existed eight years, the Western Association comprised 49 organized churches and societies, 32 preachers, and owned 4 meeting-houses. But by the organization of these three Branch Associations, the counties of Delaware, Broome, and Chenango, on the south—of Lewis and Jefferson, on the north-and of Onondaga, and Cayuga, on the west, were set off. included about 15 societies, and about the same number of preachers. State Convention was organized in 1825. In 1826, the limits of the Western Association—the name of which, had been changed to its present title were fixed to embrace the counties of Madison, Oneida, Otsego, Herkimer, Montgomery, Scoharie and Schenectady. The Hudson river Association had been formed the year preceding, and embraced the counties adjacent. Thus the societies were reduced to about 20 in number, and the preachers to 12 or 15, in the bounds of the Central Association. In the course of this year, (1826.) the Conventional (now Mohawk) Association was formed, comprising parts of Oneida, Herkimer, and Lewis counties. And in 1833, the Otsego Association was set off, thus reducing the Central Association to its present limits—the county of Madison, and that part of Oneida lying south of the Mohawk river. It now has 15 societies, 10 preachers, and 9 meeting-houses in its bounds.

I have been more diffuse in relation to this Association, because it has been as it were the parent of all the others. For the information, which I have here condensed, and for much even of the language I have used, I am indebted to Br. S. R. Smith, the Standing Clerk of the Central Association.

The Ontario Association, formerly the Genesee Branch of the Western Association, was formed in 1814. In 1834, its limits were fixed so as to include all west of Cayuga and Seneca counties—east of Genesee river—north of the south lines of Genesee, Bristol, Livonía, &c.—and south of Lake On-

the labors of Brs. H. Roberts and S. Miles, who itinerate considerably in the state and Canada,) and a number of societies, (unknown,) who own 8 meeting-houses, and are erecting 2 more. Of these societies, 6 are supplied with preaching the whole time; 4, one half of the time; and 1, one fourth of the time—in a number of places there are unorganized congregations that have occasional preaching—in one place, for one half of the time. The increase for the past year is about 2 societies, 2 meeting-houses, being erected, and one meeting-house, purchased. Br. Townsend, Standing Clerk of the Ontario Association, from whom I received the above information, says there are undoubtedly more societies than he has named, and there is more preaching than he can ascertain to a certainty—so that the statistics are below the truth.

The Chenango Association was organized in August, 1823, and then included the territory of the Susquehanna Association of Pennsylvania. In 1833 its limits were fixed to include Chenango, Delaware, and Broome counties. It originally included within its present bounds but 5 societies, and 6 preachers—it now has 15 societies and 10 preachers. Of these—Oxford has 60 members, a meeting-house, and preaching all the time. Bainbridge, 100 members, owns half of a union house, and has preaching one half the time. New Berlin has 33 members, owns half of 2 union houses, (at Great Brook, and White Stone,) and has preaching one fourth of the time. Columbus, 30 members, preaching one fourth of the time. Norwich, preaching occasionally. North Norwich, 90 members, a meeting-house nearly completed, preaching one fourth of the time.—East Pharsalia, 40 members, preaching one fourth of the time. McDonough, 40 members, preaching one fourth of the time. Smithville and Greene, 70 members, preaching occasionally. Vestal and Union, 30 members, preaching one fourth of the time. Hampden, preaching one quarter. Walton, 20 members, preaching one quarter. Otselic, 20 members, preaching one quarter. Preston, 23 members. Stamford, occasional preaching. There are many unorganized congregations in Delaware county, that have preaching occasionally, and the number of members in the above societies does not include more than one third of the believers in the Abrahamic faith. Br. N. Doolittle, the Standing Clerk of the Chenango Association, in whose language much of the above is given, says the denomination was never more prosperous in that region than at the present time.

The Niagara Association was formed in 1831, and then embraced all New York west of the Genesee river. In October, 1833, it was again divided, and its territory made to embrace only the counties of Niagara, Orleans, and that part of Monroe west of Genesee river. When organized it had 3 societies, a few congregations, 2 preachers and but 1 meeting-house, and that was unoccupied. The present number of churches is 3-societies 10, and one or two dead ones. Of the 10 societies, 2 are rather sickly—" have the seve, but no fever." Congregations can be had wherever the preachers can find time to preach—say in every school district. There are 8 preachers in the Association—1 superannuated—2 out of employ, or unable to support themselves by preaching—1 just commenced, preaches half his time—the rest of the 8 preach statedly. The attendants on our meetings are increasing. There are at present 5 meeting-houses in the Association—no union houses. The increase since the organization of the Association, is 3 churches, 7 societies 6 preachers and 4 meeting-houses. The increase during the past year is, 1 church, 1 society, 1 preacher and 2 meeting-houses. Of the societies, 1 has preaching all the time—3, half the time—2, one fourth of the time, and the

remainder have only occasional preaching. An unorganized congregation (in Lewiston) have erected a fine meeting-house, and intend supporting preaching all the time as soon as convenient, or possible. The above information, obtained from Br. C. Hammond, Standing Clerk of the Niagara As-

sociation, is given in nearly his own language.

The Otsego Association was formed in September, 1833, and is bounded north by the Mohawk river; west, by Madison and Chenango counties; south by Delaware county, and east, by Albany and Schenectady counties. At present it has 6 preachers, 10 societies, and 6 meeting-houses, one of which is a union house. Of the societies, two have preaching all the time—2, half the time—2, one fourth the time—1 and probably 2, occasional preaching—and the remainder are probably either dead, or unable to procure the preached word. Br. M. B. Smith, the Standing Clerk of the Otsego Association, from whom I obtained the foregoing information, expects by another year to be able to give a more full, correct and definite statement of the rise, progress,

present state and future prospects of that Association.

The New York Association was formed in June, 1835, by division of the Hudson River Association, and embraces the counties of Ulster, Dutchess, Sullivan, Orange, Putnam, Westchester, Rockland, New York, Kings, Queens, Suffolk, and Richmond, together with parts of the State of New Jersey. There are now 8 societies in the Association, owning 5 meeting-houses, and the greater part of a union house. Of these societies, 4 enjoy preaching the whole time, and probably that number will soon be increased to five-one has preaching one half the time, another, one quarter, and the rest have occasional preaching. There are also a number of unorganized congregations that enjoy stated and occasional preaching—as on Long Island, and in the vicinity of the Hudson river. There are 6 preachers in the limits of the Association. During the past year, 2 meeting-houses have been erected, and 1 preacher has removed within our bounds. It may be proper to include in this statement, as they will hardly be included in any other, a congregation of Dutch Universalists at the Ponds, N. J. They have a convenient room on the second floor of a large school-house, and enjoy occasional preaching. Also a society in Hightstown, N. J., owns a meeting-house, and has preaching about one quarter of the time. Neither of these two belong to the New York Association. Br. T. J. Sawyer, the Standing Clerk of this Association, from whose published account I have condensed the foregoing items, says, "Altogether, our cause is more prosperous within the limits of this Association than it has ever before been. Our congregations, are generally steadily increasing in numbers, and would not suffer in point of respectability and worth, in comparison with those of any other denomination."

Thus have I compiled my statements from information furnished to me by others; but after having waited till a late hour, I am grieved to say that if the Standing Clerks of the following named Associations, (9 in number,) have forwarded any information, I have not been fortunate enough to receive it. The following sketches, hastily compiled from memory and a few periodicals hastily examined—filled out by the delgeates in attendance—are all that can now be offered for the information of the General Convention.

The Genesee Association, formerly the Erie Association, was set off from the Niagara Association, in October, 1833—its limits then being fixed to embrace the counties of Erie, Genesee, and Allegany, and that part of Livingston west of the Genesee river. It was organized in 1834, when it took the name of Genesee, which had been dropped by the (now) Ontario Association. By the formation of the Allegany Association, in June, 1835, its limits were confined to Erie and Genesee counties, and the part of Livingston before named. In the session of 1836, 8 societies were represented in the Coun-

cil, and complaint was made that several others were not represented. But in 1837, but 5 societies were represented; and 16 preachers were present.

The Hudson River Association was organized in November, 1825, and embraced all the counties bordering on the river, from Lake Champlain, to the Atlantic, with a part of Connecticut. By the organization of the Southern Association, the portion of Connecticut was separated from it, and by that of the New York Association, the Southern counties were separated. At its session in 1836, 7 societies were represented in council—15 preachers were present, one of whom was a new accession.

The Steuben Association was set off, (and organized,) from the Geneses Association at the time it assumed the title of Ontario, in October, 1834. At its session in 1836, 10 preachers were present, but the number of societies

represented in council, is not stated in the minutes.

The Cayuga Association was set off from the now Central Association, in the autumn of 1823. At its session in 1836, 9 societies were represented in the Council, and complaint is made in the Circular, that others were negligent in sending delegates. At the same session, 12 preachers were present.

The St. Lawrence Association was organized out of the Black River Association, in April, 1828, and embraced the counties of St. Lawrence and Franklin, and the adjacent borders of Upper Canada. At its session in 1837, one new preacher was fellowshipped; but neither in the minutes of this or

last year, is the number of societies named.

The Black River Association was organized out of the now Central Association, in 1823—and now embraces the counties of Oswego and Jefferson. In its session of the present year, 9 societies were represented in Council, one of which was a recent accession. There were present also 11 preachers.

The Mohawk Association was organized in 1826, under the title of the Conventional Association out of the now Central Association. In June, 1831, it changed its name to the present title, and fixed its limits to embrace those parts of the counties of Oneida, Herkimer and Montgomery, lying north and east of the Mohawk river, and such societies in their vicinity as may prefer to unite with this Association. There are at present but two preachers residing in this Association. At its session in 1837, 7 societies were represented one of which was a recent accession. The cause is prosperous in this Association, so far as the labors of its preachers are extended.

The Chautauque Association, was first organized in July, 1825—became extinct, and was again revived by being set off from the Niagara Association in October, 1833—organized in August, 1834, when it embraced the counties of Cattaraugus and Chautauque, N. Y., and 3 counties in Pennsylvania. In 1835 it set off the county of Cattaraugus (except Dayton, Persia and Perrysburg,) to the Allegany Association. At its session the present year, 4 societies only were represented in Council—it has several others in this state, and none in Pennsylvania were represented. The cause is spoken of as being

prosperous.

The Allegany Association was organized in June, 1835, out of parts of the Chantauque and Erie (now Genesee) Associations. It embraces the county of Allegany, and part of Cattaraugus. At time the of organization, it had 9 preachers in its limits. The minutes of 1836 do not give the number of soci-

eties represented, and I cannot now find those of 1837.

Societies for the relief of widows and orphans of deceased Universalist clergymen, have been formed in the Central, Mohawk and Otsego Associations; and measures have been taken to form similar societies in several others. Their utility will depend on the efficiency of the brethren, and the liberality of the public, interested in them.

The Clinton Liberal Institute, is a seminary of learning, originated by the

Universalists, but unsectarian in its character, and therefore, partially supported by some who are not Universalists.

There are three weekly and one monthly Universalist periodicals, besides

several publications, published in this state, during the present year.

New York, circulates Universalist Union, 4500 copies. Magazine and Advocate Utica, 7300 " Herald of Truth, Rochester, 2000 " Christian Preacher, do. **500** Discussion—Ely and Thomas—sold since Sept. 1835 " 6000 Argument for Christianity " 1800 Sunday School Hymn Book " u 2500 " 300 Mirror of Partialism " 12000 Register and Almanack " " probably **3000** Other pamphlets

Recapitulation. The State of New York has within its borders, 15 Associations,—of which are in fellowship with the New York Convention. Of these, the 6 from which information has been obtained, have upwards of 78 societies, 53 preachers, and 40 meeting-houses, including union houses. The whole number of preachers in the state, is probably not less than 125—of societies and churches 150—of unorganized congregations that have stated preaching 50—and of meeting-houses owned wholly or in part by our denomination 100.

Periodicals circulated 14,300 copies—books sold, printed in the state, in two years, about 7800 volumes, besides the Mirror of Partialism, and Register, as

above, and a variety of other pamphlets. &c.

The foregoing is a meager sketch, poorly filled up for want of the proper materials. But it is to be hoped that a perseverance in the measure of annual letters from each State Convention to the General Convention, will yet induce all who have the means to unite in bringing them forward, that a full and accurate account may be obtained annually of the condition and progress of our cause in each state and territory of our Union.

In behalf of the New York State Convention of Universalists.

A. B. GROSH.

PENNSYLVANIA.

By a vote of the State Convention of Universalists in this commonwealth, at its latest session, the duty of preparing a report of the state of our denomination within our borders to be laid before the Council of the United States Convention of Universalists, to be holden in Philadelphia, Sept. 1837, was assigned to me. In obedience to that resolution the following communication is respectfully submitted.

To the Moderator and Council of the United States Convention of Uni-

versalists, in session at Philadelphia.

Beloved Brethren,—The condition and prospects of our cause in this state are not so flattering as we could wish; and yet we are thankful that it is so well with us as it is. To give you such a view of our standing in society as facts seem to authorize, is all we aim to do. It is believed this will be as well done as in any way by attending, in the first place to a few particular localities. We begin with Philadelphia. In this city are two established societies, each owning a convenient, elegant and spacious house of worship. The first is generally known as the "Lombard Street Church," of which Br. A. C. Thomas has been pastor for more than eight years. By his faithful and indefatigable labours, aided by the respectability and liberality of the society, they have attained a high, and we believe a permanent state of pros-

perity. They have recently refitted, modernized and much improved their house of worship; and the society has increased in numbers and graces in a ratio with these laudable exertions; so that it is believed the society was never, since its commencement, in so flourishing and promising a condition as it now enjoys. May God bless them with the spirit of perseverance in the good cause! The second society, commonly known as the "Callowhill Street Church," of which the writer of this has been nearly four years pastor, meets its pecuniary obligations with commendable promptitude, and from the numbers who attend our meetings, we feel entitled to say, that the cause of truth has not depreciated in this portion of our city during the last four years.

With each of these churches, a Sunday School is connected, and both schools have been and we trust will continue to be, eminently useful. The several classes in each school receive the instructions of such of our good and faithful young men and women as find time and a disposition to be useful in that way. These teachers know not the amount of good they are doing, nor do they receive the esteem and encouragement to which their

ardnous labours justly entitle them.

In this city, a society of Germans, believing in the restitution of all things, has been organized during the past year. They enjoy the labours and instructions of the Rev. Mr. Ginal, who preaches to them in the German tongue. He has the reputation of being a talented, eloquent, learned and pious man. At present they own no meeting-house. They have had it in contemplation to buy one or build one, and have taken some measures to effect this object, but with what success, I am unable to say.

Two Universalist Institutes in this city, aid in promoting our common cause. They hold, each of them, a meeting one evening in every week, for the purpose of improvement in knowledge of the scriptures. In these associations, the studious of our societies find congenial minds, and employ a few of their leisure hours in religious and moral improvement. They have

so far, been well sustained, and are now prosperous.

In the immediate vicinity of Philadelphia there are no organized societies of Universalists. In many of the townships and in most of the populous neighbourhoods believers in the truth are to be found of respectability and influence. They do not, however, it is believed, deem it their duty to establish regular public worship, as they are not known to have made any efforts to

At Reading, fifty-one miles from this city, is a Universalist society, who own a commodious meeting-house, and maintain the regular ministry of the word the whole time. The society is not large, nor is the congregation numerous; but its members are not surpassed in justice or generosity by any society with which I am acquainted. Br. John Perry is pastor of this society, and by his faithfulness, integrity and zeal, he has already effected much good in that borough; and has secured the unbounded confidence of the people of his charge. The cause is there decidedly advancing, and their Zion appears in her beautiful garments of prosperity. A flourishing Sunday School in connexion with the society, contributes its aid in the cause of the Redeemer.

In the interior of this state the cause is gradually but slowly gaining ground. Br. Jacob Myers, of Lancaster county, has kindly furnished the fol-

lowing information respecting Universalism in that part of the state.

"Br. Ashton preaches through the counties of Perry, Dauphin and Cumberland. Br. Weiand does not preach regularly at any place; in fact, he inintends to quit the ministry altogether for want of support. I myself, nearly compelled to do the same; however, I have been itinerating some,

and intend to continue doing so through the summer season, while care schools are vacated and the travelling is good. In addition to the society in Reading already mentioned there is a society at Womelsdorf, where they have occasional preaching in a small meeting-house of their own. A society also exists in Marietta, which enjoys privileges in a Union meeting-house. In Reamstown there is also a society of Universalists, who own a small meeting-house, and have occasional preaching. There are also meeting-houses, at Hinkletown, Petersburgh, Leacock and Cumberland, but no organized societies and no stated preaching.

The word of truth has occasionally been preached in the borough, and through the county of Lebanon—In the borough of Harrisburgh, and county of Dauphin—in the borough of Carlisle and county of Cumberland—In the county and borough of York—and in the city and county of Lancaster—and you know that the eyes of some are always opened whenever the work is dispensed abroad. Indeed, I would not know where to go, in all the region round about me, where there are no believers to be found—but many are like Joseph of Arimathea, believers in secret for fear of the modern Jews; and

this accounts for the bad encouragement we preachers receive.

You ask my judgement about the state of public feeling in relation to our sentiments. My verdict is, that the public feeling is decidedly more favorable towards us and our cause than it was two years ago, and the reason is, that our sentiments are becoming more known from time to time. We all know that where our doctrine becomes known, there we find prejudice becomes less and opposition wears away—this is all very plain, for no same person, who knows our doctrine, can possibly oppose it. As to the desire for preaching, that I think has also increased, but as to the support thereof I hardly know what to say—many of our friends would be willing enough, but are not able, being poor in this world's goods. Others again are the reverse of that; but let us not despair, for the Lord will, no doubt, in due time make ample provision for the promulgation of his and our cause.

As to the circulation of our papers, &c., in this region, I will briefly say, that the believers in our sentiments are generally more given to reading, than those of any other denomination of Christians, and our periodicals of course come in for their share of their attention and support. Further I know not

any thing to write worthy of laying before the Convention."

From the western part of the state I have been kindly furnished with the following very gratifying information from the pen of Br. S. A. Davis.

pastor of the Universalist church in Pittsburgh, Pa. He says:

"I have taken some pains to obtain correct information of the state of our cause in the north western part of our state, but I cannot give it as perfectly as I could wish. My principal information has been obtained from a friend who resides near the corners of Venango, Crawford and Warren counties. My story, being confined to the western part of this state, will be a short one, unless I am permitted to "speak of things that are not as though they

were." But I will begin, and in the order you proposed.

1st. No. of preachers. Br. Babcock (not Juday,) Oil-creek, Crawford county. Br. L. Harris, Springfield, Warren county. S. A. Davis and M. A. Chappell, Pittsburgh. My own labours are confined to this city, except an occasional itinerancy. Br. Chappell is preaching for the present in this immediate vicinity. Of the labours of the other two, I cannot speak. Neither can I tell the time they have been engaged in the ministry. Br. M. A. Chappell commenced in December last. A young brother by the name of Hiram Torrey, is now with me preparing for the ministry. He is a brother of great promise.

2d. Of societies or churches. Warren, Warren county, 25 members,

the time. Oil-creek, 20 members, occasional preaching. Union Mills, a small society, and occasional preaching. In Pittsburgh a society was organized in 1836, and now has 70 members, and support preaching the whole time in a meeting-house of their own. Columbus society also owns a meet-

ing-house and has preaching every Sunday.

3d. Brs. Hoag, Chappell and myself have preached in eight or ten towns on the Monongahela river as far up as Brownsville; in all of which places I have urgent requests to repeat the visits. In these places we have warm friends, who say that societies would be formed, and a preacher supported from one quarter to one half the time. I doubt not that such could be done, but there are none to feed them. I have had urgent requests to preach in Sharpsburgh only five miles from this city, also in Wilkin's township, ten miles distant, and in fact, from many other places. I should mention Beaver, the county-seat of Beaver county. I have preached there ten or twelve times—one man has offered me two hundred dollars for half of the time, out of his own pocket. I speak what I do verily believe, when I say, that three or four preachers more might be well supported in this vicinity.

4th. We circulate about four hundred copies of the Glad Tidings in this state, west of the mountains, nearly two hundred of which are in this city. So far as i can judge, the paper has done more for the advancement of the cause in this region than my preaching has done, yea, I may safely say, ten times more. Our list is steadily increasing, and with it a general interest.

5th. Open and violent opposition has in a measure ceased. We are moving smoothly along. We suffer (in Pittsburgh) mostly for the want of a larger and more genteel church to meet in. I know of nothing more that I

can say on this subject." So far from Brother Davis.

In some of the northern counties of this state Universalism abounds still more. But I have not received any direct information from that portion of the state, and therefore I cannot speak particularly of the state of our cause there. In Sheshequin, Brooklyn and other places we have reason to believe the truth is onward and will prevail. Br. G. S. Ames labours in that region.

On the 17th of June last, Brother Samuel Longenecker, of Womelsdorf, a minister of the Restitution, fell asleep in the arms of his Redeemer, witnessing a good profession in humble resignation to the Divine will and in unwavering confidence in the promises of the Saviour of all men. Peace to his memory. This is the only loss, a good Providence has called us to

mourn in the ranks of the ministry in our state during the past year.

In view of all the intelligence I have been able to obtain, I think we can safely say, that the doctrine of Universal Salvation is decidedly and permanently prosperous in this state. It is gradually but steadily gaining upon the confidence and esteem of our population. Its public advocates are commanding a due share of public respect in many places; and they feel relieved from the affected contempt with which the dominant sects once assayed to treat them. We thank God, and feel encouraged!

Very respectfully, S. W. FULLER.

OHIO.

Letter from Br. West, to the Clerk of the Convention.

Dear Brother.—Agreeably to a Resolution of the United States Convention, requesting me to report the state of our cause in Ohio, I has-

ten to comply with the same. I cannot speak from personal knowledge of any part of the state except the region round Cincinnati, about one hundred miles. I have been located in the city of Cincinnati, as the settled pastor of that society for the last year, and can say with confidence, that our cause is in a very prosperous condition. Our brethren who have resided there for some years, say it was never so much so.

Our church has been thoroughly fitted up and the congregation has increased threefold, within the last twelve months. Much praise is due to the few friends who have been instrumental in bringing about these desirable results.

The number of members who have signed the constitution of the society, is 97, and is regularly increasing. We have formed a sunday-school in connexion with our society, which is under the control of the Trustees—the number of children enrolled is near 100. Indeed, I know of no parallel in prosperity, in our order, to that in the city of Cincinnati. But one year ago, and every thing presented the most gloomy and discouraging aspect.

There are several smaller societies within fifty miles round, who have oc-

casional preaching.

In my opinion there is but one thing wanting to insure entire success in the west, generally, (including faithful and consistent preachers) i. e. an efficient plan for the support of our ministry.

Fraternally thine,

WILLIAM WEST.

Philadelphia, Sept. 22 1837.

MINUTES

Of the Proceedings of the Universalist Historical Society, at its session in Philadelphia, September, 1837.

According to adjournment, the Universalist Historical Society convened in the

city of Philadelphia, on the 20th and 21st of September, A. D. 1837.

The session was opened by prayer by the President. The record of the proceedings of the last session was read by the Secretary, when the Society went into an election of officers for the ensuing year. The following individuals were duly elected:

THOMAS WHITTEMORE, President. S. R. SMITH, Vice President. T. J. SAWYER, Secretary. DOLPHUS SKINNER, Treasurer.

CORRESPONDING SECRETARIES.

W. A. Drew, Maine.
H. Ballou, 2d, Massachusetts.
W. S. Balch, Rhode Island.
R. O. Williams, Connecticut.
Moses Ballou, New Hampshire.
Kittredge Haven, Vermont.
Russel Tomlinson,
I. D. Williamson,
L. C. Marvin, New Jersey.
A. C. Thomas,
Thomas S. Bartholemew,
L. S. Everett, Maryland.
John M. Whittemore, Virginia.
G. C. Marchant, North Carolina.
Allen Fuller, South Carolina.

Allen Green, Georgia.
Willis Atkins, Alabama.
W. E. Camp, Louisiana.
John E. Holmes, Illinois.
Jonathan Kidwell, Indiana.
William West, Ohio.
Nathaniel Stacy, Michigan.
Solomon Bingham, Lower Canada.
Oliver Smith, New Brunswick.
Amos Seamans, Nova Scotia.
John R. Beard, England.
Pavid Thom,
Richard Roe, Ireland.
William Scott, Scotland.

The Committee appointed at the last session to devise the best means for collecting a library of Universalist Books, embracing all, or as many as can now be obtained relating to the subject, reported that they had made but panial progress, and begged that they might have leave to report at the next session. Granted.

Reports from the Corresponding Secretaries present were heard, and the Society adjourned to meet in Boston, Mass. on the third Wednesday of September, 1838.

T. J. SAWYER, Secretary.

THOMAS WHITTEMORE, President.

SECRETARY'S REPORT.

The Secretary takes pleasure in saying that the interests of the Society have been sustained during the past year, although he regrets that so few of its members are as zealously engaged in the promotion of its principal objects as could be desired. Some valuable additions have been made to its library, but there are many periodicals, and some few books of our own country, which it does not yet possess. The hope is confidently entertained that publishers and others, who have it in their power, will not be backward in contributing to the Society's library.

It is also very desirable that the Corresponding Secretaries should as far as possible furnish the Secretary, or the Society at its annual session, with as full a statement as may be, of the condition and prospects of Universalism in their respective limits. A history of the rise and progress of our cause in the various sections of the country would be a contribution of great utility to the Society, and the Secretary recommends the subject to the consideration of the members generally, with the hope that another year will greatly enrich this department of the library.

During the past year some attention has been paid to inquiries relating to the opinions of a few distinguished individuals on the subject of the endless misery of a part, or the final salvation of the whole human race. Several letters addressed to the Secretary by L. R. Paige, and which have appeared in some of our periodicals, show very conclusively, it is believed, that Bishop Hurd entertained the opinion that all men will finally be saved. Hitherto he has not generally been claimed as a Universalist, but no well grounded objection can be preferred why his name should not take its place by the side of some other English names universally conceded to belong to our cause. To Mr. Paige the Society is under obligations for the careful and candid manner in which his enquiries were conducted, and the result must be highly

gratifying to himself and every believer in the faith of a world's salvation.

From a reading of Dr. Samuel Parr's works the Secretary has not been enabled to satisfy himself that this distinguished scholar was a Universalist, although many passages in his writings can perhaps be explained on no other hypothesis. His biographer and the editor of his works, seems very plainly to assert his departure from the beaten track of popular opinion relative to the government of God, and although this is not the proper place to enter into any details, I may be permitted to quote one remark of his biographer relating to this subject. Mr. Johnson says, "In fine, he (Dr. Parr) was tolerant toward all those who differed from him, and a protector of all who suffered for conscience sake. He wished to place all the religious duties and feelings of man in a perfect reliance on God through Christ, in that theocrasy which looks to immeasurable happiness, which makes evil itself a part of good —of that good which by a slow and certain progression, invisible to us is gradually ascending its highest ratio." At some future time I design to present the various facts on which a probable judgment may be founded, relative to Dr. Parr's actual opinions, and though it cannot be proved perhaps that he was a Universalist, very good evidence can be furnished I believe, that his faith in endless misery was little more than nominal, if indeed it be entitled even to that character.

The Secretary cannot allow this opportunity to pass without calling the attention of the Society to the persevering exertions of some advocates of endless misery in this country to screen Prof. Tholuck of Germany from the heinous charge of believing with Paul that God is the Saviour of all men. The success of these exertions, it must be confessed, is hardly adequate to their strenuous and persevering character. A letter has been published in several, perhaps all the Limitarian periodicals of the United States, from the pen of Prof. Tholuck himself. He is obviously unwilling to be known as a Universalist, and quite as unwilling to avow himself a believer in endless misery. He says—"In relation to myself I remark that I believe in the sin against the Holy Ghost, and this alone is evidence that I do not believe in Universal Restoration; I simply believe that for many there will be means of salvation provided beyond this life; as for example, for those heathen, who without any fault of their own (unenlighted) uninformed of the plan of salvation through Christ. This is taught in Romans ii. 12; 1 Pet. iii. 19, iv. 6. It has always appeared to me that there are certainly several passages in the Bible which give support to the doctrine in question, which if preached must without doubt exert a very mischievous influence. I allude to 1 Cor. xv. 28; Rom. v. 18. There are, however, very many other passages which are opposed to the doctrine."

It is not a matter of great importance to Universalism whether Prof. Tholuck befieves the doctrine or not, though I must say, that if the testimony of Prof. Sears, and some clergymen of the Lutheran Church in this country may be relied upon, and they have certainly enjoyed opportunities of knowing, the Professor has heretofore avowed a belief in the final salvation of all men. But without prosecuting this subject farther at the present time, I shall content myself with expressing the hope that whatever may be the result of investigations in which I design immediately to engage, the veracity of Dr. Tholuck and others concerned may not be implicated in the slightest degree, and that we may be able to account for the apparent contradiction now existing between them by supposing some misapprehension, to which we are all liable, to be unsuspect-

The Secretary has extended his foreign correspondence during the past year very materially, and he flatters himself that the results will be most gratifying to the Society. In England he has found a very ardent friend and a most valuable Corresponding Secretary in the person of Rev. David Thom of Liverpool, to whom the Society is much indebted for information relating to our cause in the mother country, and

through whom the Secretary has become acquainted with several other gentlemen, who will not fail to contribute much to the promotion of the Society's objects. Every year, it is believed, if proper exertions are made by the officers and members of the

Society, will add to its usefulness and interest.

Finally, brethren, we have much reason to be encouraged in this undertaking. We are permitted to behold on all sides the stately goings forth of divine truth and love, and it becomes us to mark its progress, and if possible to preserve the records of it to future generations. The time is coming when the humble notices of the progress of the faith once delivered to the saints, which this Society is designed to make and keep, will be regarded with an interest that is not now felt—when our children and children's children will delight to peruse the records which it is our privilege now to treasure up. May our zeal increase for every good word and work, that we may do our duty faithfully and enjoy the approbation of our own consciences, and what is far better, the approbation of our heavenly Father.

T. J. SAWYER.

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PROCEEDINGS, &o.

THE Council of the GENERAL CONVENTION OF UNIVERSALISTS in the United States, met in the city of Providence, R. I., on Tuesday morning, September 21st, 1858; and was called to order by Paul B. Ring, Esq., of Chicago, the Moderator of the last session.

United in prayer with Rev. Dr. Sawyer, of New York.

Chose Rev. R. Eddy, temporary Clerk.

Received from the Recording Secretary, a list of Delegates from the following States: Massachusetts, Connecticut, New-York, New-Jersey, Illinois.

Appointed Rev. A. St. John Chambre, of New-Jersey, Rev. Dr. Sawyer, of New-York, and Br. J. D. W. Joy, of Massachusetts, a Committee of Nominations.

After a brief absence, the Committee brought in the following Report, which was accepted:—

For President - J. D. W. Joy, of Massachusetts.

Vice-President — Hon. Sullivan Ballou, of R. Island.

Secretary - Rev. R. Eddy, of New-York.

On proceeding to ballot, the above named were elected to fill the offices to which they were nominated.

On motion of Br. Foster, of Mass., the Constitution and Rules of Order were read by their titles.

The minutes of the last session were read and approved.

Rev. J. S. Lee, of Vermont, was elected Assistant Secretary.

The President appointed the following Committees:—
On Elections—Br. C. Foster, of Mass., Rev. A Norwood,
of Conn., and Rev. B. F. Rogers, of Wisk.

On Unfinished Business — Revs. A. St. J. Chambre, of N. J., C. W. Mellen, of Mass., and J. Boyden, jr., of R. I.

On Public Services — Rev. T. D. Cook, Brs. Charles E. Carpenter, William Seaver, James Salisbury, William S. Johnson, D. H. Linscott and D. C. Easton.

Rev. Dr. Sawyer, from the Committee on Education, offered a verbal Report, which on motion of Br. E. T. Marsh, of N. Y., was accepted, and a copy requested for the Records.

Mr. President, — In the absence of the Chairman of the Committee on Education, and of a formal Report, which you had reason to expect on this occasion, I beg leave as a member of that Committee, to make a few remarks on a subject of such grave importance as the one now suggested. I regret that the organization of that Committee, (its members being separated as widely as Massachusetts and Illinois), and perhaps a culpable neglect of their duty, should have deprived this Convention of a Report such as its accomplished Chairman, Dr. Ballou, would have prepared. Yet, I would not have the occasion pass without at least calling attention to what so deeply concerns our welfare.

We are beginning, as a denomination, Sir, to feel a just and lively interest in the cause of Education. We are coming to see, as we did not a few years ago, what an influence it exerts upon our prosperity and our prospects; and we are daily more and more impressed by the fact that our future growth, the due performance of our appropriate work, and the honorable accomplishment of the great mission assigned us in the providence of God, demand an increased devotion to the cause of Education. We hear, on every side, the call for an educated ministry. Our people themselves are sharing, in common with the whole community, in the advantages of a higher intellectual culture; and as a consequence are no longer satisfied with a ministry of meagre or only ordinary

attainments. We must not turn a deaf ear to this call; we must answer it.

It is gratifying, Sir, to observe what we have already done, and are now doing in this important field of Christian labor. I cannot here present you with our statistics, I am not prepared for that; but I can refer you to some facts which cannot fail to be interesting to this body, and which are as full of encouragement as they are of interest.

It is only a few years, as you may well remember, Sir, since we began in earnest to toil in this fruitful field. It is scarcely more than ten years ago, when we had only two or three Academies, and they in no very flattering condition, in the whole country. To-day we have six such schools, with far more property and better facilities for giving education than at that period. Besides we now have one College, one University and a Theological School, already founded, respectably endowed, and in successful operation. Another University is chartered and is rapidly gathering up the means of future usefulness and honor. Other institutions of a similar character are in contemplation, and are only awaiting better times in the financial world to burst into being, as swelling buds in Spring time, burst into blossow.

Without attempting any accuracy of statement, it will be safe to say that all these institutions of learning, now in operation and in progress, have cost us within these ten years, not less than four hundred and fifty or five hundred thousand dollars! Had any man among us, dared ten years ago to say that within this period the Universalist denomination must raise this vast sum for educational purposes, he would have been thought little less than a visionary enthusiast, and he would have been answered from every quarter, if indeed he had been deemed worthy of any answer at all, by an emphatic and decisive Sir, it cannot be done! And yet it has been done; and what is more, we are to-day more willing and more able to give than we were at the beginning of this great work. We are only beginning to feel our power. Like children, we are but trying our strength, and fitting ourselves for nobler and nobler efforts. And this is what I wish to impress upon your mind, Sir, and the minds of all who hear me. We have only begun this good work. Let us feel that as yet we have accomplished little. We have commenced but not finished our task. As education, whether of the intellect or the affections of an individual, is a life-work, and not the effort of an hour or a day. So the cause of education generally should be ever dear to our hearts, ever an object of our prayers, ever the work of our hands. We have begun nobly in it, let not our zeal flag; let not our interest die away; let not our earnest labors cease.

With these hasty remarks, Mr. President, I will sit down; but should it please the Convention, I will endeavor at no very distant day, to collect the necessary materials and make a Report for publication in our periodicals, more worthy of the subject and of the growing interest the denomination takes in it.

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Br. P. B. Ring, of Ill., Chairman of the Committee on Appeals, reported that no business had been brought before them.

The Committee on Elections reported certified Delegates present from Maine, New-Hampshire, and Illinois. They also reported the following Delegates present without credentials, and recommended that they be admitted to seats in the Council: Vermont—Revs. J. S. Lee, Eli Ballou and Br. J. Hines. Pennsylvania—Rev. Moses Ballou.

On motion of the Secretary, the recommendation was adopted.

On motion of Rev. Z. Thompson, of Maine, adjourned to 2 o'clock, P. M.

AFTERNOON SESSION. The Committee on Unfinished Business reported the following as appearing on the Records, to be brought before this session: A Report on Biographical Sketches of departed worthy brethren. A Report on Denominational Fund, and a Report on Tracts, Organization, &c.

The Report was accepted.

Rev. Moses Ballou, of Penn., presented, for Rev. Dr. Williamson, Chairman of the Committee on the state of the Church, the following Report:—

REPORT ON THE STATE OF THE CHURCH.

To the United States Convention of Universalists, Assembled at Providence, Rhode Island, 1858.

The undersigned, in behalf of the Committee on the State of the Church, respectfully asks leave to submit the following report.—

The duties of this Committee are not clearly defined, and its members, are by no means certain of the course they should pursue, in order to meet the reasonable expectations of that body, by which they have been honored with the appointment. It is presumed, however, that they may properly take cognizance of whatever relates to the state of the Church as regards its organic structure, its religious life, and its material and spiritual prosperity. The last meeting of this Convention dates the commencement of a gracious outpouring of the spirit of grace and truth, by which many of our Churches have been revived, so that, the last year has exhibited a decided and gratifying increase of religious interest, and growth in the divine life, in which we may well rejoice, and for which, it becomes us to render devout thanks to the Giver of all good. It is believed that a revival so wide and salutary in its influences, has not been known in our Zion for many years; and that, as a general thing, the condition of our Churches is more healthful and prosperous, than at any former period in our history. God has spoken to us graciously, not in the whirlwind and the storm, but in the still small voice that touches the heart. Possibly, there may have been previous years, during which, our glorious faith has won more to its embrace, from the world and 'from opposing sects; but it is believed, that there has been none in which our Church has acquired more of the elements of permanency and internal strength. The growth has been from within, and if we have not greatly lengthened our cords, we have at least, strengthened our stakes. To the production of the gratifying results that have been named, under the Divine guidance, several causes have contributed. Among the most formidable obstacles in the way of the progress of our Church, and indeed, of all Churches, an absorbing materialism which strains every nerve to the utmost of its tension in the desperate rush for gain; and wide, earnest and exciting political agitations are prominent. Previous to the commencement of the last year the Presidential question,

which had so absorbed the attention of our entire population, had been settled, and there was a comparative calm resting upon the political waters. Then came the great financial revulsion, in which the sharp-sighted wisdom of the keenest and shrewdest devotees of mammon was turned to nought, and many an air-built castle tottered to its fall. Derangement entered into the business of the world, and men who had imagined they were rich found themselves poor. The people opened their eyes to see what phantoms and shadows they had been chasing, and naturally enough, turned their attention to the long neglected subject of religion. They had "hewed out to themselves cisterns, broken cisterns, that could hold no water," and in the day of their calamity, bethought them to return to the fountain which they had forsaken. Blessed be the name of the Lord; that fountain was full, and as many as returned, the Father received graciously!

So far as human instrumentality, and especially the agency of our pulpit has been concerned in securing the gratifying results, to which allusion has been made, the following statement is believed to be substantially correct. Ministers are of like passions with other men; and it is not to be disguised that they too, were affected more or less by the pervading mania for gain, and if at times they partook in some measure, of the political excitement, that so agitated the nation, from one extreme to the other, it is to be remembered that it is no easy matter for a man to keep himself perfectly cool and calm, when the blood of all around him is at fever heat. Many of us felt that leanness had entered our souls and barrenness was upon our labors. Our pulpits were in a measure secularized, and there was in them too much, perhaps of catering to literary taste, and too little of the unction of divine truth. With great earnestness the question was agitated among our clergymen, how shall we obtain in our own souls, and how shall we diffuse among our people, a higher and more earnest spiritual and divine life? The answer was, "we will seek a more near and intimate communion with Him from whom cometh our life; and in our communications of the word, we will reject all side issues, and preach to our people Jesus Christ and him crucifi-If the wisdom of that answer was ever doubted, it has been abundantly demonstrated in the results that have followed. Our

Churches have been revived, our Sabbath Schools have been sustained, and their power for good augmented, and altogether, we have cause to thank God and take courage.

In its temporal affairs our Church has also prospered. There is an increased, and an increasing liberality among our people, and a growing disposition to consecrate somewhat of their earthly goods to the Church, and the institutions with which it is connected. Two Colleges are in the full tide of successful experiment. Another is in good progress, and a "School of the Prophets," is opened under favorable auspices. It is believed, that during the past year, our people have devoted more of their temporal means to the purposes of the Church, than in any previous year since we had an existence as a denomination.

But gratifying as is the state of the Church, in many particulars it is nevertheless true, that there are evils remaining whose existence is to be deprecated. Prominently among these, stands the fact, that there is among our people, a wide-spread, and lamentable indifference to the claims of the Church, as an institution of God, established, if not by direct enactment, yet, full surely, by an invincible moral necessity; and a like indifference to all the means of religious culture and spiritual improvement, save only perhaps, the preached word. Loose and imperfect in their organization, our Churches and Societies, have in them little of cohesive power, and little of attraction to the people, except that which resides in the person or the efforts of a single man. From Sabbath to Sabbath, they are filled with those who go there for the single object of hearing the sermon, as they go to a lyceum to hear the lecture. Little thought have they of the Church, as a permanent and needful institution, around which cluster the highest and the dearest interests of thousands, and their children. Little thought have they of going there to worship God — to commune with him who is the Father of their spirits, the life of their life, and the all of their all — to draw near to him in prayer, and praise him in their hearts. Hence if the sermon is not to their taste or edification, they deem it a season lost. We have great need of a proper appreciation of worship, of the efficacy of prayer and praise as means of religious culture and spiritual improvement. It is doubtless, in this case as in all others, more easy to point out the evil, than

to suggest or apply the remedy. Nevertheless it is confidently believed, that the general use of the Liturgy, which has been prepared under the direction of this Convention, would do something in the premises, and it is respectfully recommended that suitable measures be taken to secure an end so desirable.

So far as the state of the Church, as an organized body is concerned, it is apprehended, that we have more reason for prayer than thanksgiving. It cannot be disputed, that our organization is sadly defective, approaching far more nearly to no organization at all, than to an efficient denominational unity. For a series of years, earnest efforts have been made, to gather up the scattered fragments of our fraternity, and mould them into one body, having a head to guide, and hands to work. Thus far it has been a fail-The councils of our Associations have little of unity, but are often diverse, so that, what is done by one, is not unfrequently undone by another. If the remedy be asked for, the reply is, it is not quite certain that there is any remedy. Asserting as we do, the great Protestant principle of the right of private judgment, and the individual responsibility of each and every man to God, and to God alone, it may well be doubted, if it is possible for us to effect an organization that shall embody, in any good degree, the elements of strength and unity, however earnestly we may desire to reach that end. We may multiply our tribunals at pleasure, and invest them with plenary powers, on paper or parchment, but the difficulty is, they cannot enforce their decisions or enactments; for our people, schooled in our great Protestant principle, will plant themselves on the platform of responsibility to God alone, and let the doings of Associations and Conventions pass unheeded. In view of our failure thus far, to secure strength and unity, through our organization of Associations and Conventions, it is worthy of serious thought, whether it were not better, on the whole, to abandon the attempt entirely, and fall back upon the purely Congregational basis, from which we have departed in theory, but upon which, we do in fact stand, so far as practical results are concerned. To many of our brethren, and to none more than the writer of this report, it would be well pleasing, to see our Associations and Conventions invested with more authority to determine and regulate the affairs of the Church, and this Convention especially elevated to the dignity of the head of the denomination. But when it is remembered that the public sentiment among us is such, that the little of authority already delegated to our public bodies by their Constitutions, exists rather as a dead letter than efficient agency, the conclusion is tempted that, it were better to cut the work short, by stripping them of all claims to authority, and let their powers henceforth be only advisory.

As intimately connected with this subject the following is submitted. At the last session of this Convention, the following declaratory resolutions were offered by Rev. I. C. Knowlton, delegate from the Convention of the State of Maine, and were, by vote, referred to the Committee on the State of the Church:—

THE UNIVERSALIST CHURCH OF CHRIST.

- 1. We, the United States Convention of Universalists regard every assembly or congregation of believers in Jesus Christ to be entitled to the name, and under obligations to perform the duties of a Christian church.
- 2. We regard a declaration of belief in the doctrines of Christ, and a desire to be guided by his teachings, as a sufficient profession of faith, and prerequisite to a formal union with a Christian Church.
- 3. We regard the children in the congregation of those who meet to worship God, as children of the Church, or lambs of Christ's fold, needing nothing but Christian culture to make them men and women of full stature in Christ Jesus.
- 4. We concede to every congregation the right to manage its own affairs, in all respects, but we urge our preachers and people, to remember, that the congregation is the Church, and on each member thereof, rest the responsibilities, and to each belong the privileges and blessings of Church fellowship.

Signed, I. C. Knowlton.

The foregoing document has received the attention demanded by the fact of its formal reference to this Committee. In the judgment of your Committee a Christian Church is not a promiscuous assembly, but an *organized body* of believers in Christ, having the proper officers, and suitable means and agencies for acting in concert, and laboring in the cause of religion as a body. Christian Fellowship is an individual affair, and may be extended or withheld by each man of himself and by himself. But Church fellowship is another affair, and from the nature of the case, it can only be extended by the action of the Church as a body, and it should be extended to none but those who seek it, and agree to fulfil not merely the general duties of a Christian, but also the particular duties of a member of the Church as an organized body. The meaning of the second declaratory resolution is not clearly apparent as connected with the first; for if the congregation is the Church, and all who are in it, are members, no form of admission is necessary save only to walk into the congregation, and there is no necessity for defining the prerequisites necessary to a union with the Church.

The third resolution is deemed correct and true in spirit, if not in form, but it should be put in a more definite shape, as indicating some course of action in the premises, in order to secure any practical results from its adoption.

The fourth resolution is deemed incorrect in its theory, so far as its last clause is concerned, and in its first, is a declaration of Congregationalism which should not be adopted unless this Convention is prepared fully to adopt, and finally to return to that form of organization. Your Committee are therefore constrained to report adverse to the adoption of the aforesaid declaratory resolutions.

It is to be regretted, that the geographical positions of the members of this Committee is such that personal conference between them is impracticable. The result is, that the labors of the Committee devolve entirely upon the Chairman, and the report is little else than the production of a single mind, rather than the united wisdom of three. It is respectfully submitted, that in the appointment of Committees who are to sit in council during the recess of the Convention, it might be well to have regard to their location, to the end that, they may conveniently meet in consultation upon the subject committed to their charge. Having thus imperfectly discharged what is presumed to be the duty of the Committee on the state of the Church, this Report is closed with the subjoined resolutions, the adoption of which is respectfully recommended.

I. D. WILLIAMSON, Chairman.

Resolved, That in view of the past success and present state of the Church, our ministers and people, have cause for devout gratitude to God, and great encouragement, to consecrate themselves with renewed zeal to the service of the Master.

Resolved, That as a means of inducing a higher and more proper estimate of the duty and utility of worship, prayer and praise, this Convention earnestly recommends the more general use of the Gospel Liturgy, in families and in the public services of the sanctuary.

Voted to accept the Report.

On motion of Rev. Dr. Sawyer, of N, Y., the Report was laid on the table.

On motion of Rev. M. Ballou, of Penn. —

Voted, That when we adjourn, it be to meet at half-past four, this afternoon.

The Committee on Elections reported Delegates from Wisconsin, Rhode-Island, Vermont, and New-York. They also report an application from Rev. W. W. Curry, of Kentucky, to a seat in the Council, by virtue of election last year.

Br. Moses Black, jr., of Mass., moved that the application be referred to a Committee.

The President appointed the following named as the Committee: Br. M. Black, jr., Rev. Dr. Sawyer, and Rev. M. Ballou.

The Committee on Elections further reported Delegations from New-Hampshire, and Maine.

On motion of Dr. Sawyer, adjourned.

AFTERNOON SESSION, continued. The Council met at half-past four o'clock.

The Committee to whom was referred the application of Rev. W. Curry, offered the following

REPORT:-

The Committee to whom was referred the subject of admitting Rev. W. W. Curry, of Kentucky, to a seat in this Council, beg leave to Report, that in our opinion no power is granted in the Con-

stitution of this body, to elect its own delegates; it belongs strictly to the several State Conventions. If they neglect to attend to that duty, they should in our opinion go unrepresented. They are of opinion that being chosen a delegate for the year previous does not entitle him to a seat in this body, at any subsequent session.

Respectfully submitted,

MOSES BLACK, Jr., MOSES BALLOU, THOS. J. SAWYER.

Providence, R. I., Sept. 20, 1858.

The Report was accepted. On motion for its adoption, remarks were made by Rev. Mr. Curry, Rev. Dr. Sawyer, and Br. M. Black, jr., after which the Report was adopted by unanimous vote.

On motion of Br. E. T. Marsh, of N. Y. —

Voted, That on adjournment, we adjourn to 9 o'clock, to-morrow morning.

A communication was received from the Corresponding Secretary of the Massachusetts Sabbath School Association, on the subject of a General Sabbath School Union.

On motion of Rev. J. W. Hanson, of Maine, it was referred to a Committee of five.

On motion of Rev. J. O. Skinner, of Me., the Report on the state of the Church, was taken from the table.

On motion of Rev. M. Ballou, to adopt the Resolutions appended to the Report—remarks were offered by Revs. J. O. Skinner, I. C. Knowlton, and Moses Ballou.

The Resolutions were unanimously adopted.

The President appointed as Committee to whom was referred the communication relative to the formation of a General Sabbath School Union — Revs. J. W. Hanson, C. W. Tomlinson, of N. Y., J. Boyden, jr., of R. I., Brs. C. Foster and Moses Black, jr., of Mass.

On motion of Rev. J. O. Skinner, the Report on the state of the Church, was laid on the table.

The President appointed Revs. J. S. Lee, of Vt., H. Lyon, of N. Y., and Hon. Sullivan Ballou, of R. I., a Committee on Nominations.

Rev. C. W. Tomlinson moved that the above Committee be instructed to appoint but one person to the Committees on the state of the Church, Education, and Sunday Schools, and five upon the Committee on Complaints and Appeals.

After discussion by Revs. H. Lyon, A. St. J. Chambre, and Br. E. T. Marsh, the motion was lost.

On motion of Rev. J. O. Skinner, adjourned.

Wednesday Morning. — Met pursuant to adjournment, at 9 o'clock. United in prayer with Rev. Benton Smith, of Mass.

Read and approved the minutes of yesterday's session.

The Committee on Elections further reported delegations from Massachusetts, Pennsylvania, Illinois, and New Hampshire. Also a certificate substituting Rev. G. H. Deere for Rev. H. F. Ballou, of Vermont.

Rev. J. Boyden, jr. reported a request from the Rhode-Island Convention, that measures be taken for the formation of a General Sabbath School and Tract Organization, and on his motion, the subject was referred to the special Committee appointed yesterday, on the communication from the Massachusetts Sabbath School Association.

Rev. Eli Ballou, of Vt., read a Bill, entitled, "An Act to regulate the Jurisdiction of the several State Conventions, in matters of Discipline," and on his motion it was referred to a special Committee of three, to report tomorrow morning.

Mr. Ballou also read a Bill, entitled, "An Act to regulate or establish a uniform system of Appeals from the decisions of State Conventions, to this body, in cases of Discipline," which, on his own motion, was referred to the same Committee as the former Bill.

Rev. M. Ballou introduced the following Resolution:—

Resolved, That the following question be submitted to the earnest and prayerful consideration of all our subordinate bodies in the denomination, with the request that they shall express to this body, at the next session, their views and wishes in regard to it, viz: Is it desirable to continue our Existing System of Organization, or abolish it entirely, and adopt the plan of simple Congregationalism in our future religious operations?

The resolution was discussed by Revs. M. Ballou, Dr. Sawyer, and I. C. Knowlton, when on motion of the latter, it was laid on the table.

The President appointed as Committee on the Bills introduced by Rev. Eli Ballou: Revs. Eli Ballou, Dr. Sawyer, and Br. G. E. Baker, of N. Y.

Rev. J. O. Skinner offered the following Resolution, which was adopted:—

Resolved, That a Committee of five be appointed to prepare and report at the next meeting of this body, a definite plan of Church Organization for the Universalist denomination in this country.

Adjourned to 2 o'clock, P. M., to hear the Occasional Sermon.

Afternoon Session. Met pursuant to adjournment.

The Committee on Elections reported further delegations from New-York, Massachusetts and Vermont.

Br. Chas. Foster, of Mass., had leave to substitute Br. H. B. Metcalf, as delegate from that State, and the President appointed Br. Metcalf on the Committee of Elections, and the Committee on Sabbath School Union.

Br. P. B. Ring, from the Committee on Denominational Fund, Publishing Establishments and Newspapers made the following Report:—

The Committee recommend the appointment of a Committee with power to act in the interim of the Convention, in such manner as they shall deem most expedient to accomplish the object contemplated in their appointment, and not involving the pecuniary responsibility of the denomination. PAUL B. RING,

WM. S. BALCH, A. A. MINER, JOHN GALBRAITH.

On motion of Rev. Eli Ballou, the report was accepted. The Committee on Elections announced the appointment and presence of Rev. H. R. Nye, delegate from Ohio.

On motion of Rev. Eli Ballou, the Recommendation to appoint a new Committee on Publishing Establishments, Newspapers, and Denominational Fund, was, after discussion by Revs. Eli Ballou, A. St. J. Chambre, H. R. Nye, and Br. P. B. Ring, adopted.

The President appointed Revs. A. A. Miner, Dr. Sawyer, and J. Boyden, jr., and the Convention approved the appointment.



On motion of Rev. Eli Ballou, the motion to approve, was reconsidered.

On motion of Rev. Eli Ballou, the Committee was increased to five.

The President appointed Revs. A. A. Miner, Dr. Sawyer, J. Boyden, jr., H. R. Nye and Moses Ballou.



The Convention approved the appointment.

On motion of Rev. Mr. Chambre, to reconsider the last appointment, the subject was discussed by Revs. A. A. Miner, H. R. Nye, A. St. J. Chambre, when the motion was carried.

The Committee on Elections announced the appointment and presence of Hon. J. Galbraith, delegate from Pennsylvania.

On motion of Rev. G. H. Deere, of Vt., the motion to substitute five for three, in the Committee on Newspapers, &c., be reconsidered.

On motion of Br. Paul B. Ring, three was substituted for five.

The President appointed Revs. A. A. Miner, Dr. Sawyer, and J. Boyden, jr.



The Convention approved the appointment.

The President appointed as the Committee on the Res-

olution on Church Organization, Revs. J. O. Skinner, A. St. J. Chambre, W. S. Balch, Brs. Charles Foster and P. B. Ring.

Rev. J. Boyden, jr., offered the following Resolution:

Resolved, That as members of the Universalist denomination, we should take a deeper interest in that great moral movement which embraces the subjects of the Abolition of Capital Punishment, the Visiting of Prisons, the aiding of Discharged Convicts, and whatever tends to the Suppression of Crime.

Br. G. E. Baker, of N. Y., offered the following:

Resolved, That a collection be taken up at some one of our services, in aid of the Mission to Prisoners, conducted by our brother; Rev. Charles Spear.

On motion of the Secretary, both Resolutions were laid on the table.

Rev. J. M. Usher, of Mass., had permission to Report his progress in publishing the volumes of the Christian Helper.

Rev. J. P. Atkinson, of Mass., spoke on the same subject.

On motion of the Secretary, the subject was referred to a Committee of three.

The President appointed as such Committee, Revs. J. P. Atkinson, A. Norwood, and Br. P. B. Ring.

On motion of Rev. B. F. Rogers, of Wisk., adjourned to half-past 4 o'clock.

AFTERNOON SESSION, continued. Met pursuant to adjournment.

On motion of Br. M. Black, jr., the Resolution of inquiry concerning our present Organization, presented by Rev. M. Ballou, was referred to the Committee on Church-Organization.

On motion of Rev. Eli Ballou,-

Voted, To enter in the minutes the Report on the state of the Church, and to publish the same.

On motion of Br. Julius Clark, of Conn., the Resolution offered by Rev. J. Boyden, jr., was taken from the table, and adopted.

On motion of Rev. B. F. Rogers, the Resolution offered by Br. G. E. Baker, was taken from the table.

On motion of Rev. J. W. Hanson to adopt, Br. Moses Black, jr. moved to amend by adding, "and that the same be placed in the hands of a special Committee."

The subject was then discussed by Revs. J. W. Hanson, J. O. Skinner, B. F. Rogers, and Br. M. Black, jr.

On motion of Rev. J. O. Skinner to lay the resolution on the table, the ayes and nays were called for:—

Ayes—Revs. J. O. Skinner, J. C. Snow, of Me.; Rev. E. Davis, of N. H.; Rev. Eli Ballou, Brs. A. J. Hines, Ward Cotton, Vt.; Revs. J. P. Atkinson, B. V. Stevenson, Brs. M. Black, jr., C. Foster, Mass.; Rev. A. Norwood, Br. H. Ford, Ct.; Rev. J. Boyden, jr., R. I.; Revs. H. Lyon, R. Eddy, Br. R. H. Trested, N. Y.; Rev. A. St. J. Chambre, Br. J. R. Norton, N. J.; Rev. Ammi Bond, Pa.; Br. P. B. Ring, Ill.—20.

Nays—Rev. J. W. Hanson, of Me.; Rev. J. S. Lee, Vt.; Br. J. D. W. Joy, Mass.; Br. Julius Clark, Ct.; Brs. E. T. Marsh, G. W. Barnes, G. E. Baker, N. Y.; Brs. Myron Hutchinson, J. Galbraith, Pa.; Rev. B. F. Rogers, Wisq.; Rev. H. R. Nye, Ohio.—11.

The Committee to whom was referred the publication of the "Christian Helper," offered the following Report::

Whereas the United States Convention of Universalists at its last session in Chicago, expressed an earnest desire that two volumes of the "Christian Helper" should be published in addition to the one issued by Rev. Abel C. Thomas: And whereas Rev. James M. Usher, at the request of the said Convention, has published volumes 2 and 3 of said work, in a manner entirely satisfactory: And whereas said work has not met with a ready sale—

less than three hundred of volume 2, and less than one hundred and fifty of volume 3, having been sold—Therefore,

Resolved, That at the close of the service this evening, in both Churches, a statement be submitted, and a request made that the friends purchase the works.

Resolved, That our ministers be requested to use their influence to extend the sale of these works, and that our people purchase them, and thus secure the aid to our cause designed by their publication.

Resolved, That the thanks of this Convention be presented to Br. Usher for the faithful manner in which he has published the 2d and 3d volumes of the Christian Helper.

J. P. ATKINSON, P. B. RING, A. NORWOOD.

Accepted the Report, and adopted the Resolutions.

The President appointed Revs. J. P. Atkinson and A. Norwood to make the statements to the congregations, required by the first resolution.

On motion of Rev. J. S. Lee, adjourned to 8 o'clock tomorrow morning.

THURSDAY MORNING.—The Convention was called to order by the Secretary. In the absence of the President, chose Br. Julius Clark, President pro tem. United in prayer with Rev. A. St. J. Chambre.

Read and approved the minutes of yesterday's sessions. The President arrived and took the Chair.

On motion of the Secretary, a special Committee was appointed to consider the expediency of publishing the Occasional Sermon, and Minutes of this session, and of the Constitution and Rules of Order, of the Convention.

The President appointed Brs C. Foster, of Mass., M. Hutchinson, of Pa., and S. Pulsifer, of Ill., the above named Committee.

Rev. Dr. Sawyer, Secretary of the Historical Society,

made a request for a collection in its behalf, and spoke as follows:—

Mr. President — If permitted I should be pleased to make a few remarks in relation to our Historical Society. This Society was organized twenty years ago or more, and the objects it contemplated were to collect facts relating to the history of Universalism, both at home and abroad, and also to gather into a library, the various books, periodicals, tracts and sermons treating upon the subject of our faith, whether pro or con, and whether found in our own or foreign countries. These objects have been pursued with some degree of diligence and success. Our library now consists of about twelve hundred volumes, many of them works of great rarity and value. About 800 volumes have been purchased at an average expense of one dollar per volume. Four hundred volumes have been presented by our publishers and other friends of the society. These books are chiefly those published in our own country.

Allow me to remark further, sir, that although we have already gathered so considerable a library, we have by no means exhausted the subject, or traversed the field that lies around us. There are many books in Europe as well as in America, which we have not yet been able to gather up. Germany is especially rich in works devoted to the controversy so long carried on between the believers in universal salvation and the advocates of the dogma of endless punishment. In the land of the Reformation, this controversy has existed from the early days of Luther. But the period extending from about 1675 to 1725 is particularly interesting. It is interesting to trace the progress of these controversies. Many of them might well be exhibited in the form of a genealogical tree; beginning with some individual, they often involved considerable numbers on one side or the other before they ended, and spread their influence far and wide. In England Jean Lead, misprinted Leadly, in Mr. Whittemore's Modern History of Universalism, gave rise in the last year of the 17th century, to a large sect, or rather school of mystics who embraced, as an important doctrine, that of universal salvation. We have yet been able to obtain but two or three of her works in English, but have most of them in German. They were translated in Holland into Low Dutch, and subsequently into German. The celebrated Peterson, as distinguished by his learning as by his piety, was one of the converts, and with his wife Leonora, exerted a wide influence in Germany.

I wish to add, that every inquiry we make, extends the range of this history, and shows more and more of those who in past times have dared, in opposition to the popular faith, and in spite of all the influences brought to bear upon them, to believe and maintain the great doctrine of God, that ultimately all men shall be made holy and happy. Mr. Whittemore is doing everything he can in the new edition of his History of Modern Universalism, soon to appear, to exhibit something of the extent which this doctrine has attained in the generations since the Reformation; but much will remain to be done by others. His work will astonish many of us, I doubt not, by the fulness of its details, as well as the extent of its range, but the history of Universalism in Germany alone would make a work of no mean size, and of vast interest to those who, from the Christian point of view, contemplate the growth of the human mind and the progress of religious opinions.

Rev. J. P. Atkinson offered the following Resolutions which, after a brief discussion by Rev. Dr. Sawyer, and Rev. J. O. Skinner, were unanimously adopted:—

Resolved, That this Convention views with alarm the continued claims of the American slave power to the right of holding in perpetual bondage the children of Africa; that all such claims are contrary to the spirit of the gospel of Jesus Christ; and that we deplore the public demoralization which could originate such demands.

Resolved, That in the present attitude of the conflict between American freedom and American despotism, we feel called upon to reiterate our unqualified condemnation of slavery, and to reassert our determination to labor for the maintenance of free institutions.

The Committee to whom was referred the Bills on State Jurisdiction and Appeals, reported that they recommend their passage.

Accepted the Report.

The following "Act to regulate the Jurisdiction of the several State Conventions in matters of Discipline," was taken up. On motion for its adoption, was discussed by

Brs. James K. Frothingham, J. Galbraith and Rev. Eli Ballou.

An Act to regulate the Jurisdiction of the several State Conventions in matters of Discipline.

It is hereby enacted by the General Convention of Universalists in the United States of America, as follows:—

Section 1. If any minister in the fellowship of the Universalist denomination shall be charged with the commission of any crime, or immoral or unchristian conduct as a minister, he shall be liable to be disciplined or held for trial by and within the Association or State Convention in which it is alleged that the crime has been committed, in all cases, unless a change of venue shall be mutually agreed upon by the Committee of Discipline of the Association or Convention within whose jurisdiction the crime is alleged to have been committed, and the Respondent, except in the cases

hereinafter provided for.

Section 2. If any minister in the fellowship of our denomination, residing within the jurisdiction of one State Convention, shall be suspected of or charged with the commission of any crime, immorality or unchristian conduct as a minister, committed by such minister within the limits and jurisdiction of any other State than the one in which he resides, then the Committee of Discipline of the State Convention or of the Association where the crime is alleged to have been committed, may, either upon its own motion, or upon complaint being made to them, proceed to discipline and try such minister by the same rules and in the same manner as if he were a resident within their jurisdiction and in special fellowship with their Convention or Association, provided that the said Committee of Discipline shall notify the Respondent in writing, when within the jurisdiction of their body, of the specific charges against him, and of the time and place of his trial; but, if such minister so suspected, and charged with having committed any crime when within the jurisdiction of any other State Convention than the one in which he resides, shall leave such State after the commission of such crime therein, and return to the State where he resides, or shall go into any other State, before being notified of the charges or complaint against him by the Committee of Discipline of the Association or Convention, as the case may be, where it is alleged his crime has been committed, then the Committee of Discipline of such Association or State Convention, may, either on their own motion, or upon complaint being made to them against such minister by any person, proceed against him by making a statement of the case to the Committee of Discipline of the State Convention where the Respondent resides, or wherever he may be, and obtain the leave of such Committee to cite him for trial into the Association or State Convention where it is alleged that he has committed a crime, and if the leave shall be granted to cite him for such trial, then the said Committee, asking and obtaining such leave, shall cite the Respondent to appear for trial within the jurisdiction of the Association, or Convention, as the case may be, and whether the Respondent appears for trial or not, the Committee of Discipline of the Association or State Convention so citing him, may proceed with the trial in accordance with its rules for the discipline and trial of resident ministers holding its special fellowship.

Br. J. Galbraith moved that the subject be referred to the next session. Lost.

Further discussion on the motion to adopt was held by Revs. Eli Ballou, J. O. Skinner, I. C. Knowlton, and Br. J. Galbraith.

Br. J. Galbraith moved to refer to the Committee on Church Organization. Lost.

On motion of Rev. Eli Ballou, the Bill was adopted.

The "Act to regulate a system of Appeals," was, on motion of Rev. I. C. Knowlton, adopted; follows:

An Act to regulate or establish a uniform system of Appeals from the Decision of State Conventions to this body in cases of Discipline.

It is hereby enacted by the General Convention of Universalists in the United States of America, as follows:—

Section 1. If any minister in the fellowship of the Universalist denomination, shall be tried for any crime, or immoral, or unchristian conduct as a minister, by any State Convention under the jurisdiction of this body, and shall be convicted thereof, the Respondent thus convicted may appeal from such decision of the State Convention to this General Convention, by giving notice in writing to the Clerk of the State Convention, from whose decision the appeal is taken, within ten days after his trial, that he takes such appeal, and the Clerk shall furnish him with a copy of the proceedings of his trial.

Section 2. If any minister shall be tried for any crime by any State Convention, whether the case be one on an appeal from the decision of an Association or otherwise, and the Respondent shall be acquitted by such State Convention, then any five ministers and ten laymen, members of such State Convention, or the Committee of Discipline of the State Convention thus trying and acquitting such minister, may take an appeal to this General Convention by giving a written notice to the Clerk of the State Convention thus

trying and acquitting such minister, within ten days after the trial, that such appeal will be taken, and the Clerk of such State Convention shall furnish the Appellants a certified copy of the case as tried by the State Convention, and the Appellants may present the same to the Committee on Appeals of this General Convention, together with a statement of their reasons for taking the appeal, and if the Committee on Appeals shall report to the Council of this General Convention, that, in their judgment the appeal ought to be received by this body, then the Council shall receive the same, and proceed with the trial of the case so appealed; but, if the Committee on Appeals shall report against the reception of the appeal, their decision shall be final in the premises, and the case shall not come before the Council, nor be tried by this General Convention.

The Committee on Elections reported Dr. J. Wilson, a lay delegate from Pennsylvania.

The Committee on publication of Minutes, presented the following

REPORT:

The Committee to whom was referred the subject of the publication of the minutes of the present session, and the Constitution and Rules of Order of the Convention, together with the Occasional Sermon, would respectfully report in favor of such publication, and would recommend the appointment of a Committee of three to provide for the same.

Also, that a Collection be taken in both Churches at the close of this forenoon's services, the proceeds to be placed at the disposal of said Committee.

CHAS. FOSTER,

M. HUTCHINSON, SIDNEY PULSIFER.

Accepted the Report.

On motion for its adoption, remarks were offered by Revs. J. W. Hanson and Eli Ballou.

On motion of Rev. Eli Ballou, the Report was laid on the table.

Rev. J. W. Hanson moved that the resolution for a collection for Rev. C. Spear, be taken from the table. Lost.

Br. J. Galbraith presented the following Report from a

Committee appointed last year. [The Report is here given as subsequently amended.]

To the General Convention of Universalists, in the United States, assembled at Providence, Rhode Island, Sept. 21, 1858.

The Committee appointed at the last session of this body, under its resolution, would seem to have been appointed to prepare an address on certain recommendations presented by a Committee at that session, upon a resolution presented at a former session, which was in the following terms, to wit:

"That as a denomination, we require a more thorough and efficient organization, comprising apostolic simplicity, with uniformity and plan of practical arrangement throughout all the departments of social and religious culture.

"1st. In the establishment and maintenance of Sabbath

Schools.

"2d. In the promotion of missionary labor, and the distribution of documents and tracts.

"3d. In awakening practical attention to the subject of general education, and devising measures for its advancement, as well in the home circles as in our high schools and colleges.

"4th. In projecting and maturing the most efficient plans of organization, embracing all the enterprises mentioned in the foregoing divisions."

The Committee appointed under these resolutions at the last session, made report, submitting certain measures recommended for the consideration and action of this body, then in session, but inasmuch as they were submitted near the close of the session, in the way of completing the necessary business of the session, there was no time for their discussion and deliberation; and, inasmuch as the recommendations submitted, contemplated the immediate and present action of the Convention to which they were submitted, it seemed more proper and fitting that the Committee should again submit the same recommendations for the deliberation and action of this body, than to put forth an address to the people at large. With this view your Committee have proposed to submit to this body the following report:

That they have again considered the subjects mentioned in the resolutions. A more perfect and systematic organization of the denomination on the subjects has long been felt as a great

desideratum. Projects have been suggested from time to time, sometimes partially successful, but most generally failing for want of means and interest enlisted in them to carry them out, and as suggested in the former report, there are two principal difficulties presented against carrying out to successful issue any plan, perhaps, that has yet been suggested. First, the want of a practical mode of raising funds to defray the necessary expenses. And in the second place, another growing out of that already stated, the want of means to procure the necessary labor and active practical efforts. Whatever plan may be adopted, we believe, must contain within itself either a self-sustaining machinery, either for raising funds or enlisting a large amount of self-sacrificing labor, as well as talent and skill of efficient agents. As every great enterprise must have a beginning, and the greatest have frequently originated in apparently small beginnings, your Committee submit for the consideration of this body, the recommendations as before, with a few alterations, or rather simplifications.

1st. That this Convention proceed at once to elect or appoint provisionally, a Board of Missions and Education, consisting of one clerical and one lay member from each State and Territory represented in this body, who will meet immediately upon their election or appointment, and elect from their number, a President, Secretary, and Treasurer, together with a Committee of Correspondence and Address, the President being one of said Committee. That this Committee would at once enter upon the duty of corresponding with the proper Committees in the several States or territories, where State Societies and Sunday Schools have been established, would be, of course, expected. To ascertain such plans as may have been adopted, their constitutions and by-laws, the work accomplished, with statistics, success, &c., so as to be enabled to present the whole in one view, with the comparative merits and advantages of each, &c., both in our own and other denominations.

2d. That it be recommended to the several States and territories, where these institutions have not been organized, as soon as practicable, to provide for the organization of missionary, educational and reform schools, in connection with their respective Conventions, Associations or Societies.

- 3d. That it be further recommended to State and Territorial Conventions, Associations, and Societies entitled to representation in this body, to establish or join in the establishment of a newspaper and book establishment, the newspaper to be devoted wholly or in part, both in its articles and proceeds, to the promotion of the several branches of enterprize suggested; that in connection with the newspaper should be an appropriate Sunday School sheet, illustrated in such a manner as to be at the same time attractive and instructive to children, in Christian morals, as well as in general knowledge.
- That it be particularly recommended and urged upon the several States and Territories, to employ more efficient and active missionaries or agents, to canvass their respective Districts, to procure subscriptions and donations, solicit subscriptions to the newspapers and Sunday School journals, and such other works as may be recommended by the Society, or as may be best calculated to promote the cause of truth and disseminate the principles of Christian truths and righteousness, to organize Societies, circles, and Sunday Schools, and furnishing suitable books for that purpose, and as far as possible directing the charities and benevolence of the people in that direction, in drawing into the fold of the Christian school the destitute and degraded, by furnishing clothing, books, and other means of attraction, such as true pictures or illustrations, maxims, &c., and such other instrumentalities as may be found most efficient. And we would suggest that these Sunday Schools be as nearly assimilated to the general Common School as possible.
- 5th. That in connection with the institutions mentioned, it be further recommended to urge and join in the institution of schools of labor and reform, and the abolition of capital, corporal or vindictive punishments in the administration of criminal justice, to institute and aid in the promotion of Societies, and circulate books and papers tending to uproot the sentiment of revenge and the infliction of injury in the disciplinary departments of practical life. The basis of barbarism and superstition in the administration of discipline is the same, an eye for an eye, tooth for tooth, injury for injury. The basis of Christianity in the same department is

doing good for evil,—overcoming evil with good,—educating and reforming, and not destroying,—salvation from ignorance, idleness, and sin,—not destruction and death. It is believed that in no department of human life, can the Universalist Christian demonstrate the truths of the distinguishing features and tendency of his faith,—his theory of divine government, than in that which involves the system of discipline or punishment. It is believed also that the tendency of the general cultivated common-sense of mankind is gradually but strongly in that direction; and therefore in taking the foreground, or at least participating in all efforts to modify and reform the system of punishment, whether in the family circle, the school, the legislature, the court, or in the everyday association, he is but demonstrating the truth and beauty of his doctrines more effectually than by the most powerful arguments addressed either to the feelings or the reason of men, whether drawn from the Scriptures or the light of reason.

The foregoing is submitted as a very imperfect outline of a plan which, if adopted with unanimity, and carried out in a spirit of determination and zeal, will be eminently successful.

Resolved, That the foregoing suggestions be adopted, and that this body proceed immediately to the election of a Board of Missions, as suggested.

JOHN GALBRAITH,

J. FORRESTER, H. R. NYE.

On motion of Rev. Z. Thompson, of Me., the Report was accepted.

On motion of Rev. J. O. Skinner, a collection shall be requested in each of the Churches, this morning, in aid of the Universalist Historical Society.

The President appointed Revs. J. O. Skinner, and Dr. Sawyer, to present the above request to the congregations.

On motion of Br. J. Galbraith, the Report presented by him was adopted.

Br. J. Galbraith moved that the delegates from each State be requested to present the names of persons to

whom they are entitled in the Board of Missions, contemplated in the Report, at the afternoon session, and in the absence of State delegations, the President have power to fill the vacancies.

The subject was discussed by Revs. W. B. Cook, C. W. Tomlinson, A. Norwood, A. St. J. Chambre, and Brs. P. B. Ring, C. Foster, and J. Galbraith.

On motion of Br. Chas. Foster, the consideration of the motion was assigned as the order of business at 11 o'clock this morning.

Br. J. Galbraith presented the following Resolution:

Resolved, That we hail with gratitude and satisfaction, the fact that within the past year letters of fellowship have been received by a lady; and that we recognize the right of women possessing high moral and religious attainments, and prompted to aid in the work of preaching the doctrine of Christian Universalism, to receive letters of fellowship, and engaging in the work of the ministry; and that it be recommended, that our public schools and colleges be opened for females on equal terms with males.

On motion of Rev. H. Lyon, the Resolution was laid on the table.

The Committee on Nominations, made the following Report, which was accepted:

"The Committee on Nominations beg leave to report as follows:

Preacher of Occasional Sermon.—Rev. E. H. Chapin, of New
York. Alternate.—Rev. C. H. Fay, of Connecticut.

Committee on the State of the Church.—Revs. E. G. Brooks, J. G. Adams, of Mass., Br. Israel Washburn, Jr., of Maine.

On Education.—Revs. E. Fisher and D. Skinner, of N. Y., Eli Ballou, of Vt.

On Sunday Schools.—Br. G. L. Demarest, and Rev. H. R. Nye, of Ohio, Rev. W. W. Curry, of Ky.

On Complaints and Appeals.—Rev. M. Ballou, of Pa., Br. W. Harriot, of N. Y., and Rev. C. H. Fay, of Conn.

They would also state that invitations have been received from the Societies in Rochester, N. Y.; Hartford, Conn.; Brattleboro', and Ludlow, Vt., and Boston, Mass., for the meeting of the next session of this body, and after due deliberation they would recommend that the Convention adjourn to meet in Boston, next year."

J. S. LEE, H. LYON, S. BALLOU.

On motion of Rev. J. Marvin, of Ill., the Convention adopted the Report in full, except the recommendation of the place of adjournment.

On motion of Rev. H. Lyon to adopt the recommendation of the Committee to hold the next session of the Convention in the city of Boston, the question was discussed by Revs. C. W. Tomlinson, J. Marvin, B. F. Rogers, Eli Ballou, and Br. G. E. Baker.

On motion of Rev. C. W. Tomlinson, amended the Report by substituting Rochester N. Y., for Boston, Mass.

Rev. Moses Ballou offered the following Resolution, which was unanimously adopted:

Resolved, That the thanks of this body be given to the Rev. G. S. Weaver, of St. Louis, for his truly Evangelical Sermon delivered at this session, and that he be requested to furnish a copy for publication in our denominational papers.

The special business of the hour, the motion of Br. J. Galbraith for the nomination of a "Board of Missions," was then taken up, and the Report of Judge Galbraith was read by the Secretary.

On motion of Rev. C. W. Tomlinson, the vote adopting the Report, was reconsidered.

On motion of Rev. Eli Ballou, the word "unsectarian," in the Report, in connection with Sabbath School teaching, was expunged.

On motion of Br. G. E. Baker, the words "Partialism and Popery," in the Report, were stricken out, and the word "Superstition" substituted.

On motion of Rev. Eli Ballou, adopted the Report as amended.

On motion of Rev. Eli Ballou, voted to adopt the recommendation of the Committee to create the Board of Missions.

On motion of Rev. A. St. J. Chambre —

Voted, That the Report of the delegations from the several States, of a clerical and lay member for the Board called for in the Report submitted by Judge Galbraith, be the order of business immediately upon the meeting of the Convention this afternoon.

On motion of the Chairman of the Committee on Publication, his Report was taken from the table, and on expunging the portion referring to a collection, the Report was adopted.

The Committee on Biographical Sketches of departed worthy brethren, asked for further time; which was, on motion, granted them.

Rev. Z. Thompson offered the following Resolution, which was adopted:

Resolved, That a Committee of three be raised to address a congratulatory epistle to our Church everywhere, through the medium of our denominational press, in view of the present highly encouraging prospects of our cause.

The President appointed Rev. Dr. Sawyer, Rev. Zenas Thompson, and Thos. A. Goddard, Esq., of Boston, as said Committee.

The President appointed as Committee on Publication of the Minutes, &c., Brs. H. B. Metcalf, E. B. Dennison, of Mass., and Rev. R. Eddy, of N. Y.

Rev. Mr. Chambre offered the following Resolutions, which were unanimously adopted:

Resolved, That the thanks of this Convention are due and hereby tendered to J. D. W. Joy, Esq., for the ability, urbanity and admirable tact with which he has presided over the deliberations of this body during its present session; and that the thanks of this Convention are also tendered, as they are justly due, to the Secretary, Rev. Richard Eddy.

Resolved, That the thanks of this Convention are hereby tendered to the friends in Providence and vicinity, who have so gener-

ously and kindly entertained those in attendance upon this body and so nobly provided for the Convention's sessions and the meetings generally.

The Resolution calling for a collection for Rev. Charles Spear, was taken from the table, and on motion of Rev. J. O. Skinner, was indefinitely postponed.

The Resolution from Br. J. Galbraith was taken from the table.

Rev. Mr. Chambre moved its indefinite postponement. Lost.

On motion of Rev. H. Lyon, it was postponed to the next session.

The Committee to whom was referred the Memorial from Massachusetts, and the request from Rhode-Island, on the subject of a General Sabbath School Union, offered the following Report, which was accepted:

The Committee to whom was referred the subject "of a United States Universalist Sabbath School and Tract Union," would respectfully report, that they have considered the subject and in view of the reference of the publication enterprise to a Special Committee, of which Rev. A. A. Miner is Chairman, which Committee is to report, definitely, at the next session, some practicable plan of the Convention for the issuing of a denominational paper, also other publications. It is the opinion of your Committee that Tracts should and will be included in this enterprise. Also that it is not advisable to organize a general Tract Association distinct from this body.

In regard to a Sabbath School Union, the Committee are of opinion that it would be wise for this Convention to encourage the formation of such an organization, believing that it would be of importance to that special branch of the cause. They do not however recommend the approval by this School Convention of the formation of another general organization for the purpose of publishing Sunday School papers, tracts, or books, nor for missionary efforts; yet they conceive the forming of a body of Sabbath School teachers from all quarters of the Union to discuss plans for

carrying forward this great work of the Union, would be highly beneficial.

They would therefore recommend the appointment of a Committee of three, to call a Convention of Sabbath School teachers during the year 1859, at such time and place as they may deem expedient, to form a United States Sabbath School Union.

J. W. HANSON, Chairman.

On motion of Rev. Mr. Chambre, the recommendation of the Committee was adopted.

The President appointed as the Committee under the recommendation, Revs. J. Boyden, jr., A. C. Thomas, and Br. H. D. Williams, of Peston.

Voted, To request Rev. H. R. Nye, the Chairman of the Committee on Sabbath Schools, to hand in his Report to the Secretary. The Report follows:—

To the United States Convention of Universalists, assembled in Providence, September, 1858, the Committee appointed to consider and report upon the subject of Sabbath Schools, ask leave to submit a brief report.

The relation of the Sabbath School to the home, the Church and the future welfare of generations both in and out of the Church, suggests that the subject is one of vast moment, and that no ordinary labor can do justice to it. There are thousands of families within the pale of Christian institutions, where no religious instruction worthy of the name is given, — thousands more where the general drift of thought and action is immoral and anti-Christian, to say nothing of the better portion with whom the Sabbath School is so largely substituted for the Home school.

The Master's injunction to "feed the lambs," is equal in authority and importance to any of his commands; and it is difficult to conceive of its being so limited in application, as to excuse the parent from persistant attention to the cultivation of a religious life in the soul of childhood and youth. But much as we may lament the want of religious influences in the home, the remedy is not in complaining, but in the better organization of the Sabbath School, and a more specific direction of pastoral labor to the necessities of the case.

We seldom, if ever, find a school amply supplied with willing, constant, intelligent and devout teachers. Some think it is labor, where they need rest — some plead inability to teach or control the young, — the older members of our fraternity pass the work over to the younger, and so from one cause or another, our children are largely taught by the inexperienced, and by those who, being unable to go beyond the letter of the lesson, often find it a task instead of a pleasure, become weary and abandon their places to be filled by others no more interested nor better qualified than themselves. Of course this constant changing of teachers disheartens the pupils — their numbers dwindle, and their classes are dissolved, sometimes to seek instruction in other schools, where the prospect of more constant teachers may compensate for the inferior quality of the instruction given.

We have observed, also, that there is generally a far greater lack of male, than of female teachers, showing that the fathers are especially remiss in this department of our common enterprise; and these considerations, together with the fact, that we give so little time to the Sabbath School, that we treat it as incidental, rather than as vital, to our progress, all go to show that we have sadly undervalued the institution.

It may be properly asked, — why should we give two or three sessions a day to the "children of a larger growth," and crowd those whose needs are surely not less, into a mere corner? In some instances, Sabbath Schools are held at the usual time for morning service, then the regular service for adults is given in the afternoon, followed by a conference meeting or a sermon in the evening. This is said to work well, and whether it be the best plan or not, it certainly gives due prominence to the Sabbath School, and affords the teachers more ample time for their work without making the Sabbath, as it too often is to them, the most laborious day "of all the seven." With this arrangement, there is, also opportunity for more extensive Bible class instruction, and for regular addresses, or short sermons to the whole school, for which especial preparation should be made.

Many of our young men leave the Sabbath School for the want of teachers who are able to give them fitting instruction. If the

meeting of the School could be substituted for one of the ordinary meetings for public worship, the labor of teaching the Bible class might be devolved upon the pastor, and thus we might hope for a large accession to our strength, beyond all that we have realized.

But without further suggestion now, your Committee would recommend the passage of the following resolutions for the considertion of the people at large.

Resolved, That the Sabbath School, being the nursery of the Church, will be indispensable to its prosperity so long as home instruction and influence fail to build up genuine Christian character in the young.

Resolved, That the pastors and people of our denomination are counseled to provide all possible means for the advancement of the Sabbath School interest, especially to provide ample reading, faithful and experienced teachers, and to appropriate so much time for its various exercises as to leave no occasion for unprofitable haste.

Resolved, That we deem it the duty of pastors to press this subject upon the attention of the families within the sphere of their labors, and to urge the importance of more attention to general religious culture in the home.

Respectfully submitted,

H. R. NYE, J. BOYDEN, Jr.

On motion of Br. G. E. Baker, the President was empowered to fill the vacancies in the Board of Missions, and to appoint a President, and announce the appointment at the public services this afternoon.

Read and approved the minutes of the morning session. United in prayer with Rev. Eli Ballou.

On motion of Br. Paul B. Ring, adjourned.

JOHN D. W. JOY, President. SULLIVAN BALLOU, Vice-President.

RICHARD EDDY, Secretary.

J. S. Lee, Assistant Secretary.

BOARD OF MISSIONS.

The Board of Missions, as nominated by the Delegates present, with the vacancies filled by the President of the Convention, was announced at the close of religious services on Thursday afternoon, as follows:

Maine—Rev. I. C. Knowlton, Br. J. A. Homan. New-Hampshire—Rev. E. Davis, Br. Edward Glover. Massachusetts—Rev. E. G. Brooks, Br. J. D. W. Joy. Vermont—Rev. Wm. S. Balch, Br. C. S. Mason. Rhode-Island—Rev. T. D. Cook, Br. Olney Arnold. Connecticut—Rev. C. H. Fay, Br. W. S. Camp. New-York—Rev. G. W. Montgomery, Br. Jas. Lumbard. New-Jersey—Rev. A. St. J. Chambre, Br. J. R. Norton. Pennsylvania—Rev. Moses Ballou, Br. J. Galbraith. Ohio—Rev. H. R. Nye, Br. G. L. Demarest. Illinois—Rev. Otis A. Skinner, Br. Paul B. Ring. Wisconsin—Rev. F. Rogers, Br. C. F. Lefevre.

Br. Paul B. Ring was appointed President of the Board.

The Board immediately convened, and elected the two following Committees:

Executive Committee—Rev. Moses Ballou, President; Rev. A. St. John Chambre, Secretary; William S. Camp, Esq., Treasurer.

Committee of Correspondence—Rev. Moses Ballou, exofficio, President, Hon. J. Galbraith, Rev. Otis A. Skinner, D. D., Rev. Henry Lyon, H. B. Metcalf, Esq.

DELEGATES PRESENT AT THE SESSION OF 1858.

Clerical—Jos. O. Skinner, I. C. Knowlton, Z. Thompson, J. W. Hanson.

Lay-J. P. Greeley, J. C. Snow, N. P. Woodbury.

New-Hampshire. Clerical—J. H. Shepard, E. Davis. Lay-W. S. Parker, E. Glover, L. S. Bartlett, Wm. A. Vaughan.

VERMONT. Clerical—J. S. Lee, Eli Ballou, G. H. Deere. Lay—A. J. Hines, D. Britton, J. C. Nichols, G. Loveland, Ward Cotton.

Clerical—C. W. Mellen, B. V. Ste-MASSACHUSETTS. venson, J. P. Atkinson, Geo. Hill.

Lay-Moses Black, jr., C. Foster, J. D. W. Joy, G. W. Higgins, L. Meigs, J. K. Frothingham, E. R. Tinker.

Connecticut. Clerical—A. Norwood. Lay—Julius Clark, H. Ford.

RHODE-ISLAND. Clerical—J. Boyden, jr. Lay—A. Read, Sullivan Ballou.

NEW-YORK. Clerical—C. W. Tomlinson, R. Eddy, W. B. Cook, Henry Lyon, T. J. Sawyer.

Lay—E. T. Marsh, G. W. Barnes, W. Harriot, Geo. E. Baker, J. B. Colegrove, R. F. Trested.

NEW-JERSEY. Clerical—A. St. John Chambre. Lay—J. R. Norton, W. S. Jaques.

Pennsylvania. Clerical—Moses Ballou, A. Bond. Lay-J. Galbraith, M. Hutchinson, J. Wilson.

Clerical—J. Marvin, W. W. King. Lay—Paul B. Ring, S. Pulsifer.

Clerical—H. R. Nye.

Wisconsin. Clerical—B. F. Rogers.

SUMMARY.

Clerical Delegates, Lay Delegates,		27 36
Day Dologuios,	Total,	63

CONSTITUTION AND RULES OF ORDER,

OF THE

General Conbention of Anibersalists,

IN THE UNITED STATES.

THE CONSTITUTION ADOPTED AT THE SESSION OF 1855.

THE RULES OF ORDER AT THE SESSION OF 1856.

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CONSTITUTION.

PREAMBLE.

In order to form a more perfect bond of union, promote a more intimate fellowship, establish a more efficient organization, enforce a more uniform system of government, and secure the ends contemplated in the existence of a religious denomination, we ordain and establish the following Constitution for the Universalists in the United States of America.

ARTICLE I.

TITLE.

This body shall be known and distinguished by the name and title of THE GENERAL CONVENTION OF UNIVERSALISTS IN THE UNITED STATES OF AMERICA.

ARTICLE IL

HOW CONSTITUTED.

§ 1. The Convention shall be composed of Delegates chosen by the several State Conventions in its fellowship, as hereinafter described.

§ 2. Each State Convention shall be entitled to one clerical and

two lay delegates.

§ 3. Each Convention having in its fellowship an aggregate of fifty societies and clergymen, shall be entitled to two clerical and four lay delegates: for every additional fifty societies and clergy-

men, one clerical and two lay delegates.

- § 4. The Council at each annual session of the Convention shall judge of the elections, returns, and qualifications of its own members, and any number of delegates from five State Conventions shall constitute a quorum to do business; but a less number may adjourn from time to time, and demand the attendance of absentees.
- § 5. The Convention may determine the rules of its proceedings, and reprove or expel any of its members for disorderly conduct during any session of its Council.

ARTICLE III.

OFFICERS.

§ 1. The officers of the Convention shall be chosen annually by ballot, except the Recording Secretary who shall continue in office during the pleasure of the Convention.

§ 2, The officers shall be a President, Vice President, Secretary, and Recording Secretary.

§ 3. The Standing Committees and other appointments shall be made by the President, unless otherwise ordered by the Convention.

§ 4. The brethren elected to these several offices shall perform in a discreet, impartial, and faithful manner the duties implied by their respective positions.

ARTICLE IV.

POWERS.

§ 1. The Convention shall have jurisdiction over the State Conventions in its fellowship, as defined in this Constitution.

§ 2. It shall adopt such rules and regulations as shall be necessary to secure a uniform system of fellowship and discipline

throughout the denomination.

§ 3. It shall be the ultimate tribunal by which shall be adjudicated all cases of dispute and difficulty between State Conventions, and a Court of final appeal before which may be brought cases of discipline, and questions of government not provided for and settled

by subordinate bodies.

- § 4. But this Convention shall have no authority to interfere in any case in regular process of adjustment: nor shall it entertain any case which shall not come before it in due form on an appeal from the action of a State Convention, or from an Association when such Convention has refused or neglected to entertain it, or from a clergyman or Society, when neither the Association nor the State Convention within whose jurisdiction such clergyman or Society exists, shall have refused or neglected to hear and decide the matter.
- § 5. The Convention shall have no right to intermeddle with matters of Faith, beyond an expressed or implied assent to the Confession adopted by this body at its session in Winchester, N. H., in A. D. 1803 which reads as follows, to wit:—

"ART. I. We believe that the holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interests and final destination of mankind.

ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace. who will finally restore the whole family of mankind to holiness

and happiness.

ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practice good works; for these things are good and profitable unto men."

But the Convention shall have the right to exercise a watch-care over the conduct of all in its fellowship, with a view to promote truth, righteousness and peace among men. § 6. In States and Territories, or in foreign States or Provinces, where no Conventions have been organized for the support and defence of the faith peruliar to the denomination of Christians represented by this Convention, its watch-care and jurisdiction may be extended over such Associations, Preachers, or Societies as may seek and obtain its fellowship: and such Associations, Preachers and Societies shall be in all cases amenable to this body, by the same rules and regulations as are applicable in other cases.

ARTICLE V.

MEETINGS.

- § 1. The regular meetings of the Convention shall be on the third Tuesday of September, annually, at such hour and place as shall have been appointed at the adjournment of the previous year, or as shall be designated by the Recording Secretary, in his public notice for the same.
- § 2. The President, Secretary, and Recording Secretary shall have power, on fair and full representation being made, to change the time or place of holding its meetings, when in their judgment the health, comfort, or personal safety of its members would be endangered by pestilence, famine, insurrection, or other cause.

ARTICLE VI.

AMENDMENTS.

Additions, and amendments may be made to this Constitution, by a vote of two-thirds of the members present in annual session, provided the same shall be approved by a majority of the State Conventions at their meetings next following such action of this body, and provided also, such alteration shall deprive no subordinate body of its equal rights in this Convention.

RULES OF ORDER.

RULE I.

THE ORGANIZATION.

§ 1. The President of the preceding year, or in his absence the Vice President shall, at the time and place designated, call the Delegates to order and cause the session to be opened by prayer. In their absence any Delegate may call for the nomination of a temporary Chairman and Clerk.

§ 2. The Presiding Officer shall then cause the roll of Delegates as furnished by the Recording Secretary to be called over, who, on answering to their names, shall take their seats as members of the Council; after which, a quorum being present, until the perma-

nent organizations, no members shall be admitted.

§ 3. The Officers for the year shall then be chosen, the Delegate having the highest number of votes being declared elected to the office for which he is in nomination.

RULE II.

ORDER OF BUSINESS.

§ 1. The first business of the Council shall be the reading of the Constitution and Rules of Order, and the Record of the doings of

the previous session.

- § 2. The appointment of the Committees for the session, namely:
 I. On Elections, to whom shall be referred the credentials of members arriving after the organization, contested seats, &c., who shall examine and report the same. 2. On Unfinished Business, who shall examine, prepare, and report upon the business continued from the previous session. 3. On Nominations, who shall report the names of persons for the Standing Committees, the Preacher of the next Annual Sermon, and a place for holding the next Convention.
- § 3. The next business shall be the hearing of Reports from the Standing Committees and disposal of the same; then may follow in such order as the Council shall direct, the usual routine of business coming legitimately before the Convention.

RULE III.

THE PRESIDING OFFICER.

§ 1. It shall be the duty of the President to examine the minutes of each day's proceedings and correct the same if necessary, and cause them to be read at the opening of the session of each day succeeding, and also at the close of the entire session, when they

shall be open for correction or amendment, and if not objected to shall be regarded as approved.

§ 2. He shall call to order at the time appointed; cause each morning session to be opened by prayer, and preserve order and

decorum during the sessions of the Council.

§ 3. He may speak to points of order in preference to other members, rising from his seat for that purpose, and shall decide thereon, subject to an appeal by any two members, on which appeal no member shall speak more than once, unless by consent of a majority of the members present. The question thereon shall be put by the Secretary in this form. "Shall the decision of the Chair stand as the judgment of the Council?"

RULE IV.

MOTIONS AND RESOLUTIONS.

§ 1. Every motion or resolution shall be reduced to writing, if

the President or any member desire it.

§ 2. When a motion is made and seconded, it shall be stated by the President, or, being in writing, shall be handed to the Chair and read aloud by the Clerk, before being debated; and when so stated and read, shall be deemed in possession of the Council, but may

be withdrawn at any time before decision or amendment.

§ 3. When a question is under debate, no motion shall be received but to adjourn, to lie on the table, for the previous question, to postpone to a certain day, to commit or amend, and to postpone indefinitely (which several motions shall have precedence in the order above stated, and be decided without debate); and motion to postpone to a day certain, to commit, or to postpone indefinitely being decided, shall again be in order on such day, and at the same stage of the proposition; and when a question is postponed indefinitely, the same shall not be acted on again during the session.

§ 4. When a motion has been once made and carried, any member voting in the majority may move for the reconsideration thereof, on the same or succeeding day of the session, and such motion shall take precedence of all questions except a motion to

adjourn.

RULE V.

MANNER OF VOTING.

§ 1. When any motion or proposition shall be made or presented to the Chair and recorded, the President shall distinctly state it, and before putting the question shall deliberately inquire, "Is the Council ready for the question?" and if no member shall manifest a desire to speak thereon, after sufficient pause to give an opportunity so to do, he shall rise and distinctly state the question, and then put it in the following form. "As many as are of opinion" (stating the affirmative), "say Aye;" and after the

affirmative voice is expressed, "As many as are of a contrary

opinion, say No."

§ 2. If no doubt exists, he shall announce the decision; if he should doubt, or a division be called for by two members rising for that purpose, he shall again distinctly state the question, and request those in the affirmative to rise from their seats, and after being counted by the Secretary, he shall direct them to be seated, and request those in the negative to rise in like manner; and shall then rise and announce the decision of the Council.

§ 3. The Yeas and Nays shall be taken on any question when demanded by two delegates, by causing the Secretary to call the roll in a distinct voice, and noting the vote of each member; all the members being required to vote unless excused by the Council.

RULE VI.

THE PREVIOUS QUESTION.

§ 1. The previous question shall be in this form: "Shall the main question be now put?" It shall only be admitted when demanded by three members rising from their seats, and sustained by a majority of the members present; and its effect shall be to put an end to all debate, and bring the Council to a direct vote upon amendments reported by a Committee, if any, upon pending amendments, and then upon the main question.

§ 2. On a previous question there shall be no debate. All incidental questions of order arising after a motion for the previous question, and pending such motion, shall be decided, whether on

an appeal or otherwise, without debate.

RULE VII.

DIVISION AND AMENDMENTS.

- § 1. Any member may call for a division of the question, which shall be divided if it comprehend propositions in substance so distinct, that one being taken away, a substantive proposition shall remain for the decision of the Council.
- § 2. A motion to strike out being lost, shall preclude neither amendment nor motion to strike out and insert, and no motion or proposition on a subject different from or not germain to that under consideration, shall be admitted under color of amendment.

RULE VIII.

DEBATES.

§ 1. When any member desires to speak, or to present any motion, resolution, or other matter, he shall rise and respectfully address himself, "Brother President," and shall in all cases confine himself to the question pending, or subject before the Council, and avoid all personality and indecorous or sarcastic language.

\$ 2. While the President is putting any question, or addressing the Council, or service is being performed, or any regular proceeding, no member shall walk out of, or across the room, nor in such case, or when a member is speaking, shall entertain private discourse, or pass between the member speaking and the Chair.

- § 3. If any member in speaking or otherwise, transgress the rules, the President shall, or any member may, call to order; in which case, the member so called to order shall immediately take his seat, unless permitted to explain. The Council, if appealed to, to decide on the case without debate; if there be no appeal, the decision of the Chair shall be submitted to. If the decision be in favor of the member called to order, he shall be at liberty to proceed, otherwise not.
- § 4. When two or more members shall happen to rise at once, or so nearly at the same time as to render it a matter of doubt which rose first, the President shall, without debate or appeal, name the member to have the floor.
- § 5. No member shall speak more than twice to the same question without leave of the Council, unless he be the mover of the matter pending, in which case he may speak in reply, but not until every member choosing to speak shall have spoken.

RULE IX.

UNFINISHED BUSINESS.

The unfinished business in which the Council was engaged at the last preceding adjournment, shall have the preference in the order of the day, and no motion on any other business shall be received, without special leave of a majority, until the former is disposed of.

RULE X.

PETITIONS AND MEMORIALS.

All petitions, memorials, and other communications addressed to the Council of the Convention shall be presented by the President, or by a member in his place; a brief statement of their contents made by the mover or introducer, shall be entered on the minutes and disposed of as the Council shall decide.

RULE XI.

SPECIAL COMMITTEES.

§ 1. The Committees for the session, and all Special Committees shall be appointed by the President, unless otherwise ordered by the Council.

§ 2. The member first named on a Committee, shall act as chairman unless otherwise determined by a majority of the Committee, and the mover of a resolution or other matter shall be first named, unless he signifies a desire not to be so placed upon it.

RULE XIL

STANDING COMMITTEES.

- § 1. There shall be appointed at each annual session, the following Standing Committees: 1. On the state of the Church, through whom shall be presented such information as may be gained from subordinate bodies, concerning the condition and wants of the Denomination, and such suggestions and advice as shall be deemed needful for the prosperity of Zion; 2. On Education, who shall report upon the condition, wants, and prospects of Schools under the special patronage of our order; 3. On Sunday Schools, having particular reference to the best method of increasing the number and usefulness of those nurseries of the Church; 4. On Complaints and Appeals, who shall examine and report upon all matters which may properly come up from subordinate bodies.
- § 2. These Committees, together with the Preacher of the Annual Sermon, and place of adjournment, shall be nominated by the proper Committee, and may be elected by ballot or otherwise, as ordered by the Council at the time.

RESOLUTIONS.

The following Resolutions were adopted at the session of 1856, held in Erie, Pa., and ordered to appear with the Rules of Order:

- 1. RESOLVED, That each State Convention shall be required to return the names of its Delegates to the Recording Secretary of this Convention, previous to each annual session. In case of failure to do so, no Delegate from such Convention shall be admitted to a seat in the Council, until the same shall be fully organized.
- 2. Resolved, That in order to be counted in the basis of representation to this body, each Society shall be understood to keep up a regular legal organization, and each Preacher to be regularly engaged in the work of the Christian ministry, in preference to all secular business.

SPIRITUAL LIFE AND ITS DEVELOPMENT.

BY REV. G. S. WEAVER, OF ST. LOUIS, MO.

I PROPOSE as my theme for the occasion, Spiritual Life and its Development.

By Spiritual Life, I mean the peculiar fruit in the spirit of the Gospel of Christ. Christ developed in the human spirit a characteristic quality, a grace, a force, not conceived by any other religious teacher, not experienced by any other than his followers. He revealed to the human soul a higher plan of experience than it had known before, a new realm of life for its activities. He did not recreate the human spirit, but he made it acquainted with itself, with its germs of force yet undeveloped, with the possibilities of beauty and

[&]quot;I AM THAT BREAD OF LIFE."-John vi. 48.

[&]quot;HE THAT EATETH ME, EVEN HE SHALL LIVE BY ME."-John vi. 57.

[&]quot;LABOR NOT FOR THAT MEAT WHICH PERISHETH, BUT FOR THAT MEAT WHICH ENDURETH UNTO EVERLASTING LIFE, WHICH THE SON OF MAN SHALL GIVE UNTO YOU."—John vi. 27.

joy that were latent within it, with the infinite reach of its powers, and the celestial qualities of action of which it was capable. He vitalized it with the life of heaven, and announced that all attainable excellence, all hoped-for joys, are to exist and be realized in the soul; that it is capable of an upgrowth into an atmosphere of heavenliness, of a transformation into the beauty of holiness, of a metamorphosis into the similitude of celestial beings. And this higher, more inward and perfect experience of the soul, he called "life," sometimes "everlasting life;" by which he eviidently meant a state of mind kindred with his own, and with that of all celestial beings. this life he was the "bread"—the nourishment. To its attainment he opened the way. The truths he taught quickened its germs into growth. The duties he urged had a renewing and uplifting tendency. The love he proposed as the soul's central affection was genial as the vernal sun, to quicken into life its best capacities. His Gospel was the power of God in the soul in response to the divine command, "Let there be life." His Gospel, therefore, is the "bread" of heaven to God's children. Its legitimate office is to produce spiritual life, to regenerate, spiritualize the inward man. What Spring is to the frozen earth

— what sunlight is to the sleeping buds of the field and forest, is the Gospel to the souls of men. It is a vitalizing force, a vehicle for the descent of the Holy Spirit, a heavenly inspiration sent to restore mortal men.

Now that Jesus has come, and his Gospel grown old in its mission of life, men are half indifferent to the grand devolepment it has made in the world. They half forget that life is its end and aim; that it comes to wake the dead, to restore the lost, to give beauty for ashes, and the oil of joy for mourning; that its every word is pregnant with the spirit of life, and comes not to bring, but to destroy death. Men, amid the very symphonies of the Gospel anthem of life, are turning a deaf ear to its heavenly strains, wedding themselves more closely to the dead and dying things of this world. And among those who do give ear to its music-notes of life are multitudes who fail to perceive its mission. Some receive it only as a chapter of moral precepts, by which to regulate the outward life; some as a system of doctrines for theological gymnastics; some as an æsthetical philosophy more than half divine; some as a great mercy of God to men to save some souls from hell—a kind of policy of insurance against fire, ready made for human

acceptance; some as a display of infinite love, which will work the astonishing miracle of raising in the twinkling of an eye the human race out of the earth into heaven. All kinds of views of the Gospel, but the true one, are largely entertained, and men are prone to forget that its one great purpose is to inspire spiritual life in the hearts of men; that on earth and in heaven it has one single life to perform, which is to bring men into the divine mode of living, to give a divine characteristic to their affections, aims, knowledge and wisdom, to open in every faculty of their souls an inlet for the Divinity, so that they shall live in God and God in them, and so that eventually a world of lapsed intelligences shall be restored to divine order, and a universe rejoice in the perpetual experience of that spiritual, eternal life in which God is all in all. The very commonness of the Gospel with many has caused its glory to be dimmed, and they see not the spiritual life to which it points. Too little have men understood that the Gospel is the means for developing the spiritual life in man, in which alone he can find present or eternal joy, the only instrumentality by which the soul can be made to experience heavenly blessedness. is not the office of the Gospel to save the soul from hell, or give it a passport to heaven, in the

common acceptation of these words, but to create heaven in the soul, or give existence to the life in which heaven is experienced. Heaven and hell are within us according to the conditions of One is spiritual darkness or our own minds. death—the other is spiritual light or life. Those who look to the Gospel to save them from hellfire, or outside evils in the future, will find themselves but little benefitted by such expectation, and will thereafter have to learn the first lessons of Gospel truth. Those who look to it to translate them into some ambrosial paradise, to take them, body and soul, into Elysian glory after death, will be equally mistaken in their expectation of its work. The Gospel is not a title-deed to real estate in heaven, nor to a city lot and house in the New Jerusalem. It is not a covenant of agreement for a prize to be drawn hereafter, nor a proposition for a bargain for eternal glory. It does not contemplate a commercial arrangement for the transfer of one's interest from this world to another, so that the sin-bloated soul of earth may be wafted at once into all possible joys of heaven, without accepting the first Gospel truth, giving existence to the first Gospel love, or subduing a single earthly passion. Such is not the spirit of the Gospel. To no man does it truly come otherwise than as an appeal to his

spiritual nature. Its very first work is to give an inward sense of something spiritual — not a sense of safety from future dangers, not a conviction that one will be happy hereafter, not a presentiment of any future condition; but a realizing sense of present spiritual life dwelling in a being that cannot die; a feeling of the Divine Presence as a holy benediction, as an infinite love breathing through the universe, lighting up the darkest passages of apparent disorder with a rational meaning, and solving the mystery of being into universal good.

True, it opens the soul to the light of immortality, and gives glorious assurances to the believer of a state to be attained hereafter, glorious, undefiled and unfading, in which shall be realized of blessedness more than imagination can now con-But this is the grand result to be wrought out, to which the spiritualizing efficacy of the Gospel points, rather than a place to which men are to be translated, or a state to which they are to be miraculously elevated. Whoever feels a sense of absolute spiritual existence, independent of flesh and sense, a vital force reaching up for the pure, the perfect, the beautiful, the divine, linking itself with the true and the good, as by an instinctive will, knows something of the spiritual life. It is, so to speak, a life within a life,

the birth of a being and a world within a being, awakening a new order of motives and influences, which shall thereafter bear a part in the sway of the outward life. This life awakened, and nourished by the Gospel, is the source of the Christian's strength and joy. Every true Christian knows something of it. It animates him in his hours of communion — a fervid joy or hallowed devotion in his soul annihilating every obstacle between him and his God. It nerves him in the time of temptation with a strength not of earth. It gives him the "soul's calm sunshine and the heartfelt joy," through all the changing vicissitudes of life. It fills him with hallowed comfort in seasons of affliction. It awakens-angel-songs on his death-bed, and illuminates him with the morning-dawn of heaven, while he is passing through the evening twilight of earth. He conquers death with the power of faith. He communes always with his God, and loves always his fellow-men. In his soul grows up his Saviour's kingdom of virtues. He puts on the "beauty of holiness," and lives to honor and bless his race. Earth wears a divine glory, and becomes the vestibule of the eternal house in the heavens. he becomes a new creature, the new life overgrowing the old—the new man absorbing and

transforming the old. A great company of saints can bear witness to this experience of the growth of the spiritual life within them. It has been a marvellous joy in ten thousand souls. They know it, not because they have seen or heard it, but because they have felt it. It is to them a substantial fact. It is not a conviction, but an experience. It is not a logical deduction, but a positive consciousness.

This it is which constitutes a Christian, and crowns one the child of God. It is something more than faith; for the Jew and the Pagan may have faith, may live and die triumphant in it, and not experience the regenerative work of Christianity within them. It is something more than religiousness; for the devotee of any false religion may be as devotional as the best Christian. It is something more than the hope of heaven, for in this hope the devotees of all religions indulge. It is something more than a resignation to the Divine procedure, for the Mussulman and the Brahmin repose with a strong confidence on the ordinances of fate as directed by the Divinity. It is the birth and growing up of a spiritual life in the soul, which is peculiarly the work of Christianity. It is this which constitutes salvation; which assimilates men to

God, and gives them a power and beauty celestial in character. It is this which constitutes the moral force of the Church of Christ—the unseen, irresistible might with which it moves among the nations, and will move till the feeblest soul shall be armed with heavenly strength.

Hence it is that Christianity gives a peculiar characteristic to the outward life of men. The customs, manners, and laws of Christians must differ from others. Their science, art, literature, must bear its mark; Christian civilization must be unlike all others. It must possess a force, a beauty, a wisdom, that belong to no other. It must be rooted more firmly in reason and be swayed by the principle of fellow-love. It must have an invisible spring of power and treasury of wealth from which it shall draw perpetually and still grow stronger and richer.

The spiritual life, we say, is peculiar to Christianity—the growth of Christianity. It is the legitimate result of the Divinity that was in Christ. It is absolutely of God; a Divine work for a Divine end, that God may be glorified in the life of his children. There is every possible degree of this spiritual life among Christians, from the feeblest sense of its existence to the stature of men and women in Christ. All are Christians

who have this life in any degree. Men grow in Christ as they grow in spiritual life. All faithful disciples feel a constant augmentation of spiritual force as they press on in their Master's cause. Age and toil may diminish the outward strength, but not the inward. That is renewed day by day. It grows by the law of culture. In relation to it there is perhaps nothing new to be discovered, nothing which those who have gone before us have not reached. Though each soul is making perpetual discoveries for itself, as it conforms to the law of its inward life and forces its way along the Master's assent of the heavenly Zion. There is an endless field before it; eternal progress develops its eternal destiny; but it does not progress out of Christ. It is not a sidewise growth that shall shoot outside of him and grow up an independent existence and force. He is its bread, its food, its nourishing substance. Its true growth is always within the circumference of Christian truth; the sweep of that circumference we know not yet. We only begin in the present existence what endless years shall not terminate; but it is all in Christ. He is the Head of every man—perpetual Master and Teacher of all. The principles with which he begins the work can never be outgrown. Like the elements of a divine science, they reach from the beginning perpetually on; and as the Christian pursues this heavenly way, no words can tell, no thought conceive the unimaginable wonders of Divine intelligence and joy which he shall realize.

The legitimate work of every Christian and every Christian sect is to give birth to and develop this spiritual life. This is the distinguishing work of Christianity. Hence it is said of Christ, there is no other name given among men whereby we must be saved. This is the life and the way. He who is most charged with the peculiar spirit and forms of this life, is most a Chris-The sect that develops most largely and in healthy growth the spiritual life in its members, is most Christian, and best entitled to the Divine approval. Probably all Christian sects do something in this direction, but some are more correct and successful in the work than others. We are to distinctly understand that this spiritual life is more than a fervid piety; more than a religious enthusiasm; more than an ardent hope or a satisfying faith. It is characterized by an affection for the qualities and graces of the heavenly character—by a craving for the accomplishment of good—for the spread of truth—for the peace

and happiness of men—for the regeneration of the sinful—the enlightenment of the ignorant the improvement of society and the progress of the nations; so that its piety is quickened by human love, and its faith consecrated by the sentiment of duty.

Therefore, it is not surely the sect that cultivates the most religious enthusiasm, or that proclaims the most satisfying faith, that develops most the spiritual life peculiar to Christianity. But it is the sect that makes the best use of Christian means to this great Christian end; that adheres most strictly to Christian principles and imbibes most largely the peculiar spirit of Christian sentiment; the sect that believes most, loves most and works most in the Gospel of Christ. There may be "zeal not according to knowledge," and truth held in unrighteousness; so there may be faith that is dead and without works, and piety inspired by "the loaves and fishes." Hence, to be Christian a sect must propose as its characteristic work, the culture of the spiritual life in its individual members. It must seek to make them Christian. It must regenerate their hearts, purify their affections, correct their motives, consecrate their lives. While it teaches its peculiar faith, it must so teach and

apply it that it shall "work by love and purify the heart." If it indoctrinates the mind, it must subdue and redeem the heart. If it teaches truth, it must nourish virtue. If by its peculiar faith it makes adherents to a sect, it must adorn them with Christian graces, and form within them that grandest of all things, a perfect Christian character.

Now the question comes, how shall this work be done? How awaken and cultivate the spiritual life? In considering this we care not to discuss the many ways in which men have sought to do this work. We shall notice what we take to be the best way. This is simply the way of Christ and the apostles. This we regard as the Divine way. It is easy of application, adapted to all conditions of human depravity and need; alike the way for the wise and the ignorant, the great and small, the old and young. It is the faithful use of the means ordained by our great Leader and his apostles.

First among these is the Church; which is a close fraternal organization for mutual care and help. It is the organized family of God—the fraternity of saints, the company of the redeemed, the spiritual Zion, the school of disciples for instruction, discipline, encouragement and practice.

No other phrase expresses so completely my idea of the Church, as the school of Christ. He is master, teacher, head of every man in the church. His Gospel is the law; his precepts are the lessons; his love is the spirit; his life is the example; his character is the inspiring end of all attainments. It is the spiritual union of kindred souls who are seeking to build up his kingdom within them. The development of the spiritual life is the one central aim of the true Church. It is organized upon spiritual affinities. to bind men by spiritual ties. It appeals constantly to whatever of spiritual there is in them. It incites by a thousand holy considerations to spiritual communion, and urges ever the great themes of spiritual and eternal life. The things of the spirit are its things. The unseen but potent realities of the spirit-life are ever open to it. Immortality embosoms it in its substantial facts and glories. It is overarched and hung around with a spiritual infinity in which God is the allpervading Spirit. The Church, therefore, is the proper garden of spiritual life, the common home of Christians, the place to which all believers in Christ should come for instruction, culture and With its arms of infinite love wide open, it invites all to come into its embraces.

Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

This is the Church; and whatever sect would be thoroughly Christian, would do the great work of a Christian sect, and fully evangelize its people, must found it in their hearts. They must be united with it; love it; cherish its heavenly spirit; use its aids to help them on in the Christian course. They must propose to themselves the Church as their school for the pursuit of spiritual science; aye, they must look to it as their "holy of holies," in which to serve the Lord and bless their own souls. They must not be satisfied with individual faith and isolated life. They must be banded together in spiritual fellowship and love. They must incite each other to their best efforts and noblest works, and thus show the world that they are Christians by loving Christ and honoring his Church. How much love of Christ is there in souls that scorn his Church, in men who repudiate the idea of ever joining his Church, in adherents to a faith who have no fellowship with the spiritual life of the Church?

In the great work of evangelizing the world,

the Church is the great instrumentality. It is the organized army of salvation. And with the true faith of Christ it is mighty to the pulling down of the strongholds of the enemy. If all the adherents to the true faith were self-marshalled in the army of redemption, how mighty would be their influence upon the world! Then, by the union of their forces, they would have power. Their weight would be felt. Their truth would have authority. They would command the respect of the world, and rapidly win souls to Christ. They would conquer the stoutest enmity, and disarm the vilest prejudice. Armed with the Gospel of eternal love, they would go forth, conquering and to conquer, till the rough places should be made smooth, and the desert earth blossom as the rose.

Unhappily the liberal sects have been remiss in their Church regulations. Too little have they honored the Church. Therefore too little growth have they given to the spiritual life. They have been numbered with the people of the world, and they have been too well satisfied with this estimate of their spiritual worth. They have seemed to be content with being regarded as outsiders. They have not yet sufficiently estimated the importance of securing a Christian standing among

those who bear the Christian name; nor have they labored with becoming zeal for a Christian character. They have not fully improved their grand opportunities, nor comprehended properly their first and greatest duty. They have secured more numbers than strength, more heads than hearts, more men than spiritual lives.

The power of a sect lies in the spiritual force it possesses; one great, earnest, spiritual soul, has more weight than a multitude destitute of religious life. I trust we are coming to realize this fact, and that our labors hereafter will be more in the direction of spiritual life. I shall be glad in the day when to become a Universalist in faith, shall be understood as bringing with it the obligation to be spiritually minded and to be united with the Church. It has been almost so that to be a Universalist was to relieve one from all Church obligations; and embracing the faith was held as no distinct intimation of any relation to the Church. The time has been when with multitudes of our believers the Church was regarded an orthodox establishment, and they would have nothing to do with it. This state of things grew out of the desire to spread our faith, to plant it on the ruins of every religious error, to carry it by force of argument to every mind, to sound it

everywhere as the voice of peace and the hope of heaven. The thought was not to build up a Church and cultivate spiritual life, so much as to quiet human fears and awaken human hopes. It was the almost necessary extreme to which the Orthodox Church, by its undevout and irrational doctrine, drove our early believers. The world was trembling on the brink of an imagined perdition. The gates of heaven were closed to all but a favored few. Even innocent infants were doomed to eternal agony. The Gospel was robbed of its loving Saviour, and an angry God, with a malicious devil for his eternal scourge, substituted in his stead. Salvation had become a hazardous game, played at dangerous odds with gods and devils. Our early Universalists saw this, and labored chiefly to set the world right in its doctrinal relations. They did a glorious work, and ever be their memories honored for their brave and noble statements of heaven's truths; but they left much work undone. announced first principles; but too often forgot to "go on to perfection." They laid a grand foundation, or showed the "foundation that is laid. even Jesus Christ;" but, in their zeal for the foundation, too often neglected to build thereon the graceful superstructure of a spiritual

Church. Many of them practically forgot that there was anything more to preach or believe than that God will have "all men to be saved." Deeply do I honor the fathers of Universalism in America, and our succeeding ministry. Their names are precious household words to my soul. But in their noble zeal in one direction they committed an error of omission in another, which convinced many of our people, as well as others, that we had little or nothing to do with a Church —no Christian life to live—no salvation to work out. The grand aim of Christianity was partially obscured, and spiritual life languished all over our Zion. Happily that day is passing away; the Church is growing up in our midst, and putting on her beautiful garments,—is adorning herself as a bride for her husband. Our venerated fathers that are yet among us in the earth are leading their children to her altar. Their voice is as from one who has seen the Lord, calling men to the kingdom of eternal life. The Lord be with them, and make their light clearer and stronger as they near the gate of the celestial city.

What we want now is a clear setting forth from all our pulpits and presses of the relations of our faith to our Church, and the obligations resting upon all our believers to cultivate the spiritual life, and show forth their Christian faith in their Christian works. Our whole body wants spiritualizing. We need the renewing influence of a shower of grace. And I believe it is coming. The signs are propitious. A deep sense of spiritual want is felt among us. We begin to feel " poor in spirit," and the promise of the kingdom is to such. The great prayer-cry from all our hearts is, "Lord, give us more spiritual life." The feeling is becoming intense in many hearts, that we must awake to newness of life or perish; that our ministers and people throughout our whole Zion must meet God's demands for Christian life in the spirit, or the kingdom so auspiciously offered us will be taken from us and given to others more worthy to receive it. Our best spirits are perceiving the truth that denominations as well as individuals are successful in the Christian work just in proportion to the degree of spiritual life they possess. It is not so much the amount of truth they possess as the fulness of the inward life they live, that gives them power to exorcise evil and save the souls of men. He only can cast out evils in whose soul flows richly the tides of eternal life. Therefore our denomination, which has seemed to have the office of leadership in the great work of evangelizing the world, must have in actual possession the credentials of the Spirit which make and prove it worthy of such a position, if it would go forth the daughter of light on its great mission of love.

The future is before the world. Humanity is sick and suffering, though showing signs of convalescence. It is a period of infinite importance in the Christian era. The old church is greatly shattered. It has imbibed a deadly infusion of error from its long contact with Paganism and the material world. Like the Jewish Church at Christ's advent, it has done its best work, and is in the evening of its usefulness. God seems looking about for a people worthy to take up the work of his kingdom where the old church is leaving it, and carry it on to its final and universal triumph. His eye seems to have rested upon us by the marvellous success that attended our early evangelists, and the evident tokens of favor bestowed upon them. But now he has given us clear intimations that we must be equal to the work in spiritual vigor: that as a body we must be thoroughly animated with the life of Christ; that we must not only be indoctrinated with the truth, but vitalized with the principles of the

Gospel, or he must look for another people on whom to confer this glorious commission. I feel that I am uttering the voice of God to our people when I say that if we make ourselves equal to our opportunities in spiritual worthiness, the grandest work that has ever been given to any Church awaits the acceptance of our hands.

In this age of marvellous intellectual activity, when knowledge is running to and fro, when learning is becoming universal, when science is triumphing in every quarter, when art is becoming magical, the marvels of psychology are revealed in daily facts, and the unseen realm seems ready to open its gate of mystery,—we stand at the portal of the future, ready to be crowned at the Lord's hands as Zion's deliverers, if we show ourselves equal in life and largeness of spirit to the work to be done. Shall we make ready to lead the coming world to the gates of life? Shall we grow to the stature of perfect men and women in Christ Jesus, that in doctrine and life our light may shine for the deliverance of men. Not by sectarian love, not by narrow conceptions of position and duty, not by meagre attainments in the school of Christ, shall we be fitted to fill the place that awaits us. We must be prepared to go forward and do our whole duty, meeting like earn-

est, prepared men, the developments and exigencies of the times and ages, or we shall fall back and be lost among the hosts of those who shall come after. We must not fossilize, but grow. We must not concentrate, but expand. We must not be chained to the past, but press forward to the future. We must not subscribe to a creed, but crave all truth. We must not be satisfied with being a sect, but must meditate the redemption of the world. Our love must be like our faith, broad as the moral universe. We must see no obstacles which, under God, may not be removed, and no heights of excellence which with his grace, we may not hope to reach. Our faith makes no provision for a failure in God's plans of wisdom and grace, neither should we in the Christian work to which we are called. In prosecuting this work, the Church is the first great instrumentality. Its bonds of love, its lessons of piety, its sanctuary services, its social sanctities, its holy guardianship, its spiritualizing influences, its steady appeals to the things of the spirit, its organized spiritual force, make it the gate of heaven to the pious soul.

Among the instrumentalities of the Church, may be mentioned the ministry. The Church appoints and ordains its ministers, so that the work

of the ministry is the work of the Church. ministers are its messengers. Their teachings, spirit and life, express the sentiments and character of the Church. Though instruments of the Church, they hold the sceptre of its power and the keys of its kingdom. Speaking with authority, they give tone and character to the Church. They are its light, shedding the complexion of their own radiance upon the whole household of faith. The Church is, therefore, in a great meassure what the ministry make it. The spiritual condition of the Church is very much that of its ministers. The teacher moulds the pupils; the minister gives his own characteristic spirituality to the people. The deficiencies of a Church, therefore, are to be set down against its ministers in a large degree. Pious ministers make pious people. Ministers of large spiritual force make their people feel it as sensibly as the earth feels the sun-warmth. The rule is, that the people of every Church take their faith and religious life largely from its ministers. If our people, therefore, lack piety, who is chiefly to blame? If they are not spiritually-minded, do not love the sanctuary, the ordinances of religion, prayer, praise, devotional exercises, the peculiar offices and employments of the Christian, whom shall we call to account for their religious apathy? For much spiritual deadness, and many deficiencies of Christian character, may we not find an explanation in the deficiencies of those who have been their spiritual guides?

Brethren in the ministry, may I say what is most within me on this subject? I feel that it is of immense importance; that the whole future of our denomination, of all liberal sects, and perhaps of the Christian world, depends not a little upon the character of our ministry. What Luther was to the Protestant Church, our ministry is to the Christian Church of the future. I have no fears for its intellectual ability, its scholarship and learning. Our Colleges and Seminaries, with the urgent intellectuality of the age, will keep it up to its requirements in this respect. I doubt not but in the future, as in the past, it will be manly, outspoken, independent, and generous, earnest in philanthropy and reform; and that it will raise many eloquent and powerful voices in behalf of oppressed and suffering humanity. feel sure it will be in the front rank of noble men on every question and work of education, virtue, and improvement. I fear no sycophancy and cowardliness, no corruption of private morals or public teaching. But I have fears, whether well

grounded or not, that our standard of spiritualmindedness will not be high enough; that we shall not sufficiently value humility, meekness, piety, patience, love of Christ and reverence for God; that the elements of spirituality and godliness will not enter largely enough into our spiritual character; that we shall not sway men enough by heavenly influences, and approach them on the heavenly side of their nature. There are many ways to reach the citadel of a man's heart, but one door that enters from the heavenly side. That is the door for the minister to find; and he that entereth by any other door, "the same is a thief and a robber." I fear that the roots of our ministerial piety will not reach enough into the closet and the home circle, to blossom in the daily life in their fullest beauty; that the spirit that daily flows out from our ministry will not be sufficiently devout and religiously affectionate to win our fellow-men wholly into the kingdom of heaven. I would not have a puling sentimentality in the place of an active state of devotion. I would not have a shrouded face and a sepulchral voice instead of a cheerful expression of heartfelt godliness. As we are set for the defence of the Gospel of peace and good will in a time when the world has fallen into

fearful errors and heresies, it becomes us to let in the full blaze of a hopeful, heavenly piety, glad as the sunshine, sweet as the breath of morning, upon the cold, doubting hearts of men; and this we cannot do except it dwell in our own hearts. We cannot give what we do not possess. We cannot save sinners unless we ourselves are saved.

Yet, with all these fears, I have hope. I feel that our ministry is blessed, and always has been, with some of the most devout and spiritual-minded men. And I believe this number is increasing. I feel sure that the less religious will either grow in grace or quietly leave the field, while the deeply earnest in piety will come rapidly to fill their places. If I were a prophet, I should be moved to say that the time will soon come when fervent piety will be the first requisite for a Universalist minister, and our Churches will not be satisfied with ministers in whom it is wanting. Perhaps that time has already come. God be praised, if it has.

The spirit moves me to speak of the ordinances of the Church, but time admonishes me to be brief.

I will not stop to make arguments, but simply to say, that I am fully satisfied that the ordi-

nances of the Church established by Christ and his apostles have lost nothing of their spiritual significancy and usefulness in their descent through the ages. They are now as full of vitalizing spiritual force, when properly administered and received, as when first ordained to cultivate the graces of the spirit in the primitive Church of the blessed Redeemer. Aye, more. They bring with them the fragrance of many a soul blossomed into eternal life by their spiritualizing instrumentalities. The blessings of millions of redeemed souls descend to us through these ordinances. Since the baptism of Christ and the Last Supper, and the blessings of little children, what countless thousands have given glory to God through these symbols of regeneration and love. Yes, their spiritual meaning is increasing with every age through which they pass, and with every victory won by their hallowing aid. They come to us now as the benediction of the Christian ages — as the echo of the song of universal redemption. No means which we can adopt will appeal so directly and powerfully to our spiritual nature, or awaken more readily our spiritual affections. They whisper of our Great High Priest. They keep us thinking of our dear eternal home and of the beloved

ones gone before. They lift us sweetly into the Divine Presence, and quicken all our desires to wear his likeness in our spirits. They entice us away from the world, and win pledges in our souls to dedicate our hearts and lives to the cause of our Master. Used with their evident intention they move the soul to many holy emotions, and help it to rise and soar.

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We may use many other means; we may each adopt ways and means for himself; but, where rightly accepted, no form of words, no ritual service, no moods of thought we can command, will give us more realizing impressions of spiritual things.

Therefore, in conclusion, let me say to all of our precious faith here assembled, or whom my words may reach, our first spiritual interest is with ourselves. Faith, duty, religion, are personal matters. The blessings and joys of salvation are for individual experience. The knowledge and glory of the heavenly kingdom come to each soul in proportion to its spiritual receptivity. We have need to experience the spiritual life within us, and be affiliated with the redeemed of the Christian Church, to be united with Christ in love and likeness, to be linked with our heavenly Father in filial devotion, and to be filled

with the great love and joy of the Gospel faith. And in this holy, happy frame of mind, we have need to grow. Eternal growth and progress in divine things are before us. Eye hath not seen nor ear heard the future outcome of spirits in the consecrated life of the Master's kingdom. With heaven for our home, angels for our companions, and Christ for our teacher, we may hope for joys enough, for wisdom, virtue, love ever increasing, for life resplendent with celestial light, and being immortal triumphing ever in the sublime attainments of spiritual and eternal progress.

But while thus devoted to and rejoicing in our own interests, we are charged with a holy errand to our fellow men. We are to open to them the privileges we enjoy; to share with them the blessings of our precious faith; to herald its glorious doctrines to all people, and urge its hallowed hopes upon all the sorrowing and troubled children of humanity. In the spirit of Christian peace we are to press men from the highways and by-ways of earth to come into our Master's feast of truth and flow of love, that in the end the riches of the divine kingdom may be enjoyed by a redeemed world, and the Church of the risen Saviour rejoice in a complete triumph over all error and sin.

But in our labors for the world, we should be under the leadership of Christ. We should work to build up his Church as a heavenly structure on earthly ground. Our best way to benefit our fellow men, to serve our country, and to build monuments of beneficence for posterity is to strengthen and enlarge the Church of Christ. If we would reform mankind of its crying evils, if we would unfurl the banner of true freedom, if we would hasten human progress, equalize human good, redeem the nations and bless the world with a truly enlightened and beneficent civilization, we can best do it, and only do it, by the instrumentality of the Christian Church. reforms may have their uses, but they are all secondary to the grand movements of the true Church of Christ. Human governments are important. The surgings and commotions of states and nations, the uprisings of popular thought, the tidal ebbs and flows of sectional interests, the rights and hopes of classes, the collisions and struggles of castes, the aspirations of civil leaders, the claims of aspiring theories and newborn isms and ologies, may claim our attention and need our judgment; but the vital interests of them all, the sum total of all their good, is embraced by the religion of Christ. This should have our

DELEGATES.

MAINE.—Clergymen: J. O. Skinner, W. R. French. Layman: Hon. I. Washburne.

NEW HAMPSHIEF.—Clergymen: A. J. Patterson, F. E. Hicks. Laymen: Ansel Glover, F. Doolittle, H. L. Wendall.

VERMONT.—Clergymen: Eli Ballou, T. R. Spencer, W. S. Balch. Laymen: John Poor, J. T. Parrish, Rufus Patrick, Smith Noble.

MASSACHUSETTS.—Clergymen: E. G. Brooks, J. G. Adams, W. H. Ryder, J. S. Barry. Laymen: Hon. E. Trask, H. D. Williams, W. Mecorney, J. D. W. Joy, Moses Black, Jr., T. W. Wason.

RHODE ISLAND.—Clergyman: M. Goodrich. Laymen: L. W. Ballou, N. G. B. Dexter.

CONNECTICUT.—Laymen: E. L. Bickley, G. W. Willard.

NEW YORK.—Clergymen: E. Fisher, Henry Lyon, Dolphus Skinner, I. George. Laymen: G. A Moore, J. Tinkey, E. Murdock, C. Johnson, B. S. Kayner, H. Robinson, R. D. Murray, T. Caldwell, B. F. King.

PENNSYLVANIA.—Clergyman: I. D. Williamson. Laymen: Hon. J. Galbraith, Hon. G. F. Mason, J. Wilson, J. Bullock.

New Jersey.—Clergyman: A. St. J. Chambre. Laymen: W. C. Creamer, W. S. Jaques.

OHIO.—Laymen: W. Griffith, A. J. Moore.

INDIANA.—Clergyman: M. G. Lee.

ILLINOIS.—Clergymen: D. P. Bunn, D. R. Biddlecom. Laymen: L. Conger, P. B. Ring, A. G. Throop, H. B. Lewis.

MICHIGAN.—Layman: Walter Ralph.

Iowa.—Layman: W. B. Chamberlin.

WISCONSIN. -- Clergyman: T. H. Tabor. Layman: C. F. LeFevre.

GENERAL CONVENTION

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UNIVERSALISTS.

MINUTES, OF THE SESSION OF 1859.

THE Council of the General Convention of Universalists of the United States met, pursuant to adjournment, at Rochester, N. Y., Tuesday, Sept. 20th, 1859, and was called to order by J. D. W. Joy, President of the last session.

Elected Rev. R. Eddy, Temporary Secretary.

United in prayer with Rev. W. H. Ryder.

Called roll of delegates from the credentials furnished by the Recording Secretary.

Appointed Rev. E. Fisher, Hon. J. Galbraith and W. Mecorney, Committee on the nomination of permanent officers.

The Committee reported for President, J. D. W. Joy, of Massachusetts; Vice President, Hon. Gordon F. Mason, of Pennsylvania; Secretary, Rev. M. G. Lee, of Indiana.

Report accepted, the Committee discharged, and the persons nominated, balloted for, and elected.

On taking the chair, Mr. Joy made a short and appropriate address.

Reading of the Constitution, and Rules of Order by the Secretary.

Committee on elections appointed as follows: Rev. E. G. Brooks, and L. W. Ballou and P. B. Ring.

Reading minutes of last session.

On motion of Rev. M. Goodrich, Rev. J. H. Tuttle and the Committee of the Rochester Church were appointed a Committee on Public Services.

Reports of Standing Committees called for.

Report on the State of the Church made the special order for Wednesday.

Committee on Education—Report not ready.

Committee on Sunday-schools—No report.

Committee on Appeals reported as follows:

The Committee on Appeals would respectfully report—that no cause for action has been brought to its notice.

Moses Ballou, Chairman.

Rev. M. Goodrich, F. Doolittle and B. F. King, were appointed a Committee on unfinished business.

Report of Committee on Publication presented and read, and, on motion, recommitted to the Committee.

A communication from Rev. John M. Austin, tendering his resignation as Recording Secretary, was read.

On motion, the resignation was accepted.

On motion of Rev. E. Fisher, the Convention proceeded to nominate and elect a Recording Secretary. On the first ballot, Rev. Richard Eddy was unanimously elected.

On motion, L. W. Ballou, B. S. Rayner and C. F. Le Fevre, were appointed to draft a resolution expressive of the sense of the Convention in regard to the services of the late Recording Secretary, who reported the following:

Resolved, That the thanks of the General Convention of Universalists be, and hereby are, tendered to Rev. John M. Austin, for the very praiseworthy and commendable manner with which he has for so many years discharged the onerous duties of Recording Secretary of that body.

Which was unanimously adopted.

Voted, that when the Council adjourn, it adjourn to meet. Wednesday morning, at 8 o'clock.

Committee on Unfinished Business made the following report:

The Committee found, on examination of the Record, that the Committee on Biographical Sketches asked and received further time.

That the resolution of Br. Galbraith, in relation to female preachers, was postponed for the consideration of this meeting.

M. GOODRICH,
F. DOOLITTLE,
B. F. KING,

Committee.

Voted to adjourn.

WEDNESDAY'S SESSION.

Sept. 21, 8 o'clock A. M.

Council called to order, and united in prayer with Rev. M. Goodrich, of R. I.

Minutes of Tuesday read and approved.

Committee on credentials reported additional delegates present. On motion of Rev. M. Goodrich, adjourned to the Methodist church for the forenoon meeting.

Met at the Methodist church.

Reports from Ohio and Indiana Conventions received and read, and ordered to be placed on file.

On motion of Rev. H. Lyon, Rev. J. G. Adams and Hon. G. F. Mason were appointed a Committee to confer with the Committee on Public Services, to make arrangements for the reading of reports at a public meeting.

Committee reported arrangements for Council to meet in the body of Universalist church Thursday morning. Accepted, and Committee discharged.

On motion, the consideration of the Report of the Committee on the State of the Church was postponed to 10 o'clock A.M., Thursday.

Chair appointed Rev. J. D. Williamson, Pa., C. F. Le Fevre, Wisconsin, and H. F. Wendall, N. H., Committee on Nominations.

Mr. Galbraith moved to take up the resolution laid on the table last year, in relation to Fellowshipping female preachers. Lost.

Rev. Dr. Sawyer, from special Committee, appointed, last year, reported no action. Accepted, and Committee discharged.

Committee on Publication presented their report as amended:

REPORT OF THE COMMITTEE ON PUBLICATION.

The undersigned, appointed a Committee to initiate measures for the establishment of one or more religious newspapers to be under the direction of the General Convention, respectfully report:—

That early in the year they entered into negotiations with the proprietors of the Ambassador, and proposed and discussed the terms on which the committee would take the Ambassador, and make it the nucleus of the publication proposed. Subsequently, however, some proprietors not present at the above-named arrange-

ment, made objections thereto; whereupon your committee thought it inexpedient to consummate the arrangement without the full concurrence of the New York Convention, who, it was understood, had a prospective interest in the *Ambassador*. The sequel justifies this conclusion.

During the year some steps were taken whereby the New York State Convention came into possession of the Ambassador. Your committee renewed their proposed terms to the Convention itself, laying them before the Convention at its late session in August. These propositions were, in substance, to take the Ambassador and its assets, in the name of the United States Convention, assume all its responsibilities, whether administrative or pecuniary, and divide the proceeds between the several State Conventions, in proportion to the patronage each shall bring it. It was hoped that the General Convention would be able to bring to such a paper a measure of influence, that would greatly increase its subscription list, promote the interests of our general cause, and in no wise detract from, but on the contrary add to, the advantages which the New York State Convention would ultimately derive therefrom.

The propositions, however, did not meet with the full favor of the New York State Convention. Although no formal reply has been received from that body, the published minutes of its proceedings contain the following particulars:

"A communication from the United States Convention of Universalists was presented, read, and referred to a special Committee, who were instructed to consider and report thereon during the ession.

"Committee—D. Skinner, N. Van Nostrand, E. Graves, G. W. Montgomery and N. Carry.

"Rev. D. Skinner, Chairman of the Committee on the communication from the United States Convention, presented the following report and resolution, all of which was adopted.

"To the Council:—Your Committee, appointed to take into consideration the subject of the Ambassador, and the proposition of the United States Convention of Universalists to take said Ambassador from our State Convention, assume and provide for its publication, as the paper of the said United States Convention, and divide its profits pro rata, according to its patronage, among the different States of the Union, would beg leave to report the

following resolution, as setting forth the views they entertain upon the subject:

"Resolved, That from the knowledge possessed by said Committee of the present condition and prospects of the Ambassador, and other denominational papers, they cannot accept any such proposition as that made, unless the said United States Convention will secure the merging of the various denominational papers in the Ambassador establishment, and the harmonious coöperation of the publishers of said papers, or a majority of them, in the consolidated publication."

Your committee are of the opinion that the condition of acceptance as embodied in the foregoing resolution is not adverse to the aim of this body; but they are of the opinion that to attempt so much at the outset is to fail altogether.

Your committee do not entirely despair of measures being yet adopted, possibly through a committee of conference with the New York State Convention, whereby the proposed transfer of the Ambassador may be accomplished. They are encouraged in such a hope by the subsequent action of the New York Convention itself, in adopting the following preamble and resolution:

On motion of Br. P. B. Ring, the Council considered, discussed, and adopted, the following preamble and resolution:

Whereas, This Convention duly appreciates the importance to our denomination of a more thorough and efficient church organization—the creation of a denominational fund—the establishment of a publication office, by which a wider circulation may be procured for tracts, circulars, &c., and also the establishment of a denominational paper to be the property, and under the control, of the United States Convention of Universalists: therefore,

Resolved, That this Convention will heartly cooperate in the carrying out of a judicious plan in the furtherance of each of the above objects.

Some opinions adverse to the general idea have been broached in different quarters, and by men who have a just claim upon our high regards. But the most elaborate argument on the subject, that has come under our observation, (that which appeared in the Christian Freeman,) closed by formally disclaiming any application of the reasoning to the Ambassador under its present arrangement. Your committee think that if the objections do not lie against the present arrangements of that paper, they could not lie against the proposed arrangement; since the change, as regards the points of argument, would do little else than substitute the United States Convention in place of the New York State Convention, in the matter of proprietorship.

GENERAL CONVENTION OF UNIVERSALISTS.

Your committee, therefore, would themselves respectfully ask to be discharged, and

Recommend, That a Committee of Conference with the New York State Convention be appointed, under such instructions as this body may see fit to give.

All of which is respectfully submitted.

A. A. MINER, T. J. SAWYER, JOHN BOYDEN,

Rochester, N. Y., Sept. 20th, 1859.

Report received and committee discharged.

Rev. M. Goodrich moved that a committee of three be appointed to nominate the committee recommended in the report, and to prepare instructions for them in accordance with the same.

After remarks by Revs. M. Goodrich, J. G. Adams and H. Lyon, the motion was carried.

After further discussion, the above vote was reconsidered.

Rev. Dr. Williamson called for a division of the question.

The motion was put, Shall a committee be appointed to confer with the New York Convention, to purchase the Ambassador?

After discussion by Rev. Dr. Williamson, Rev. M. Goodrich, Hon. E. Trask, Revs. W. H. Ryder, J. O. Skinner, and D. Skinner, it was passed.

On motion to instruct, Mr. Mason moved to instruct the committee to confer with the New York Convention and the publishers of all our denominational journals, and report at the next annual meeting of the Convention. Discussed by Messrs. Galbraith, Joy, and Trask, and Revs. M. Goodrich, A. St. J. Chambre, H. Lyon, I. George, and M. G. Lee.

Amendments were offered by Mr. Joy and others, when Rev. W. H. Ryder moved to lay the whole on the table. Carried.

On motion, reconsidered the vote appointing a Committee of Conference with the New York Convention, when Mr. Ryder moved to amend recommendation of Committee on Publication, by striking out all after the word recommend, and inserting the following:

- 1. That it is expedient and desirable to establish a publishing house under the control of this Convention.
 - 2. That a committee of five be appointed to devise a plan of ope-

rations, and report at the next session of this Convention—three of whom shall be the members of the late Committee on Publication; the other two, laymen.

The adoption of the first recommendation was moved, when, on motion of Hon. G. F. Mason, adjourned to meet at 2 o'clock P. M.

AFTERNOON SESSION.

Wednesday, Sept. 21, 2 o'clock.

Council called to order, and L. W. Ballou moved the adoption of Mr. Ryder's recommendation. Carried.

Committee appointed in accordance with the resolutions:—Rev. A. A. Miner, T. J. Sawyer, D. D., Rev. J. Boyden, Jr., A. C. Moore, N. Y., Hon. Israel Washburne, Maine, J. D. W. Joy, Mass., and Hon. Gordon F. Mason, Penn.

Rev. J. O. Skinner, Chairman of committee on church organization, made report.

After discussion by Rev. E. Fisher, Hon. Israel Washburne, P. B. Ring and others, Rev. Dolphus Skinner moved to accept the report, and refer to a new committee to report at next meeting.

Rev. W. S. Balch moved to add, "and said committee report a uniform system of church government," which was adopted.

Motion, as amended, adopted.

Committee appointed as follows: Hosea Ballou, D. D., Prof. E. Fisher, Rev. J. O. Skinner, Rev. W. S. Balch, and Hon. E. Trask.

Rev. J. G. Adams moved to reconsider the vote refusing to take up the resolution on female preachers. Lost.

H. D. Williams, of Mass., moved the appointment of a committee of three to arrange for the services of the next session of the Convention.

Hon. E. Trask moved to lay on the table. Lost.

Rev. H. Lyon moved to amend by the following:

Resolved, That the friends in places where this Convention may meet in future be requested to confer with the Recording Secretary of this body in regard to the accommodations required by the Council.

When, on motion of Hon. J. Galbraith, the whole subject was laid on the table.

Br. M. Goodrich presented the following:

Resolved, That the thanks of this Convention are due to the Methodist and Baptist Societies who have so courteously opened their meeting-houses for our

accommodation, and we hereby tender our acknowledgments to them for their Christian liberality.

Unanimously adopted, and Revs. M. Goodrich and A. St. John Chambre were appointed a committee to communicate said resolution to our Methodist and Baptist brethren.

On motion, adjourned to meet Thursday morning at 8 o'clock, in the Universalist church.

THURSDAY'S SESSION.

Sept. 22, 8 o'clock A. M.

Council met, and united in prayer with Rev. H. Lyon.

Minutes of Wednesday's proceedings read, corrected and approved.

Rev. E. Fisher moved to take up the resolution of Rev. H. Lyon, in regard to meeting of next session. Carried, and resolution passed.

Rev. Eli Ballou moved to amend the Act of 1848, entitled, "An Act to regulate the jurisdiction of the several State Conventions in matters of discipline," by inserting the words, "or of the Association," after the words, "Committee of Discipline of the State Convention." Adopted. The act as amended stands as follows:—

Section 2. If any minister in the fellowship of our denomination, residing within the jurisdiction of one State Convention, shall be suspected of, or charged with, the commission of any crime, immorality or unchristian conduct as a minister, committed by such minister. within the limits and jurisdiction of any State than the one in which he resides, then the Committee of Discipline of the State Convention, or of the Association where the crime is alleged to have been committed, may, either upon its own motion, or upon complaint being made to them, proceed to discipline and try such minister by the same rules and in the same manner as if he were a resident within their jurisdiction and in special fellowship with their Convention or Association, provided that the said Committee of Discipline shall notify the Respondent in writing, when within the jurisdiction of their body, of the specific charges against him, and of the time and place of his trial; but, if such minister so suspected, and charged with having committed any crime when within the jurisdiction of any other State Convention than the one in which he resides, shall leave such State after the commission of such crime

therein, and return to the State where he resides, or shall go into any other State, before being notified of the charges or complaint against him by the Committee of Discipline of the Association or Convention, as the case may be, where it is alleged his crime has been committed, then the Committee of Discipline of such Association or State Convention, may either on their own motion, or upon complaint being made to them against such minister by any person, proceed against him by making a statement of the case to the Committee of Discipline of the State Convention, or of the Association, where the Respondent resides, or wherever he may be, and obtain the leave of such Committee to cite him for trial into the Association or State Convention where it is alleged that he has committed a crime, and if the leave shall be granted to cite him for such trial, then the said Committee, asking and obtaining such leave, shall cite the Respondent to appear for trial within the jurisdiction of the Association, or Convention, as the case may be; and whether the Respondent appears for trial or not, the Committee of Discipline of the Association or State Convention so citing him, may proceed with the trial in accordance with its rules for the discipline and trial of resident minister holding its special fellowship."

Committee on nominations reported as follows:

Committee on State of the Church—A. A. Miner, W. H. Ryder, J. D. W. Joy.

Education—E. Fisher, T. J. Sawyer, J. M. Austin.

Sunday-schools—G. L. Demarest, M. G. Lee, O. A. Skinner.

Complaints and Appeals—M. Ballou, A. C. Thomas, T. Whittemore.

Annual Sermon—Rev. C. H. Fay, Providence, R. I.; substitute, Rev. W. W. Curry, New Albany, Ind.

I. D. WILLIAMSON, Chairman.

Rev. J. O. Skinner, of Maine, moved to confirm nominations of standing committees. Carried.

Rev. J. O. Skinner moved to proceed to ballot for occasional preacher and alternate. Carried.

Chair appointed Rev. J. O. Skinner and B. S. Rayner committee to collect and count ballots.

Committee reported Rev. C. H. Fay, Providence, R. I., elected Occasional Preacher, and Rev. W. W. Curry, New Albany, Ind., alternate.

Rev. Moses Ballou, Chairman of Board of Missions, reported as follows:

The Executive Committee of the Board of Missions would respectfully report that no meetings have been held, or business performed, during the past year.

Moses Ballou, Chairman.

Report accepted, and Board discharged.

Rev. J. S. Barry moved the appointment of a new committee on the subject of Missions, to devise a plan for the organization of a large body. Carried. Committee: Revs. S. Barry, Moses Ballou, and Hon. J. Galbraith.

On motion, Rev. D. Skinner and A. St. J. Chambre were added to committee on church organization.

Moved to take the resolution in regard to female preachers from the table, when the time set for reading reports having arrived, Rev. E. Fisher, on the part of the Committee on Education, reported as follows:

Report of the Committee on Education.

To the General Convention of Universalists of the United States, assembled at Rochester, N. Y.:

Brethen:—The Committee to whom you have assigned the subject of education, ask leave to submit to you the following report: Their province is limited to that part of education which is supplied by schools, academies and colleges, and they understand that it is expected of them to report the condition and prospects of all such institutions which are under our patronage, and also to offer such suggestions and remarks as they may deem profitable. Of such Institutions, as reported in our annual Register, there are ten; seven of them are Academies; one is distinctly a College; one combines the academic with the collegiate character, and one unites a College with a Theological school. Of the Academies, four at least-Westbrook Seminary, Green Mountain Liberal Institute, Clinton Liberal Institute, and the Academic Department of Lombard University—are to be ranked as first class Institutions of their kind, holding endowments of the value of from ten to thirty thousand dollars each, with cabinets, apparatus, buildings, able corps of teachers, and large classes of students. In means and ----cter they probably stand as well as at any previous period,

notwithstanding the great efforts put forth by our denomination in aid of still higher Institutions.

Westbrook Seminary has one brick school building, of capacity to accommodate for educational purposes two or three hundred students. It has also two brick boarding-houses. It has also apparatus and cabinet. The school is in a flourishing condition. The number of students by the latest reports is, for a year, 259.

Clinton Liberal Institute has a male department, of stone, of sufficient capacity to board and lodge 60 or 70 pupils, besides the teachers and steward, and to educate 150 students. Also, a female department, of wood, about half a mile distant from the male, with conveniences for boarding and lodging 70 or 80 pupils, and educating 100 to 150. At the female department, the past year, there have been from 70 to 80 pupils. The male department, owing to embarrassments and debts, and the want of a principal, has not been open for about two years. But an earnest effort has been made, during the past year, to raise the amount of funds necessary to redeem and place it in working order and a prosperous condi-Twelve thousand dollars have been pledged, and most of it paid; the buildings of both departments have undergone important repairs, and a principal and other excellent teachers have been employed, and taught one term with good success; and all that is wanting now to complete the triumphant success of both depart-. ments is about \$2,500 more in donations from the liberal public, and a permanent and liberal patronage of the school by Universalists and other liberal families having sons and daughters to educate. The Institute in its two departments, buildings, grounds, furniture, apparatus, library, &c., has cost between \$30,000 and \$40,000, and we may confidently recommend it as one of the safest and best schools, and located in one of the most beautiful and healthy villages in our country.

In the Academical and Preparatory Departments of Lombard University there are 279 students.

At the head of our Collegiate Institutions, in age, in means, and in completeness, we must place Tufts College. Though it is now only just entered upon the fifth year of its active operations, it has certainly attained a very efficient and creditable position as to resources, apparatus, and the number of its students. Its position in regard to material interests may be stated as follows:

Twenty acres of land reserved for college uses, with the buildings thereon, to wit: the College and two boarding-houses, with a reversion in the President's house; of the total value of ninety thousand dollars, - - \$90,000 Reserved Fund, bearing interest, thirty thousand, - 30,000 Apparatus, two thousand, - - - 2,000 Fifty acres of land, which may be sold, - 50,000

\$172,000

This would show ninety thousand dollars of fixed property invested in lands and buildings for the perpetual use of the Institution; and eighty thousand dollars applicable as movable property, to meet its present or future wants. Its apparatus has been selected with great care, is of the best workmanship, and some of its most valuable pieces were imported expressly for the Institution. It has also a library of about 7,000 volumes. In addition to all this, a grant of \$50,000 has been made by the State of Massachusetts, payable on condition that a like sum is raised by the friends of the About two-thirds of the sum necessary to fulfil the Institution. conditions of the State grant is already made up, and the balance will doubtless be forthcoming in due time. The donation from the State is to be paid by sales of certain lands in the neighborhood of Boston, and will probably be available within two years. swell the working-fund of the College to one hundred and eighty thousand dollars. From this amount is to be deducted a debt of thirteen thousand dollars. In regard to the forty thousand dollars left the College by the will of the late Col. Wade, we are not prepared to give any definite information. The College lands mentioned above are not yet brought into the market, and some years may pass before they can be made largely available. They are a part of the 70 acres originally donated to the College by Mr. Tufts, and lie in the immediate vicinity of the College; when sold, however, they will doubtless produce fully the amount at which they By the best information in our possession, it apare estimated. pears that the number of students in the College was 50, of whom six were entered for a partial course.

The influence of the College is already very sensibly felt, especially in its immediate neighborhood. Its success, and the way in which friends and patrons have already been raised up around it, are most gratifying as proofs that our denomination does possess

the will and the means to carry on enterprises of moment and magnitude, and that the time is come when, looking beyond the present hour, we are able to build for future years. This example of the senior should encourage and stimulate the two junior Institutions in our order, each of which has a field in which to work as wide and as rich as that of Tufts.

Next in order is Lombard University, in Galesburg, Ill. This Institution has commenced on a plan more general and comprehensive than that of Tufts. With the Collegiate department is associated a scientific and also an academic department. In the College proper, by the report of the last catalogue, are 19 students; in the scientific course, 31; total, 50. In the preparatory and academic departments the catalogue shows for the last year 279 students, making a total in the Institution of 329. The material interests of the University may be exhibited as follows:

College Building, and 14 acres of land, thirty thousand

dollars,	•	-		-		-		•		•	\$ 30,000
Real estate ava	ailable i	for u	se,	eleve	en tl	hous	and	to	•		11,750
Bills receivable	е,	•		-		•		-		•	5,437
School notes,	-		-		-		-		-		61,635
Interest due or	n same,			-		-		•		-	12,384
ŋ	Fotal,		-		-		-		•		\$121,206
Deduct debt,	•	-		-		-		-		-	14,692
Leaving a bala	nce of		-		-		-		-		\$106,514

Of this balance seventy-six thousand dollars should be available for the working purposes of the University. The University has within the year received from Rev. A. C. Barry, of Chicago, a donation, consisting of a cabinet of geological and mineralogical specimens.

We come to speak, lastly, of the St. Lawrence University, comprising the College and the Theological school. The College is not as yet opened, but an incipient step has been taken by organizing a preparatory school under the charge of Prof. J. S. Lee, formerly of the Green Mountain Liberal Institute. Those who enter this school, designing to enter the College, will take such rank in the College as they may be entitled to by their advancement in the school. As the preparatory school is yet in its first stages, we cannot make any exact statement of the number of scholars in attend-

ance upon it. The material interests of the College, separate from the theological school, may be stated as follows:

Bonds and mortgages in Treasurer's hands,							\$ 22,441
Cash in Treasurer's hands,		-		-		-	2,558
Subscriptions unpaid, -	-		-		•		24,689
Interest in building and grounds,		-		-		-	4,562
Total, -	-		-		_		\$54,250

Of this amount some twenty thousand dollars must eventually be absorbed in the buildings and grounds, leaving an available working capital of about thirty thousand dollars.

It is not expected that the College will be formally opened until about September, 1861, by which time we trust its financial affairs will be placed in such a situation as will warrant the step, without danger of incurring any permanent indebtedness, against which the trustees stand pledged. The Theological department was opened in April, 1858. Its beginnings were very humble, but it has continually increased in numbers, until at the present time it has 17 students,—10 in the middle class, and seven in the junior. By statistics, which we deem reliable, it appears that there are in the United States 49 theological schools, having 1,504 students, an average of 31 to each school; or as the course is usually three years, ten is the average number in each class, by which it appears that the theological school has already nearly attained the average of that kind of schools in this country.

It has a valuable library, composed of two private libraries, and containing more than 4,000 volumes. This is almost exclusively the gift of one man, and the Institution has assurances of the continuance of the same munificent aid, until the Herring Library will probably excel any theological library in the country. The pecuniary condition of the school may be exhibited as follows:

Interest in buildings and grounds,	-	-		-	\$15,000
Bonds and mortgages in Treasurer's	hands	,	-		11,000
Notes in Treasurer's hands, -	-	•		-	7,000
Unpaid subscription, -	•	-	-		8,500
Total,	•	-		•	\$41,500

Of this amount when all paid, about \$25,000 will be available for the purposes of the school. To this amount may also be added

certain bonds and subscriptions in the hands of the Finance Committee, which will not only suffice to cover any deficiency occasioned by uncollectable subscriptions, but may also increase by one or two thousand, the amount in the hands of the Treasurer. present fund is just about sufficient to carry on the present operations of the school. It will be necessary to add another Professor in one year from this time, when the third class will be organized. The school will then imperatively need an addition to its funds, of about \$18,000; and to meet this necessity we think that it has such a relation to the interests of our denomination at large, as justly to claim that its interests should be advocated and heard here. Our Colleges are to a degree local, and not directly denominational. The Theological school is strictly and purely denominational, while of its 17 students, one is from Maine, two from Massachusetts, two from Rhode Island, nine from New York, two from Pennsylvania, one from Ohio, and one from Kansas. These students are receiving, free of charge, that which at either of our colleges would cost from forty-two to fifty dollars per year, amounting for each student to at least \$120 for the course of three years. Surely our brethren in other States who are to be partakers in the benefit, will cheerfully bear their share in sustaining this important enterprise. only is it intended to make the tuition free, but circulars have been sent to every congregation of our faith in the State of New York, asking them to aid in forming a loan fund to assist young men of straitened circumstances, by such loans as will enable them to pay their board and other bills during the course. The necessity of this movement will be apparent when it is stated that letters of inquiry have been received from twelve young men who have not entered the school, and that several of the number have been undoubtedly deterred simply by the lack of means.

Considering the pressing necessity which exists for a school of this kind—a necessity made known by the constant call throughout our order for more and better qualified preachers—we deem it but the plainest dictate of wisdom and true policy that our whole brotherhood should unite to complete what has been so well commenced, and to place our only Theological school in a state of complete efficiency.

To sum up our report, it appears that in our three Collegiate Institutions we have already invested funds to the amount of \$380,000.

The number of students is as yet small, from the fact that this is the first year in which a student has graduated in due course from a Universalist College. If we have been able, however, to accomplish so much in the last ten years, what may we not accomplish in It is within the power of many to recall the sense of the future? dismay with which the attempt to raise \$100,000 for Tufts College was generally contemplated; but we are undoubtedly coming to a better estimate of our ability and resources. For in both power and will we have doubtless gained vastly within this period of time. Contemplating the past accomplishments and future prospects, we may well congratulate ourselves that while so much has been done, the power still to do has suffered no diminution, so that, as in the Sabbath-school work, we may hope, though entering at the eleventh hour, to approach in successful achievement those who have borne the burden and heat of the day. Yet it will do us no harm to remember, that in comparing ourselves with other orders around us, we are not to think of them as fixed and immovable. Far from it! They are nearly all pressing on with zeal and intelligent energy in this great and noble work of education, in which, if our wishes be fulfilled, we shall do things not unworthy of our age, nor of that vocation with which we are called.

All of which is respectfully submitted.

E. FISHER,
D. SKINNER,
ELI BALLOU,
Committee.

Report accepted.

Rev. E. Brooks, Chairman of the Committee on the State of the Church, read the Report of said Committee:

Report of the Committee on the State of the Church.

To the General Convention of Universalists in the United States of America, in session at Rochester, N. Y., Sept., 1859, the undersigned, Committee on the State of the Church, submit the following Report:

The Rules, defining the purpose of this Committee, say, that through them "shall be presented such information as may be gained from subordinate bodies concerning the condition and wants of the denomination, and such suggestions and advice as shall be deemed needful for the prosperity of Zion." Under this broad statement of our work, we have deemed it legitimate, in the ab-

sence of any information from subordinate bodies, to survey the whole field of our denominational life, and to speak of whatever has seemed to us to concern our condition and needs, as pertaining to "the State of the Church."

Speaking in general terms, we congratulate the Convention on the encouragements afforded us. Our ideas are no longer peculiarly ours. They are diffused, and, every year, are becoming more diffused through all denominations—the leaven of a better life. Even the Roman Catholic priesthood has taken up the work of opposition—the sign that this leaven has penetrated through the crust of Romish conservatism, and is working in the bosom even of Mother Church. The best literature has long been pervaded by it, but perhaps never so widely, certainly never more signally, than during the past year. The very remarkable story of Mrs. Stowe, now in course of publication in the Atlantic Monthly, deserves It is doing more than many ministers and especial mention. tracts of ours could do to shock intelligent minds with the enormity of the prevalent theology, and is leading thousands, whom we could not have reached, into broader and more Scriptural conclusions.

Nor, looking within our own borders, are we without reason for encouragement. How many new societies or ministers are to be credited to the past year, or how many ministers or societies have died or given up the work, we have no means of knowing. Judging from the best sources of information at our command, we conclude that the year will show the average record in this respect. But our parishes are enlarging, and through permanence, are establishing characters and acquiring moral power. During the past year there has been a demand for "more room," and several societies have enlarged their houses of worship, or built new and better. Sunday-schools are enlisting more attention. There is a deepening and ripening religious life among us. New churches have been gathered, and established churches added to. people are becoming more interested in Christian culture and the means of promoting it. Preaching is becoming more direct and practical. In few words,—Universalism is constantly gaining in a growing apprehension of its final purpose—is held less as a mere theory about Christ and divine things, and more as an authoritative religion, at once a spiritual law and a quickening power.

All these, as far as they go, are occasion of rejoicing. But there is still much to be wished different, and that, as we conceive, must be different ere we can really begin to fulfil our denominational destiny.

ORGANIZATION.

I. We want a more efficient organization. In saying this, we but reiterate what has been urged by our predecessors, particularly in the last two Reports. Nor do we forget that a Report recommending an elaborate plan of organization was last year adopted, and that some steps were taken in compliance with it. But that action, as yet, has been so fruitless, and the subject is so vitally connected with "the State of the Church," that it falls within our duty to press it renewedly upon the Convention.

The Report on "the State of the Church" last year, suggested that "in view of our failure thus far to secure strength and unity through our organization of Associations and Conventions, it is worthy of serious thought whether it were not better, on the whole, to abandon the attempt entirely, and fall back upon the purely congregational basis, from which we have departed in theory, but upon which we do in fact stand, so far as practical results are concerned;" and a resolution was introduced, and subsequently referred, directing inquiry of all subordinate bodies whether it is "desirable to continue our existing system of organization, or to abolish it entirely, and adopt the plan of simple congregationalism." It is well that this issue between simple congregationalism and a more systematic and efficient organization should be thus pressed on our attention. At present, we have neither, nor any of the advantages We have the name and some of the forms of organization, but nothing of the thing itself.

Nor is it surprising that we have not. Organizations do not happen, nor are they speedily matured. Every ecclesiastical system that is making itself felt to-day in the religious world is the outgrowth of time and experience—perhaps of repeated attempts and seeming failures. Considering our history and the circumstances under which our denomination has been gathered, it would have been little less than a miracle had we at once, or soon, taken form as a coherent and systematized body. An entirely new sect,—only time and experience could teach us our wants, show us our work,

and suggest our best methods. Above all, the advance party of Protestantism, the Protestants of Protestants, it was the penalty of our position, like all new movements, to fulfil the parable of the Net; to take up a great variety, not only of miscellaneous, but of heterogeneous material, and as a denomination, to include, with those who could easily harmonize and consolidate, those who were in no way suited for such a purpose: those of crude and extreme opinions; minds adrift; restless and impracticable spirits; those dissatisfied with all existing forms and methods, as well as established opinions, addicted to novelty, impatient of rules, inflamed in their ideas of personal freedom, loose and latitudinarian in respect to discipline, hostile to organization. Thus constituted, time has necessarily been required for the process of sifting and assimilation, through which only could such materials become a homogeneous and efficiently organized body.

We have, therefore, no reason for discouragement because we are not yet such a body. Nor, your committee think, have we ever been sufficiently organized to justify us in speaking of the experiment of organization as a failure in our case, or in turning to congregationalism as our only alternative. Our Associations and Conventions have been forms rather than facts—exercising a power of fellowship and discipline, sometimes with becoming efficiency, but mere names in every other respect, absolutely impotent for any positive work.

While, therefore, we think it well that the issue between congregationalism and organization should be distinctly pressed upon us as the issue we have got to meet, your committee do not believe that it is expedient for us to abandon the effort towards organization, and resolve ourselves into simple congregationalists. On every account, we are satisfied, this would be a serious, if not fatal mistake. We hope our people are not in favor of pure congregationalism; and we do not believe they are. Rhode Island, in response to the inquiry mentioned as having been last year proposed to be addressed by this Convention to its subordinates, has declared against it. Indiana has also spoken against it. If 'actions speak louder than words,' Massachusetts has spoken very decidedly against it. And your committee have no doubt that similar responses would be given by every State in which our denomination has any actual life. Our people are a Protestant people, and, as

will be noticed by and by, perhaps there are those among us who have held to the individualism of Protestantism somewhat too forgetful of the requisite qualifications; but the mass of our people, we take great pleasure in believing, are too practical, too clearly aware of the advantages of associated action and of the conditions of effective work,—many of them, at least, we trust, are too much in earnest to be mere congregationalists. Pure congregationalism is unnatural. It is the necessity and the law of all positive ideas, positively held, to attract those who hold them into association and cooperation. Pure congregationalism is also a waste of power. The friends of any cause united, and working after a common plan for common ends, can do vastly more than if split into fractions and operating as so many separate bands. To quote the admirable axiom of Br. Boyden in his Report two years ago, "Weakness well organized, is stronger than power that acts at random and without a central guiding principle." This is understood in science, in business, in politics, in the art of war; and results, in those cases in which it has been acted upon, sufficiently demonstrate that, if there is really work to be done, it should be understood in religion. What is the Catholic church in the past, or the Methodist church to-day, but a signal example to this effect?

We do not believe that considerations like these can be lost on our people, or that they will long be willing to forego the gains which a wise cooperation will secure. Could the subject be properly pressed on their attention in the presentation of feasible plans, we are confident that they would even now be found cordially responding to the necessities which are demanding our organization. The example of Massachusetts supports us in this opinion. The inefficiency of its organizations hitherto has long been felt, and during the past year the several State bodies have been merged into one, incorporated to enable it to hold funds, and designed to embrace and care for all the interests of our denomination throughout the Commonwealth. How far this new body is to prove a success, remains to be seen; but it must prove a success, if the earnestness and unanimity of the people in the action thus far can be taken as any guaranty for the future. And what has thus been done in Massachusetts, not only needs to be done, in effect if not in form, but doubtless might be done if the proper initiatory steps were taken, in every State where our cause has n planted.

And in what we thus believe to be the readiness of the people for State action, and the necessity for it, your committee find the intimation that it is time for this Convention to be seriously considering its own case, and what it shall do to make itself worthy of its title, and of the place it seems to fill. "The General Convention of Universalists in the United States of America" is a very large and high-sounding name; but what has this body ever done corresponding to it? What practical measures has it ever inaugurated? What plans has it set on foot and carried out on its own responsibility? What authority has it ever exercised? In what way has it ever sought to unite the East and West, or the several States, in actual denominational work—if we except the fruitless creation of the Board of Missions last year? Except as a pleasant social and religious gathering, what has it ever been? a preparation for something better, what use has it ever served? Practically, what has it ever done to show itself anything, but a very thin bubble of very imposing pretensions—a blank book with a magnificent title-page? The sufficient answer to these questions doubtless is, that, when this Convention was constituted, the time had not come for anything more actual or efficient in the way of organization. But the time has come now.

This Convention as our National Body, representing our whole denomination, has a work to which it should at once address itself. At the very least, it should have sufficient respect for itself to issue a Report of its own proceedings, gathering the means of defraying the expense, if there is no other way, by a contribution at each session. But, far more than this, it should need, and should be in a position, to hold and to use funds. It should invite and be able to accept bequests for the furtherance of the truth. No mere court of appeal, it should be a live central body, with real powers, into which the zeal and generosity of the denomination should pour the means of usefulness; stretching its hands abroad where the State Conventions cannot reach; sowing seed and cultivating harvests in the outer fields, making the solitary place glad, and causing the wilderness to rejoice and blossom as the rose. The Book Establishment of the Methodist church hints a means of power and a source of revenue, which this Convention should have . in its employ; and the Tract, Sabbath-school and Home and Foreign Missionary operations of the various sects, hint forms of effort to which this Convention should feel itself called. We hope to see

the time when these hints will be acted upon; when our State Conventions shall be living and effective organizations, and this Convention an entity and a power as composed of such organizations; when our societies shall regularly contribute a fixed per cent. of their ability to the State Conventions, and the State Conventions to this body; and when societies, Sabbath-schools, State Conventions and this "General Convention of the United States" shall all be linked together, in one grand and harmonious working system for the extension and triumph of the kingdom of Christ.

We repeat, we believe that our people are ripe for some decided movement in this direction, and we earnestly recommend the subject to the consideration and action of the Convention. particular shape of its action it is not the province of this committee to suggest. We only advise that the Convention put itself into immediate correspondence with the several State Conventions, urging such a reörganization as will make them organizations in fact, with provisions for the collection and use of funds, and for whatever else may be necessary to transform them from names and shadows into working powers—and that, meanwhile, it apply itself, through some committee, to such a consideration of its own case as shall result in widening its powers, supplying it with means and setting it to some work that shall make it of some practical use, and thus give it a right to be. Further than this we will not recommend, except one word in the way of caution—and that is, that we do not undertake to do too much at first. If we may be pardoned the suggestion, we would venture, with all deference, to say that this, in our judgment, is the mistake of the plan proposed last year. It undertakes to do too much in the outset. blade, then the ear, after that the full corn in the ear," is nature's law of development. We may have large ideals, but it is wise to commence with humble beginnings. If this be remembered, we are confident that it is in the power of the Convention at once to initiate a movement that shall be the seed of a wide and splendid harvest.

A BETTER REGISTRATION.

II. In connection with this subject of organization, we would call attention to our need of a more accurate registry of our denomination. We have almost nothing reliable in this respect. The editor of our "Register" wisely calls attention to the subject in

his last issue, and expresses the opinion that "our numbers of societies and meeting-houses are stated at too high a figure in several of the States." The same opinion might, doubtless, be justly expressed as to the numbers of ministers given. There are certainly things of graver importance to us than the mere statistics of our denomination; but it is well that we should know our real strength, and especially that we should know it if we are reckoning on strength which we have not, by using figures which only deceive, and by counting as our ministers those who are not. end we need some system of registration, through which this Convention shall every year be informed how many societies, meetinghouses, ministers, Sabbath-schools and churches we have; what gains and what losses the year shows; how many societies have preaching all the time, and how many but part; how many ministers devote themselves wholly to the ministry, and how many partially; and if there are meeting-houses closed and unused, or societies, Sabbath-schools or churches dead, or ministers that have ceased to work, or been cut off,—how many, who, and where. Maine has set a good example, as far as it goes, in preparing a certified list of her ministers in good standing, and the new organization in Massachusetts proposes a complete roll of societies, ministers and Sunday-schools belonging to the Convention.

Of the manifest advantages of the thorough system of registration thus proposed, we will not speak, and leave the subject by recommending the Convention to take some action looking to so desirable a result.

THE SUNDAY-SCHOOL.

III. The so-called evangelical sects are devoting great and very careful attention to the Sabbath-school, and in their hands it is becoming every year a more effective instrument for their ends. We need to learn of them, and especially to take more diligent counsel of the spirit of the Gospel in this respect.

The Sabbath-school has not been wholly neglected among us, and we have occasion to be thankful for the increased attention which it has received in our parishes for a few years past, and for the Sabbath-school influence and interest with which we are blest. But to what extent has the Sabbath-school really been appreciated by our ministers or people, or how far has it ever yet been made what it might be made in our hands?

We need more time for the service of the school on the Sabbath. This service is generally too brief, too crowded—regarded as incidental, as a mere side-interest, rather than as one pertaining to the main body of the sanctuary exercises. The practice of devoting one part of the day—morning or afternoon—to this purpose, thus allowing it to take the place of one of the regular services, is beginning to be recommended and observed in our own and other denominations. It deserves our serious consideration. The Sabbath-school may be made immensely effective, if more time and attention can be bestowed upon it, and its exercises be made more varied and practical.

We need more teachers—competent, affectionate, conscientious, faithful teachers—who will feel the greatness and solemnity of their work, and who, through diligent preparation, will seek to attract and interest their pupils, and to make abiding Christian impressions upon their minds and hearts. For the lack of such teachers, many a Sabbath-school is a drudgery to children, and a mockery of the work it might do. There are many who hear the words of cate-chisms recited; alas! there are but few teachers.

We need a more systematic course of instruction in our Sabbath-schools. Our present instruction books have really no connection or relation, and many of them take the pupil over ground that is of little practical importance. The purpose of our Sabbath-schools should be to educate our children to be well-informed Christian Universalists, familiar with the doctrines of the Bible, and quickened by a sense of Christian obligation. But what systematic relation have the class-books now in use to such a purpose, or how do many of these books bear at all upon it? As our children in the common school are led through a regular course of study, so they should be in our Sabbath-schools, and we need a carefully arranged series of books adapted to this end: nor can our Sabbath-schools ever be, on the score of instruction, what they ought to be until this need is supplied.

We need more of our parents in the Sabbath-school—as teachers, as members of Bible-classes, or, at least, as visitors—that they may encourage the school with their presence, and the evidence of their interest. We need a deeper interest in our Bible-classes—more teachers qualified to take charge of and to sustain them—more people ready to enter them. The society ought to

be a company of Bible-classes, made up of members of all ages and positions. The congregation really ought to be one Sabbathschool.

Our Sabbath-school papers deserve and ought to have a wider circulation. They are welcomed where they are taken, and the good they are doing is freely and frequently declared. This good might be greatly increased by an increase of zeal in extending their circulation. We need, also, some means which we do not possess for publishing more juvenile works adapted to our homes and Sabbath-school libraries. We have no lack of talent to this end. But we have no means to call forth this talent. Our juvenile publications are exceedingly limited in number, because we have nothing like a denominational Publishing House, such as gives to other sects a power in this direction which is felt throughout our land and world. We need a Publishing Fund for the furtherance of our Sabbath-school cause.

We need more of the missionary spirit—and our Sabbath-school should be a missionary power. Other denominations found societies by founding Sabbath-schools, and so might we wherever a small number of "little ones" can be drawn together. A few devoted teachers, even one, might thus do great good. Heretofore, the society has preceded the Sabbath-school. Why may not the Sabbath-school precede the Society—be its nucleus and harbinger?

If we are to make increase in the number of those who accept and adorn the faith of the Gospel, we must look for this increase mainly through the right religious training of our children. As one instrumentality in this work, the Sabbath-school has blessed us, and will continue to bless us as we are faithful to its just claims. It cannot take the place of religious teaching in the home; but it can be a most effectual accompaniment of it. We want our children taught that they belong to Christ; trained for the Christian Church and Society, and taught that they should honor Christ and the Church in consecration to their service. We want our children acquainted with the Bible-with its divine authority; with its historic credibility; with its simplicity and agreement with reason; with its adaptedness to man and all his spiritual wants and aspirations. We want them fitted to be the world's helpers and benefactors,—practical disciples of him who lived to do good,—sons and daughters of the Lord Almighty. Will we use the means the

Sabbath-school proffers us to these ends? An eventful future is before us. What of Christian power, through the children, shall we give to that future? Let our fidelity to the Sabbath-school answer.

THE CHURCH.

IV. The claims of the Church are not appreciated as they should be by our people, and we need a far deeper and more general interest in this respect.

To form themselves into churches is not the highest duty of a Christian people. Church membership, unfortunately, is not always a sign of elevated character, or of a consecrated life. There are zealous talkers about the Church and the Lord's Supper, who would show themselves far better Christians if they would talk less about these things, and live and labor more for the honor of Christ. Truly was it remarked by an esteemed brother, not long ago, that "constant infidelity to Christ, with bread and wine, is not so good as fidelity without the bread and wine." Nevertheless, the Church has its place as the organization of Christian life and purpose, and as an important aid in Christian culture; and wherever it can be the organization of Christian character, it should exist.

That Christ instituted the Church no intelligent person can doubt; that he calls all who believe in him into it, will not be denied; and that it is the duty of all who have any sincerity of · faith, or earnestness of feeling, to enter into it, these things being granted, seems a conclusion too evident to require statement. can be as good out of the Church as in it," some are fond of saying. But why, then, did Christ establish it? He did not establish it for a few, nor except for a purpose. It is no more to one than to another; has no claims on one that it has not on all; and if there are reasons to justify one in its neglect, or in thinking that it is of no use, these same reasons will thus justify all, and the Church may legitimately cease for want of members! But this cannot The outward Church is the body and symbol of that spiritual family of which Christ is head, and of which all who are united to him in faith and love are members. Christ knew what was in man, and this outward Church was instituted—his action is enough to assure us, and the Lord's Supper was given-not as indifferent things, mere forms of no value, which Christians are at liberty to use or not, but only because there were essential uses for them to

serve; and if they have such uses in the case of one, they have them for all, and every congregation or parish must lose something so long as the Church is unorganized; and every sect must lose something in proportion as it is neglected; and every soul must lose something so long as it is ontside of these relations into which Christ is calling it, and declines to use the aids he has thus appointed.

Why are not these things seen and felt, and the conclusion to which they point acted upon more widely among us? Why should our church-membership, as the rule, bear so small a ratio to the numbers of the congregation? Why should so many Societies be commenced without a thought of the Church, and so many be content to exist, year after year, in its total neglect? and why, especially, where the Church is established, is the roll of male membership comparatively so small—as if men had no need of religion, and Christ had no claims upon them?

These are questions that need to be often asked, and pressed upon our people. Our parish organizations are very well in their place; but they are for financial and business purposes, and in no way represent our positive personal consecration, or the amount of our religious life, and cannot serve the uses of the Church. The Church is the natural relation of Christianized souls; it is the crystallization of the Gospel into an institution; it is the social confession of Christ and our obligations to him; it is the divine provision for mutual help and watch-care; it is the vehicle for the diffusion of the truth as a power in the world; and it is to our shame and our very serious loss, that so many among us, owing to indifference, to an unjustifiable self-distrust, or to early prejudices and misconceptions, decline to go into it, to get the good and to do the good which is thus to be got and done.

Considerable notice has of late been given to the views advanced upon this subject by Dr. Bellows, one of the Unitarian pastors of New York, in an address at Cambridge on "the Suspense of Faith." Dr. Bellows is finical and visionary in many things he has said about his "New Catholic Church," as he talks of its "imaginative symbols and holy festivals;" of "the mystic sanctity" of its communion service; of its "dignified, symbolic and mystic organization;" and of its "speaking in the orotund of great historic incidents," "emphasizing the commemorative days, and illuminating

the holy symbols." In these respects, he has fairly provoked the criticism, and possibly even the mirth, which has been indulged at his expense. In vain will he or any one else, by any means, essay to put the fresh, earnest life of Protestantism into the old forms of the Romish Church. The Church of the future is to be a Protestant Church, and not a rejuvenated Roman Catholic Church, with the Pope left out.

"The world advances, and in time outgrows
The things that in the former days were best."

It is but a waste of time to clothe the rising David in the armor of the doomed Saul. New ideals must express themselves in new forms. David must wear his own armor, and do his better work in his better way. But this address of Dr. Bellows deals with a momentous subject, and however one may hesitate at some of his positions, he has said things about the Church and its relations to the spiritual culture and religious life of the time and the world, and the work it should do, and the uses it should be made to serve, deserving the most serious thought, and that can scarcely fail to enlist the sympathy of all earnest disciples of Christ; and his finical notions and rhetorical swells are the more to be regretted as serving to destroy the weight of what is really valuable in his sugges-Protestantism needs a higher conception of the Church and its office, and Protestantdom is suffering for a juster estimate of its character and claims, and for a more hearty and systematic use of its power. As Dr. Bellows well suggests, there is a work to be done for which "no lecture-room and no preaching-man, no ghostly individualism and no meagre congregationalism," is competent; a work which can only be done for souls, for the cause of Christ and for the world, as Christ's idea of the Church is apprehended, and as Christians take upon themselves its vows, to be aided by its helps, and to make it the communicator of life for the salvation of the race.

The relation of children to the Church is one of the most important branches of this subject, to which, it is gratifying to see, an increasing attention is being given. The Romish and the Episcopal Churches have the right theory on this subject. Children are born into the Church by virtue of their birth of Christian parents, and should be trained as belonging to it; and until we open our eyes as a denomination to the teachings of the Gospel, and the claims

of our children, and the meaning of the Church in this regard, and baptise our children as the type of their church membership, and train them as in the Church, as part and parcel of it—just as, in their civil relations, they are part and parcel of the State—and, at a suitable age, confirm them in their Church relations as they enter upon their Christian inheritance of privilege and obligation, we shall fail to see wherein lies much of our possible strength, and shall waste an amount of possible educative power for the loss of which nothing can compensate us.

This whole subject of Church organization is in the hands of a committee, who are to report some definite plan suitable for our denomination. We trust that they may be able to present some plan which will command general acceptance, in which the children shall not be forgotten, and which will organize us as the Universalist Church, as our needs and the condition of our widest moral power alike demand.

Nor in thus speaking of our needs with respect to the Church, would we fail to speak of our need of high-toned Christian homes as the preparation for the Church. Napoleon said that France needed mothers; and the glory of the Church will dawn and the redemption of the world will come only when the world has the right kind of homes. Home is the nursery of character, and the empire of chiefest power, after all. In vain, comparatively, must be our organization, our Sabbath-schools, our Churches, if we have not homes in which God is recognized, and Christian duty visibly enforced, and the atmosphere of religion diffused from the daily life. "We," said a sensitive and thoughtful child the other day, after reading "Home Influence," and the story there told of the power of family prayer, and of the influence radiated from a constant religious example to mould the characters and chasten and hallow the lives of children-"We have no such influence in our home, mother." And yet her parents are members of a Christian Church, and are sincere lovers of Christ and his religion! who can tell how much that child was surprised and shocked at the contrast which she thus marked? or how much she has lost and will lose because of what she has thus missed in her home? That child represents—how many children among us?

We urge this subject for general consideration, and invite very serious reflection on our lack and our needs as thus suggested; and if we have any faith in God, or any desire that our children shall grow up to revere him, and to honor and illustrate the Gospel of his Son, let our family altars, our habitual recognition of God, and our lives diffusing the atmosphere of religion, be added to our Christian precepts, to attest our sincerity, and to make our homes Christian homes in truth.

OUR DOCTRINAL WORK.

V. We need a more profound and general sense of our constant doctrinal work. Christianity culminates in a life; but in essence it is a system of principles, or doctrines. Only as these doctrines are apprehended, is Christianity truly apprehended, or can it become most effectually a power for the salvation of souls and the regeneration of the world. To preach about Christianity, or about what it requires, is not to preach Christianity, nor for the fulfilment Christianity is preached only as its doctrines of Christian ends. are preached, and only thus are the materials and inspiration for the Christian life really supplied. "Sanctify them through thy truth," was our Lord's prayer for his disciples; and we never find him or his apostles preaching for the conversion and sanctification of men except by preaching doctrines as the basis of the precepts they enjoined. They preached principles, and not about principles; showed men how and why to be good, instead of talking about goodness; and wrought together to build up a Church, instead of talking about a Church. What was wise then is no less wise now, in these respects, and a similar course is the only course for us to pursue. What is the primary want of Christendom and of the world to-day, but the want of an experimental knowledge of the doctrines of the Gospel? Why is life so widely vitiated, piety regarded but as the consideration of a bargain, and religion transformed from a necessity for regeneration and culture, into an expediency for insurance and safety? Why but that false doctrines are held, and that the whole theory of God and redemption is misconceived? And how are these practical evils to be cured except by a cure of the doctrinal misconceptions from which they flow? And how are these misconceptions to be cured except by the conversion of men to the belief of the truth?

To correct these misconceptions by such a conversion of men to the truth, that, through faith, the truth may be translated into life, ie our work. We have none other; and except for this, have no business in the world. We represent Christianity—and we alone as a ministry of Divine efficiency; as a proclamation of immutable and victorious grace; as the assurance that God is equal to all the emergencies of his government; and as a scheme of spiritual rectification and culture for the redemption of our race. While the disciples of the old faiths are agonized and shuddering under the awful shadow of their creed, or as represented in Catharine Beecher, are confessing that "there is a terrible mistake somewhere," and the Unitarians, as represented in Dr. Bellows, are mourning over "the suspense of faith" and the failure of Protestantism, we see neither shadow nor mistake, and are afraid of no suspense of faith, and of no failure. We see great principles at work. We see truth pitted against error—love against force—good against evil; but, however there may be temporary conditions of doubt and unbelief, we have no fears of the result—only see the gradual working out of great Providential ends, and find occasion to realize what we are as instruments in the hands of God, and to be increasingly diligent in the work of spreading the truth. We see God over all, and give men something definite and satisfying to believe; and in this recognition of God, and this commendation of a distinct and satisfying faith, is our power—our power beyond all others, as we conceive, to work for the conversion of souls and the sanctification of the world; and not until our doctrines are received by all will the highest Christian life be lived by all, and not until the last soul has been cured of its distrust of God and its misconceptions of truth, will our doctrinal work be done.

This it is for us to feel, and to feel more deeply than many among us have, of late, perhaps, been accustomed to do. Methods may change; but the aggressive and affirmative spirit of our ministry must continue; and so far as it ceases, we relinquish our distinction and our power.

SECTARIANISM.

VI. Finally, we need more carnestness; more missionary impulse; more willingness and desire to work; more readiness to give; more denominational public spirit; more sense not only of general christian, but of special denominational, obligations; in a word, more sectarianism. We have something in these respects; but what in comparison with others, or with the demands made upon us? The so-called evangelical sects teach us lessons on these

points, which, considering our larger and better faith, ought at least to shame us for our short-comings. If we have God's truth, as we profess to believe, we have it for no purpose of mere theory or sentiment, but as God's servants, for our own good and for the world's good, holding it as the most precious possession and the most sacred trust in the Universe; and as individuals and as a denomination, we are charged with a work the importance of which cannot be exaggerated. To what extent are we realizing this work, or affected by that sense of responsibility with respect to our truth and our sect which it requires?

Especially do we need more enthusiasm, more consecration, more esprit du corps among our ministers. We would not seem to forget what we have of these things,—only say that we need more; more moral chivalry as the soldiers of the Cross; more willingness to surrender something of an extreme individualism, to recognize fraternal as well as Divine accountability, and to work as servants of a common cause. An utter abnegation of self in devotion to the truth, is the one lesson that speaks to us from the life of Christ, and from the lives of the Apostles as laborers in the vineyard of God. Our Lord's thought never was of himself, nor of his personal preferences or ends, but always how best to establish the Gospel and to save men. And Paul's chivalrous utterance was —and in him spake the spirit of all the apostles—" Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." They lost themselves in their work. And if we have the same Gospel, is it not as absolute in its demands as when they preached it, and should we not emulate their earnestness, their self-renunciation, their willingness to sacrifice everything for the truth's sake and to identify themselves with whatever could advance their work? Can we conceive of Christ or the apostles as animated by the carnestness which characterized them, and yet as having no special interest in the sect that was everywhere spoken against, or as insisting on a selfassertion which would not permit them to coalesce in mutual labor with others, and which made it necessary for them to work each in his own way, independent of the rest?

No man should sacrifice his manhood, or narrow his sympathies, or renounce his self-respect, or sink himself into an echo or a tool for any body, or any cause. Nor is it required that we should do

this as a condition of the enthusiasm and the denominational esprit du corps we speak of as needful. The question of sects is simply a question of instruments. No wise man loves a sect for itself only for what it represents, and as a means of serving the world. The obligation to labor for the truth being granted, the obligation to use the best means follows, of course; and upon the same principle that associated action, in every other department of life, is found to be most effective, a sect is proved to be not only a moral necessity if men have any positiveness of faith, but the best means for religious work. As such a means, it has imperative claims, if the truth has any claims, on every man and woman in sympathy with the ideas it represents; and every such person is bound by everything like fidelity or consistency to give it his or her sympathy, and to do whatever he or she can to make it a power: -- and if one can be a member of a family, cherishing family attachments and laboring for family ends, without disloyalty to broader relations, so can one be an earnest denominationalist, and, at the same time, a broad, catholic, independent Christian man.

Our denomination is nothing on its own account; but as the organization of a grand system of truth, and as a means of work for the world, it is a great deal; and next to God, and Christ, and the truth, it should have the loyalty of our hearts and the service of our lives. It is a bad sign to see any person, especially a minister, professing to be a Universalist, and yet disclaiming all sectarian sympathies, and standing aloof from all denominational action. A reasonable individualism, we are always to maintain; but what are we personally—our idiosyncrasies, our preferences, our independence, compared with the Gospel and its claims on our wise, united, earnest labor? Put the best man of us into one scale, counting him for all that his individualism is worth, and the truth we hold, and our work and the world's needs into the other -and which will kick the beam? The Protestant principles of the right of private judgment and of the final accountability of each soul to God alone, are great principles, never to be forgotten or sacrificed; but, like all great principles, they may be carried to extremes, and are subject to the limitations of reason and social necessity and obligation. Have not these limitations been sometimes forgotten among us?-and is there not need that while these principles are maintained, we see to it that our loyalty to the truth and to the best means of advancing it is not sacrificed?—that, in

our purpose to be true to ourselves, we do not become false to the Gospel and to the world?

Our work as Universalists is not simply to sow seeds, but to cultivate harvests; not simply to see that ideas are diffused, but to organize them that they may be consciously held and efficiently served: and how can we do this, unless we each waive something of our sharp individualism that we may be merged—not into each other, but into our work, and labor in a spirit of mutual accountability and service for great common ends? Oh, if we all, ministers and people, but appreciated the work to which we are called—the world's necessities—the worth of truth—the inspirations of Christ's life and Cross, and the quickening power of the love of God, how we should be melted into a brotherhood of mutual consecration and labor, that would supply all other needs, and make us fellow-helpers unto the kingdom of God, and realize the destiny to which we are called! God help us that this may speedily be.

Respectfully submitted:

Rev. W. S. Balch presented the following:—

Resolved, That this Convention adopt and recommend the admirable Report of the committee on the State of the Church to the careful attention of the people, and that we advise our ministers to read it at an early day to their respective congregations; and to the special attention and action of all subordinate bodies.

Voted, That the Minutes of the Convention, and the Reports of the Committees, be prepared for publication, and the denominational papers requested to give them an insertion; and that a committee of three be appointed to publish them in book form.

The Chair appointed Revs. R. Eddy, J. S. Barry and H. Lyon said committee. A collection was taken up to defray the expenses of such publication.

Rev. J. O. Skinner offered the following resolution:-

Resolved, That it be hereby recommended to all the State Conventions in fellowship with the U.S. Convention, to ascertain at each annual session, and report to this Convention, an accurate and authentic list of preachers in good standing in their respective jurisdictions.

Adopted.

The committee on Nominations reported further:—
he committee on Nominations report as follows: At the last

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meeting of this body it was once decided to meet in Boston the present year. But the friends in Boston waived their right in favor of Rochester. The Committee, therefore, report in favor of holding the next session of the Convention in Boston, Mass.

I. D. WILLIAMSON, Chairman.

Recommendation adopted and the committee discharged. Rev. E. G. Brooks offered the following resolution:—

Resolved. That, in view of the relation of the Theological School to the whole denomination, and of the confessed ability and eminent fitness of its Professor, this Convention earnestly commend it to the sympathy and patronage of our whole people.

Adopted.

On motion of Rev. E. Fisher, Revs. E. G. Brooks, M. Goodrich. and Hon. Israel Washburne, were appointed a committee to correspond with the several State Conventions with regard to the matter of a more complete organization of this body and of the State Conventions, as set forth in the Report of the Committee on the State of the Church.

Rev. M. Goodrich offered the following resolution:-

Resolved, That the thanks of this Convention be presented to the Society in Rochester, and to those friends of other denominations who have opened their doors for our accommodation. While we gratefully acknowledge the hospitality of the Universalists of Rochester, and testify that according to their ability, and above their ability, they were ready to entertain us, we take special pleasure in acknowledging the Christian courtesy of other citizens of Rochester who have welcomed so many of us to their homes.

Adopted.

On motion of Rev. D. Skinner, the following was adopted:-

Resolved, That the thanks of this Convention are due, and are hereby cordially tendered to the presiding and other officers of this Council for the prompt and faithful discharge of their duties.

On motion to take up the resolution of Hon. J. Galbraith, laid over last year, Rev. J. O. Skinner moved it be indefinitely postponed. Carried.

Council adjourned to 2 o'clock.

AFTERNOON SESSION.

Thursday, Sept. 22, 2 o'clock.

Council met. P. B. Ring offered the following resolution:—

Resolved, That the Publishing Committee are hereby authorized to publish such additional number of copies of the proceedings of this Convention as may be subscribed for, beyond the number struck off by order of the Convention. That those shall be distributed, two copies to each member of this body, and the balance be sent to the clerks of the several State Conventions for distribution: said division to be made on the ratio of representation in this body.

Adopted.

Minutes of session read and approved, and nothing further being before the Council, the President, in behalf of himself and fellow officers, thanked the members of the Convention for their attention to business and fraternal bearing toward one another.

United in prayer with Rev. E. Fisher.

Adjourned to meet in Boston, Massachusetts, Tuesday, September 18, 1860, at 9 o'clock A. M.

J. D. W. JOY, President.

M. G. LEE, Secretary.

Religious Services.

Sermons were preached by Revs. E. Fisher and E. G. Brooks, Wednesday forenoon; Revs. Moses Ballou and Thomas Whittemore, D. D., in the afternoon; Rev. E. H. Chapin, D. D., in the evening; Rev. I. D. Williamson, D. D., Thursday morning; Revs. W. H. Ryder and D. K. Lee, in the afternoon; Rev. A. D. Mayo, in the evening. Besides which, four Conferences were held: one Wednesday morning, one Wednesday evening, one Thursday morning, and one Thursday evening. All of which were interesting occasions to the congregations in attendance.

Rev. J. G. Adams made an able address on Sunday-schools, Tuesday evening.

Ministers Present.

MAINE.-W. R. French, J. O. Skinner, A. R. Ballou.-3.

NEW HAMPSHIRE.—F. E. Hicks, A. J. Patterson.—2.

VERMONT.—W. S. Balch, T. R. Spencer, Eli Ballou, M. Powers, M. B. Newell.—5.

MASSACHUSETTS.—E. G. Rrooks, J. G. Adams, W. H. Ryder, S. Cobb, Darius Cobb, Cyrus Cobb, T. Whittemore, C. A. Skinner, J. S. Barry, J. M. Usher, A. J. Weaver, J. D. Pierce, J. W. Talbott, J. Marvin, B. F. Bowles, B. M. Ballou.—16.

Rhode Island.—J. Boyden, Massena Goodrich, T. D. Cook.—3.

New York.—M. Ballou, T. J. Sawyer, H. Lyon, H. Blanchard, E. Fisher, J. T. Goodrich, J. S. Lee, S. W. Remington, S. R. Ward, D. Skinner, C. Cravens, J. H. Tuttle, G. W. Montgomery, W. B. Cook, D. C. Tomlinson, E. H. Chapin, J. H. Harter, W. M. Pattee, M. R. Leonard, D. Ballou, A. J. Canfield, L. F. Porter, D. F. Parker, B. L. Bennett, R. H. Pullman, J. M. Pullman, E. W. Reynolds, S. L. Roripaugh, J. N. Parker, J. A. Aspinwall, J. W. Bailey, E. S. Jenkins, Mrs. L. A. Jenkins, J. H. Hartzell, J. Hemphill, M. B. Smith, C. H. Dutton, A. Saxe, I. George, A. D. Mayo, A. Kelsey, E. R. Ottoway, B. H. Davis, N. Snell, J. H. Shephard, I. B. Sharp, H. H. Baker, J. R. Sage, Day K. Lee, R. Eddy, R. Fiske, Jr., B. N. Wiles, J. J. Austin, F. M. Alvord, W. Bullard, M. Atwood, S. Crane, G. S. Abbott, T. J. Whitcomb, W. E. Manley, L. Rice, A. B. Harvey, C. Tomlinson, J. B. Saxe.—64.

Pennsylvania.—I. D. Williamson.—1.

New Jersey.—A. St. John Chambre.—1.

Оню.—N. Crary, G. H. Vibbert, E. R. Wood.—3.

Indiana.—M. G. Lee.—1.

Illinois.—D. P. Bunn, D. R. Biddlecom.—2.

Wisconsin.—S. Ward, T. H. Tabor.—2.

Michigan.—J. Gorton, R. Wooden.—2.

CANADA WEST.—D. Leavitt.—1. Total, 106.

Collection.

The sum of \$105 83 was collected for the purpose of publishing and distributing the minutes of the proceedings in pamphlet form, agreeably to the Resolutions passed on Thursday.



UNITED STATES

GENERAL CONVENTION

OF

UNIVERSALISTS.

MINUTES OF THE SESSION OF 1860, HELD AT BOSTON.

LIST OF DELEGATES.

MAINE.—Clerical: C. Gardner, Geo. Bates, A. G. Gaines, L. Barstow. Lay: Alpheus Lyons.

NEW HAMPSHIRE.—Clerical: O. Perkins, J. W. Bailey. Lay: Osmore Willis, Alonzo Smith, A. M. Holden, Henry Wendell.*

VERMONT.—Clerical: Eli Ballou, T. R. Spencer, J. D. Cargill. Lay: J. S. Moore, J. C. Nichols, Cyrus Allen, John Poor, Isaac Staples, Samuel Adams.*

MASSACHUSETTS.—Clerical: R. Tomlinson, A. A. Miner, A. R. Abbott, J. Marvin. Lay: J. B. Souther, J. C. Fuller, James M. Jacobs, Wm. H. Richardson, Jr., Moses Taft, Loring Meigs.*

RHODE ISLAND.—Clerical: John Boyden. Lay: Adam Reed, W. S. Goodell.

CONNECTICUT.—Clerical: A. Moore. Lay: B. J. Daskam, Henry Williamson.

NEW YORK.—Clerical: E. G. Brooks, E. Fisher, Rich. Eddy, J. W. Bailey, W. B. Cook. Lay: L. Babcock, A. J. Decker, G. Wood,* E. T. Marsh,* H. C. Case,* A. Oateley,* N. Van Nostrand,* N. Crary,* D. R. Franklin, W. Harriot.

Pennsylvania.—Clerical: Nelson Doolittle,* Abel C. Thomas.* Lay: Hon. Gordon F. Mason,* O. G. Hempstead, Elijah Dallett,* J. W. White.

New Jersey.—Clerical: H. R. Walworth. Lay: James E. Van Houten, John Dennis.

Ohio.—Clerical: S. P. Carlton, G. T. Flanders.* Lay: W. H. Baldwin,* A. L. Curtis, J. H. Hilton,* M. Kellog,* George Snook.*

Indiana.—Clerical: I. M. Westfall, W. C. Brooks.* Lay: A. Wallace,* A. Fry,* B. F. Miller,* George R. Boran.*

ILLINOIS.—Clerical: D. P. Bunn,* G. S. Weaver, D. M. Read,* A. C. Barry.* Lay: B. F. Walker,* Alfred Knowles,* Albert Butterfield,* A. Hayden,* Jonathan Haines,* W. L. Stockton,* J. C. Montgomery,* Jas. McConnell.*

MICHIGAN.—Clerical: J. B. Gilman. Lay: J. Newman,* J. Paddock.*
WISCONSIN.—Clerical: E. Garfield. Lay: J. A. Frisby,* Harvey Battles.*
MINNESOTA.—Clerical: W. W. King. Lay: A. B. Barton.

Those marked thus [*] were absent.

THE UNITED STATES GENERAL CONVENTION OF UNIVER-SALISTS held its Annual Session in School Street Church, Boston, September 18th, 19th, and 20th. The Council was called to order at 10 o'clock on the 18th, by the President of the last session, J. D. W. Joy, Esq. United in prayer with Rev. A. Moore, of Conn.

Revs. Eli Ballou, I. M. Westfall, and J. B. Souther, Esq., were appointed a Committee to nominate officers for permanent organization, and reported the following, Rev. John Boyden, of R. I., President; J. B. Souther, of Mass., Vice President; and Rev. H. R. Walworth, of N. J., Secretary. Rev. Mr. Boyden declined and Rev. Eli Ballou, of Vt., was nominated in his place. The candidates thus reported were elected by ballot.

Rev. A. R. Abbott, J. M. Jacobs, Esq., of Mass., and Rev. John Boyden, of R. I., were appointed a Committee on Elections.

Revs. Asher Moore, of Conn., G. W. Bailey, of N. H., Eri Gar-field, of Wis., and Messrs. James E. Houten, of N. J., and J. W. White, of Penn., were appointed a Committee on Nominations.

The report of the Committee on the establishment of a Publishing House was received, discussed, and laid on the table. [For Report see Appendix A.]

The following report on the erection of a Monument to the memory of the late Rev. Hosea Ballou was accepted, and ordered on file:

At an informal meeting of Universalists, held in Rev. Dr. Chapin's Church, Broadway, New York, during the session of the Convention in that city in 1853, it was deemed desirable to erect a monument in Mount Auburn to the memory of the late Rev. Hosea Ballou, of Boston; to the funds for which such of our societies as might desire, could be permitted to contribute small sums each. The undersigned, who, with Dr. Oliver Dean, of Franklin, and George W. Gage, Esq., of Chicago, Ill., were made a Committee thereon, hereby submit their report.

The first Sunday in May, 1854, was named for simultaneous contributions to this object; and the call was widely responded to, numerous societies from fifteen of the States of our Union, and from one of the British Provinces, Nova Scotia, laying themselves under tribute. Many individuals, even in places where there are no societies of the faith, identified themselves with the movement, sending their tokens of reverential affection, long cherished toward this distinguished servant of God, and father in our Israel. To the

sums thus raised, a personal friend of Mr. Ballou, in Boston, added five hundred dollars.

After much deliberation in determining the character and style of the monument, your Committee decided upon a colossal statue. The work was entrusted to one of the most distinguished artists of our country, E. A. Brackett, Esq., of Boston. The execution of his task fully justifies the confidence reposed in him; giving, it is believed, universal satisfaction. It was placed upon its site on Central Avenue, Mount Auburn, about the first of July, 1859. The statue is seven feet in height, and is executed from a block of marble, of rare excellence, from the Western part of Massachusetts. It stands upon a cubic plinth of four feet upon a side, supported by a base of five feet on a side by eighteen inches in height; and is of beautiful granite from the quarries of Concord, New Hampshire. The statue thus has a total elevation of about thirteen feet; and cost, exclusive of the lot, three thousand dollars.

Respectfully submitted,

S. Packard,
A. L. Lincoln,
Thomas Whittemore,
A. A. Miner,
Thos. A. Goddard,
Committee.

Boston, Sept. 18th, 1860.

The following resolution was unanimously adopted:

Resolved, That a Committee of three be raised and instructed to present a resolution expressive of the feelings of this body in instituting, originally, measures for the erection of a Monument to the memory of the late Rev. Hosea Ballou, and the satisfaction with which we learn that the work is now completed.

Revs. John Boyden, of R. I., Calvin Gardner, of Me., and A. A. Miner, of Mass., were chosen that Committee.

A Communication was received from the New Jersey State Convention, which was referred to the following Committee: Revs. A. R. Abbott, R. Tomlinson, of Mass., and E. Fisher, of N. Y.

Communications were received from Ohio and Connecticut, read and ordered on file.

Adjourned to meet at 3, P.M.

Met as per adjournment.—The report concerning the Publishing House was taken from the table, and discussed earnestly, and adopted.

A Committee of three was appointed to nominate Trustees for the Publishing House in accordance with the above report, Revs. E. G.

Brooks, of N. Y., Calvin Gardner, of Me., and Eri Garfield, of Wisconsin.

The Committee on the communication of the New Jersey State Convention made their report, including the communication. [See Appendix B.]

Adjourned to 9, A.M., Wednesday.

WEDNESDAY.

Met as per adjournment. United in prayer with Rev. J. W. Bailey, of N. H. Roll of Delegates called.

Committee on Appeals reported "No business."

Committee on publication of minutes of 1859, reported by Rev. R. Eddy, of N. Y., and were discharged. Received, \$105,83; Expended, \$101,88; Balance, \$3,95.

Rev. J. O. Skinner, of N. H., from the Committee on Church Organization, reported. Laid on the table. [See Appendix C.]

The Council listened to the Occasional Sermon from Rev. C. H. Fay, of R. I.

Adjourned to 3, P.M.

· P. M.—Met as per adjournment.

The following was offered by Rev. A. A. Miner, of Mass.

Resolved, That we hear with satisfaction of the success of Father Beeson's Mission in Rhode Island, on behalf of the remnant of the much abused Indian races of our country; and we venture to hope that public attention may be at length so fully aroused to the subject as to warrant the calling of a National Convention, whose doings shall command the respect and secure the wisest action of our general government.

The Committee on Nomination of Trustees for the Publishing House reported as follows:

TRUSTEES.

For Three Years.—Rev. A. A. Miner, of Mass., Hon. I. Washburn, Jr., of Me., Rev. W. H. Ryder, of Ill. For Two Years.—Rev. J. Boyden, of R. I., Hon. Gordon F. Mason, of Penn., W. S. Camp, Esq., of Conn. For One Year.—Rev. T. J. Sawyer, D. D., and G. W. Platt, Esq., of N. Y., Rev. R. S. Pope, of Mass.

J. D. W. Joy, Esq., of Mass., Revs. Richard Eddy, of N. Y., and H. R. Walworth, of N. J., were appointed a Committee to publish this year's minutes of the Council, and a new edition of the Constitution of the Convention.

It was voted that the Publication Committee take measures for collections in the various churches this evening for the above purpose.

The following resolution was offered by Rev. J. W. Bailey, of N. H., and laid on the table:

Resolved, That this Convention hereby adopts the Report of the Committee on Church Organization, and recommends to all our people everywhere to organize themselves into Churches, in accordance with the plan therein presented.

Rev. A. A. Miner, of Mass., from the Committee on the State of the Church, made a report, which was laid on the table. [See Appendix D.]

Rev. E. G. Brooks, of N. Y., from the Committee on Denominational Organization, made a report, which was laid on the table. [See Appendix E.]

Committee on Nominations reported as follows:

On the State of the Church—Revs. J. G. Adams, R. I., T. B. Thayer, Mass., I. D. Williamson, D. D., Penn.

Education—Revs. J. P. Weston, Ill., G. L. Demarest, Ohio, J. S. Lee, N. Y.

Sunday Schools—Revs. A. St. John Chambre, N. J., E. G. Brooks, N. Y., G. W. Quinby, Conn.

Complaints and Appeals—Revs. J. M. Austin, N. Y., C. R. Moor, Me., H. R. Nye, Tenn.

Preacher of Occasional Sermon—Rev. W. W. Curry, Ind., Rev. W. Spaulding, Mass., alternate.

Place of Adjournment-New York.

The report was adopted.

Voted, That the Report on Education be the order at $9\frac{1}{2}$ o'clock to-morrow.

Adjourned till 9 o'clock Thursday.

THURSDAY.

The Council met as per adjournment. United in prayer with Rev. R. Tomlinson, of Mass. Minutes of the previous sessions read and approved. Roll of Delegates called.

Rev. E. Fisher, of N. Y., from the Committee on Education, made report, which together with the recommendation, was adopted. [See Appendix F.] The following Committee was appointed to report the Committee contemplated therein; Revs. E. Fisher and

R. Eddy, of N. Y. This Committee reported the names of Revs. E. G. Brooks, of N. Y., A. A. Miner, of Boston, W. H. Ryder, of Chicago, C. R. Moor, of Portland, J. G. Adams, of Providence.

Rev. John Boyden, of R. I., from the Committee on the monument to the memory of the late Rev. Hosea Ballou, reported as follows, which was adopted:

Upon the Report of the Committee appointed at the session of 1853, to receive funds and procure a monument to the memory of the late Rev. Hosea Ballou, it is

Resolved, by this Convention, that we congratulate our common fraternity upon the completion of a work eminently appropriate to the end designed. In their behalf we tender grateful acknowledgments to the Committee for their fidelity in giving expression to the common sentiment, and we improve the present as a fitting occasion to renew the testimony of our profound and affectionate regard for the memory of that great and good man. We honor him still for the clearness of his intellect and the purity of his life. To him, more than to any other man of modern times, are we indebted for just views of the divine character, and the mission of Jesus and its results in the redemption of our race. For him let the marble speak, and when it shall have crumbled in the dust of Auburn, increasing myriads of redeemed souls will rejoice in that light to which his life and labors so largely contributed.

Respectfully submitted, John Boyden, for the Committee.

The report on Denominational Organization, together with the first recommendation, was adopted.

Rev. R. Eddy offered the following resolution in reference to the second recommendation, which was adopted:

Resolved, That the recommendation for the Incorporation of the American Universalist Convention be referred to the Trustees of the Publishing House, with instructions that if in their deliberate judgment it is deemed best, it is the preference of this Body that the Convention be incorporated.

The following were chosen a Committee on Denominational Organization. Revs. A. St. John Chambre, of N. J., H. Lyon, of N. Y., and A. J. Patterson, of N. H.

The following resolution, in reference to the preparation of a Hymn Book, was adopted and Committee appointed.

Resolved, That a Committee be appointed to prepare such a Hymn Book as is recommended in the Report on Denominational Organization, if in their judgment it is expedient.

The Committee on the above—Revs. John G. Adams, of Providence, Moses Ballou, of New York, and S. B. Ball, Esq., of Boston.

The report and resolution in reference to Church Organization was called up, and, on motion of Rev. E. G. Brooks, directed to be printed and referred to the next session of the Convention.

The following was passed unanimously.

Resolved, That this Convention gratefully acknowledge the generous courtesy of the President and Directors of the Massachusetts Charitable Mechanic Association, extended to the clergy and delegates with their wives to attend the exhibition now being held in this city.

Resolved, That the President and Secretary of this body be a Committee to communicate the above resolution to the President of the Massachusetts Charitable Mechanic Association.

The Committee on Missions reported non-action, and were discharged.

Voted, That an abstract of the minutes of this session be prepared by the Clerk, for publication in our denominational papers.

The following resolutions were offered by Rev. R. Tomlinson, of Mass., and unanimously adopted:

Resolved, That in the death of our friend and brother, Judge Galbraith, of Penn., since the last session of this body, this Convention feels that the denomination has lost a faithful, persistent and efficient co-laborer, whose ever practical sympathy has endeared him to the affections of all who knew him, and whose example of fidelity to the cause of Universalism is worthy of all imitation.

Resolved, That the Clerk of this Convention furnish a copy of these Resolutions to his believed and afflicted family, with an expression of the condolence and sympathy of this Council.

The following Committee was appointed to present resolutions expressive of the feeling of this body in view of the decease of the Rev. Pitt Morse: Revs. Eli Ballou, of Vt., E. Fisher, of N. Y., and L. R. Paige, of Mass. [See Appendix G.]

Rev. John Boyden, of R. I., called attention to the fact that no report had been received for three years, from the Standing Committee on Sunday Schools, and trusted that such would not be the case again.*

A list of the Clergymen in fellowship with the State Convention of New Hampshire, was received and ordered on file.

The thanks of this Council were voted to Rev. C. H. Fay, for his excellent and interesting Occasional Sermon, and that a copy be requested for publication.

Voted, That it be left to the discretion of the Committee on publishing the minutes, to determine the extent to which, and the form in which the extended reports to this body shall be printed.

The following resolution was unanimously adopted.

*Report of Committee on Sunday-schools was received after adjournment. [See Appendix H.]

Resolved, That this Convention return their cordial thanks to the brethren of Boston and vicinity, for their generous kindness in entertaining the members and friends who have attended the present session of this Body.

Voted, That the thanks of this Council be tendered to the President and Clerk, for their efficient services during the present session.

Voted, That the Minutes of this session be approved as kept by the Clerk.

United in prayer with Rev. R. Eddy, of N. Y. Adjourned to meet in New York City.

ELI BALLOU, President.

H. R. WALWORTH, Clerk. Boston, Sept. 20th, 1860.

APPENDIX.

A

REPORT OF THE COMMITTEE ON A PUBLISHING HOUSE.

The Committee to whom was referred the duty of proposing a plan for the establishment of a Publishing House, would submit the following Preamble and Resolutions, as presenting, in their judgment, the most feasible method of initiating such a movement:

WHEREAS, the Convention declared at its last session that it is expedient to establish a Publishing House which shall be under its control; and whereas, its Committee were instructed to devise a plan of operations and report at the present session; therefore,

- 1. Resolved, That for this purpose a Board of Trustees consisting of nine persons be elected by the Convention, which Board shall be divided into three classes of three persons each; the first class to serve three years, the second class two years, and the third class one year. All those elected after the first year, except they be elected for unfinished terms, shall be entitled to serve three years. The said Board of Trustees shall be always subject to the direction of this body.
- 2. Resolved, That the Trustees so elected be authorized to choose their own Chairman and Secretary, and that they be instructed immediately to nominate a permanent Treasurer, of which nomination they shall give due notice through the denominational papers, and to require suitable bonds of him for the faithful performance of his duty. Said nomination shall have the force of an appointment till the next session of the Convention, when it shall be submitted to the Convention for confirmation.
- 3. Resolved, That all our societies, East and West, North and South, be affectionately invited to take up annual contributions for this object for three years, on the second Sunday in June of each year, which contributions, together with the donations of isolated friends of our cause, shall be forwarded to the Treasurer as above, the receipt of which the Treasurer shall acknowledge at once to the respective parties, and fully report to the Convention at its next session.

- 4. Resolved, That the Board of Trustees shall safely invest all moneys so received, adding annually the interest to the principal, until the Convention shall otherwise direct; and that they be instructed to obtain an act of incorporation in such State as they shall deem expedient; to prepare such amendments to the Constitution of this body as this arrangement may require, and submit the same at the next session; and to report their doings annually to the Convention.
- 5. Resolved, That all Trustees after the first Board, shall be elected by those States which shall have contributed to the funds, each State voting as a unit, and casting one vote for every hundred dollars so contributed.

A. A. MINER,
ISBAEL WASHBURN, JR.,
JOHN BOYDEN,
T. J. SAWYER,
A. C. MOORE,
G. F. MASON,
J. D. W. JOY,

Boston, Sept. 18th, 1860.

Committee.

\mathbf{B}

COMMUNICATION OF THE NEW JERSEY STATE CONVENTION.

THE New Jersey State Convention of Universalists, through its delegates, respectfully submit to the United States General Convention of Universalists the following questions for consideration.

The New Jersey Convention also, and respectfully, request an answer to each of the questions proposed, not only for its own guidance and satisfaction, but for the advantage of the denomination at large, as involving questions of discipline, and jurisdiction, and efficient ecclesiastical organization.

- 1. Can one of our Societies disfellowship an Association or Convention of our Faith—that Society having received the Fellowship of the Association or Convention, and not having given its fellowship?
- 2. Can one of our Societies without giving due and timely notice of the intention, withdraw from one of our ecclesiastical bodies from which it has received fellowship, for the purpose of uniting with another?
- 3. Can one of our Societies withdraw from an Association or Convention in the State in which it is located, for the purpose of uniting with one in another State or Territory?
- 4. Can a Society withdraw from its own State ecclesiastical body with the intention of joining one out of the State, by giving notice of its withdrawal to its own State body, when that body can only receive said notice and act upon it, on the same day whereon the body out of the State meets and receives the application for fellowship from said Society. The two bodies meeting at one and the same time, though far distant one from the other?

- 5. Should the Association or Convention out of the State, under such circumstances, give its fellowship to such Society?
- 6. Can an Association or Convention of one State or Territory exercise jurisdiction within the bounds of an Association or Convention in another State or Territory?
 - (a) Under any circumstances?
- (b) Without the consent of the Association or Convention whose territory is thus encroached upon?

 H. R. WALWORTH,
 J. VAN HOUTEN,

J. VAN HOUTEN, John Dennis,

Boston, Mass., Sept. 18th, 1860.

Delegates.

Report of the Committee to which was referred the Communication of the New Jersey State Convention.

- 1. In our ecclesiastical bodies, Societies are recognized as the primary organizations. In the formation of Associations and Conventions, the fellowship is mutual. Therefore, Societies may withdraw from Conventions and Associations, but cannot excommunicate them.
- 2. It can, by complying with the conditions to which they have mutually assented.
- 3. The object of a Society in withdrawing does not affect its right to withdraw.
 - 4. Involves no new principle.
- 5. If the Society desires, and the good of the cause can thereby be promoted.
- 6. Ecclesiastical are not determined by civil or political divisions. Hence, each Convention and Association can exercise its appropriate jurisdiction over the Societies in its fellowship.

Respectfully submitted,

А. R. Аввотт.

R. Tomlinson.

The following amendment was offered to the report, and adopted. While the Convention give these answers to the above questions, they would recommend that the lines of our several organizations be kept distinct from each other, so far as practicable.

C

REPORT ON CHURCH ORGANIZATION.

THE Committee appointed at the last session of this Convention to consider and report a plan of Church Organization have attended to that duty, and beg leave to submit the following draft of a Constitution for Churches, together with the accompanying remarks in explanation and defence of the same.

PLAN FOR ORGANIZING CHURCHES IN THE UNIVERSALIST DENOMINATION.

PREAMBLE.

We the undersigned, believing that the Holy Scriptures contain a revelation of the existence and character of God our Heavenly Father, and of his gracious purpose through Jesus Christ to finish sin, bring in everlasting righteousness and reconcile all things unto himself, and feeling desirous to grow in grace and in the knowledge of the truth, do hereby agree to form ourselves into a Christian Church, in order to aid each other in the Christian life and the more effectually to promote the Redeemer's kingdom in the world; and we agree to adopt as the basis of our government the following

CONSTITUTION:

- ART. 1. Name.—This body shall be known and distinguished as the First Universalist Church in A.
- ART. 2. Objects of the Church.—The objects of this organization shall be the promotion of truth, morality and piety among its members and in the world at large, and especially to support the preaching of the Gospel of Jesus Christ, and to aid in every practicable way in spreading a knowledge of it among mankind.
- ART. 3. Duties of Members.—It shall be regarded as the duty of every member of this Church to adorn the doctrine of the Lord Jesus by a holy life and conversation, to contribute according to his ability towards the support of public worship and the other necessary expenses of the Church, and to attend upon the meetings of the sanctuary as well as the regular meetings for business; and a habitual neglect of any of these duties by any member shall be regarded as a sufficient cause for striking his name from the roll of the Church.
- ART. 4. Membership.—Any person who has come to years of discretion and assents to this Constitution and Confession of Faith, and bears a good moral character may become a member of this Church by a vote of two-thirds of the members thereof, and may be admitted with such formalities as may be agreed on by the Church.
- ART. 5. Officers.—The officers of this Church shall be a Pastor, two Deacons, and a Vestry of seven discreet men, and the Deacons and majority of the Vestry shall be members of the Church. The Deacons shall hold their office during good behavior. The Vestry shall hold office for one year and until others are chosen in their stead.
- ART. 6. Duties of Officers.—Sect. 1. The Pastor shall preside in all meetings of the Church and Vestry, except where he is personally concerned. In his absence the Senior Deacon, and in the absence of both Pastor and Deacons, the senior member of the Vestry shall preside.
- Sect. 2.—It shall be the duty of the Deacons to prepare the elements and set them in order in the Church whenever the rites of Baptism and the Lord's Supper are to be celebrated, and to assist the Pastor in the administration of the ordinances.
- Sect. 3.—It shall be the duty of the Deacons and Vestry, acting jointly, to elect a Pastor, subject to the approval of the congregation, and provide the means for his support; to provide sacred music and a place of public worship; to appoint a sexton and other needful officers; and generally to act as the Executive Committee of the Church, to superintend its financial affairs and watch over its welfare. They shall choose one of their number to be Clerk, who shall keep a fair and accurate record of all the acts and votes of the Church and Vestry; and another of their number to be Treasurer, who shall have the custody of all moneys and securities belonging to the Church, and pay out money only by order of the Vestry. The Deacons and Vestry shall have power to fill vacancies in their board, whether occasioned by death, resignation or otherwise, until the next annual meeting of the Church.

- ART. 7. Annual Meetings.—There shall be an annual meeting of this Church on the first Monday in April, or at such other time as may be agreed on, for the election of Vestry-men, and of Deacons when there shall be a vacancy; which annual meeting shall be notified from the pulpit, or by a written notice posted up by the Clerk on the outer door of the place of public worship at least seven days previous to the time specified for the meeting.
- ART. 8. Special Meetings.—Special meetings may be called at any time by the Vestry, or when desired by any five members; and nine members shall constitute a quorum for transacting business at any regular meeting.
- ART. 9. Voters in Parish affairs.—Any person professing to adhere to the doctrine and discipline of this Church, and contributing to its support, who shall have been a worshipper with this Church for the preceding six months, shall be entitled to vote in the election of Deacons and Vestry.
- ART. 10. Baptism and Confirmation.—While the observance of set forms and ordinances ought not to be imposed on men without their free cousent, nor be regarded as a test of Christian character and fellowship, yet feeling our weakness and need of spiritual aid and of the sympathy and influence which may be cultivated by appropriate forms and observances, we are solemnly impressed with the importance of some external visible signs and symbols for making a suitable impression on the thoughtless and indifferent, and for the proper culture and training of the young. We therefore deem it proper and useful for parents to bring their children to the altar and dedicate them to God by the rite of Baptism, and for such children as have been baptized to be confirmed; i. e., by some suitable form or service admitted into the body of the Church, as soon as they come to years of discretion and give evidence of their faith in Christ and of their desire and purpose to walk in obedience to his precepts.
- ART. 11. The Eucharist.—The Eucharist or Lord's Supper shall be regularly celebrated by this Church on the first Sunday in April annually, and as many times in each year as the Church shall deem it expedient.
- ART. 12. Discipline.—Offending and disorderly members, or those whom common report or public fame charges with scandalous acts or immoral lives, shall, upon complaint being made by another member, be privately admonished, and if that does not reconcile or remove the difficulty and restore harmony, then such offending members shall be further dealt with according to the Saviour's directions in Matt. xviii. 15-17, and Luke xvii. 3-4.
- ART. 13. By-Laws.—By-laws, not inconsistent with this Constitution, may be adopted at any regular meeting of the Church, by a vote of the majority of the members present.

In submitting the foregoing plan of Church Organization, your Committee beg leave to say, that they are duly sensible of the delicacy and difficulty as well as importance of the task which has been assigned them; and they present their views with deference, not assuming that they are incapable of being amended and improved in the details of the plan, but at the same time in confidence that the fundamental principles of the plan are correct. And the Committee may reasonably ask that their views shall be patiently and candidly considered before judgment is passed upon them. That we need a more consistent and efficient organization of our churches, that they are in a feeble and chaotic state compared with what they might be and ought to be, will doubtless be admitted by all true friends of our cause. We need a better organization, both for the proper development of our strength, and for the proper accomplishment of the great work of moral and religious culture which Providence has entrusted to our hands.

The general plan of Church organization which we recommend is in conformity, we believe, to the genius and spirit of our faith, and adapted to our condition and wants as a people. The leading object of the Committee has been to devise a remedy for the defects in our present mode of organizing churches, to secure a greater degree of uniformity, consistency and harmony in our ecclesiastical polity, to knit believers together in a closer union, to cultivate more successfully the graces and spirit of the Gospel, and to make our people more efficient agents for the promotion of truth and righteousness in the world.

The plan herewith presented, when carried into full effect, will involve the eventual remodelling of our State Conventions, so as to make them to consist of ministers and delegates sent up directly from churches, and also the exercise of more power and a broader jurisdiction by this General Convention, so as to make it, in respect to faith, the exponent and representative, and in respect to all matters of fellowship, ordination and discipline, the Legislature, of all our churches in the United States.

We have assumed as a fundamental principle of our plan of Church organization, that our primary religious assemblies, whatever name they may bear, ought to be organized in conformity to our peculiar ideas and convictions, and in such a manner as to embody and exemplify our distinctive principles of faith; we have also assumed that no other organization than that of churches is needed, and that they should be constituted on a uniform plan throughout the jurisdiction of the General Convention; for it strikes us as obvious, that a constitution for a church suited to one locality would answer as well for any other section of our land. To carry out in full such a plan of church organization as is now proposed may require years of persevering exertion, but the plan being, as we believe, sound, rational and scriptural, and the object highly laudable, we can not doubt that in process of time we shall have a better organization than we now have, better fitted to embody and exemplify the practical working forces of our faith, and far more efficient for the promotion of the Gospel than our present loose and hap-hazard polity.

It will be noticed that we have put the Confession of Faith into the Preamble, — into the very foreground of the plan, — and for a good and obvious reason, viz.: that it might be distinctly understood at the beginning what faith we hold, and we have made it as brief and comprehensive as possible. We require subscription to the teachings of the Bible in broad and general but explicit terms, leaving matters of interpretation to the believer's individual conscience, only specifying a faith in God as our Heavenly Father, and in Universal Reconciliation through Jesus Christ, as that which distinguishes this from all other churches.

The most radical and essential feature of the plan proposed is that nothing is to be recognized as a local religious body save a Church, or Society organized as a Church. The name *Church* is peculiarly appropriate to a Christian Society, whether the name be derived

from kyriakos, pertaining to the Lord; or considered as the proper equivalent for ekklesia, a convocation, assembly, congregation. The name Church is equally recommended by its etymology, its primitive use, and its associations. It is not only sanctified by long and general usage among all sects of Christians, but it has a clear and definite meaning. While the word Society is applicable alike to all sorts of associations whatsoever, the word Church, though primarily denoting any kind of assembly, has become exclusively appropriate to a religious assembly, a Christian Society.

It is doubtless true that every religious Society is under obligation to be substantially a Christian Church, i. e., to maintain the principles and fulfil the duties and functions of a Church. Why then should not such a body of believers at once assume and wear their truest name? A Christian Society is in reality a Christian Church or ought to be. Every member of such a Society is either a fit member to belong to a Church or he is unfit and unworthy to remain a member of a Society. A Universalist Society is not truly such—is not truly worthy of the name,—unless it fills the place and does the work of a Church.

Says Gieseler, (Eccl. Hist. Introd. §1). "The Christian Church is a religious-moral Society, bound together by a common faith in Christ, and seeking to represent in itself the kingdom of God, which he proclaimed. This it hopes at some time to see realized, and is striving to become worthy to enter into it. The Church bears the same relation to the kingdom of God as the congregation of the Israelites, (Num. xx. 4), to their ideal theocracy; and as the one is the purified and spiritualized image of the theocracy, so the other of the congregation."

Our Saviour in his address to Peter, (Matt. xvi. 16-18), gives us to understand that the exercise and avowal of faith in him constituted the fundamental principle, — the corner stone, — of the Christian Consequently, all those Societies of Christian believers scattered over our land who hold to faith in Christ and who sympathize with the general movement of our religious body, are virtually Christian Churches though they may not have taken that name. As the religious crisis in which Universalism took its formal rise, as a distinct and separate system of faith, is of recent date, occurring scarcely a century ago, and as the bulk of those professing Universalism were educated in other forms of faith and worship, and have come off from other sects to our communion, it is not surprising nor a just ground of reproach that we have not as yet a well-settled religious polity, or a uniform system of Church organization. free, earnest souls, of whom mainly our Societies and Churches are composed, are elements of strength and power; but we need a better system of Church organization in order to exert our strength to the best advantage, and to make our influence duly felt by the world around us. It will doubtless be granted that our prosperity and very existence as a denomination depend on action, -on our worthiness to prosper and exist, — and that it behooves us to give all

diligence to add to our faith the virtues and graces of the Christian character, if we would inherit the blessing promised and annexed to That faith ought to possess and rule us, — ought to direct and mould our lives. Incessant, earnest, practical culture of the field committed to our charge is the only means, the indispensable condition, of retaining our present prosperous standing for any great length of time. The object of Church organization is to preserve what we have of spiritual life, health and strength, to diffuse the knowledge of the truth, and build up the kingdom of God by such instrumentalities as we can command. To accomplish the objects we have in view, it is necessary that due provision should be made for the edification of those who are already believers, — already members of the Church, - and also for the religious culture and training of the young, to fit them to become in due time active members of the Church. And in the plan of organization we now submit, especial provision is made for those purposes.

And there is a very important object gained, we think, by organizing all approved believers at once into Churches, and avoiding the division and distraction caused by beginning with founding Societies merely, and leaving Churches to grow up afterwards of their own For by this latter, which is the common policy, we cripple our Churches in advance, and create in many minds an unconquerable aversion to entering the Church. They say, in substance, we already belong to a Universalist Society, we profess the Universalist faith, we are known by the world as Universalists, and we are satisfied with this position. The making of an extra profession of the Christian faith we do not see the need of, for we think it would be making an invidious distinction among the members of the Society. So they reason; and so they remain good members of the Society and exemplary Christians, and on them mainly will rest the support of our cause, but so long as the present two-fold organization prevails, they will not be induced to connect themselves with the technical Church. Such being the state of things, why shall we create in advance a prejudice against Church organization by beginning with founding Societies for business purposes, and then blame men for not coming into the Church proper, which, as the case now stands, never embraces more than a small fraction of the living, active, exemplary members of our Societies?

In the times of the apostles all approved believers were gathered at once into Churches, and no other, no lower organization was known in primitive times. Those Churches embraced in one fold and under one organization all who professed the Christian faith; they chose one set of officers, whether called bishops, elders, presbyters, deacons; they observed the rites of Baptism and the Lord's Supper; they were all one in Christ Jesus; and the separation and division into full and half-way membership, now so prevalent, is the offspring of the errors and heresies of a later day, such as the doctrine of inborn sin, the need of a miraculous change of nature, and other dogmas of the school of Augustine. In the primitive Church,

in the times nearest the age of Christ, there was unity among Christians on the ground of a common faith, and "there was no schism in the body." In Justin Martyr's time, (A.D., 89–163), there was no distinction between the Church and the congregation of believers. (Christ. Exam. Jan. 1830, p. 334).

Will it be said that it is necessary to form secular organizations to manage the secular business of Churches? But why is it necessary? We deny both the necessity and the expediency. We see only injury to the cause of religion to result from entrusting the erection of Church edifices, the support of public worship, and the management of Church property to men outside of the church. How do the Episcopalians manage their business? By trustees, who are usually empowered by State laws to hold and manage funds for the And the Rector, Wardens and Vestry are support of religion. usually made the trustees. And why should they not be? Can we not safely trust funds for religious and benevolent purposes to our best friends, our most honorable and trust-worthy members? Shall we presume that an earnest, practical, Christian man is incompetent to manage the business of a Church? The presumption is gratuitous and irrational, that Church members are incompetent, imbecile persons. We know that as a matter of fact, amid all the disadvantages under which Churches are now organized, their members are among the best, most prudent, intelligent and capable men we have. And if we should have but one organization instead of two, we should find many more men of business-tact, talent and energy enrolled in our Churches than there are now.

But take another view of the case. Let believers everywhere be banded into Churches after the primitive pattern, and then when we number our Churches we can attach a definite idea to a Church, we shall better know our real strength, pastoral labor will be greatly simplified, and when men join a Church they will know, and we shall know, what they are joining; a Universalist Church will be a definite thing, everywhere the same thing; then the control of our religious affairs will be in the hands of those pledged to fidelity to our cause; and it would be difficult to show why our financial and secular affairs would not be better managed than they now are. Of one thing we are fully convinced, viz: that many good and true brethren, having once joined a Universalist Society, will be satisfied with that, and will never be made to understand that it is obligatory on them to enter into the inner body of the Church.

It is sometimes said, by way of objection, that the plan we propose would either exclude from the management of the Society's affairs a large class of good friends of our cause, or it would compel them to enter the Church in order to be eligible to the office of Vestrymen, that either result would seem to be an unfortunate one; that we need the aid of those men, and they should not be excluded from directing our pecuniary and business affairs; and it is feared by some that it would be an evil thing that a man should join a Church for the purpose of being eligible to the office of Vestryman or Trustee.

Now in answer to such objections as these we say: 1. That Churches, organized within and distinct from Societies, do not usually include more than half of the active, working, exemplary members of those Societies, and the plan we propose is simply designed to comprehend all the faithful, both men and women. 2. Churches as usually constituted have very little to do except to observe certain ordinances, such as Baptism and the Eucharist, and it is usually found hard work to keep them alive and their numbers good without extraordinary efforts, and so it will ever be as long as the support of public worship and the general interests of the cause are left to the Society. 3. Societies, in many cases, perhaps generally, demand as high qualifications for membership as Churches. The second and third articles in our proposed Church Constitution, respecting the objects of the Church and the duties of members, are copied almost verbatim from the Constitutions of the Universalist Societies in Nashua and Concord, N. H., though in both of those places, there is, unfortunately, a Church within a Church, and in both places, too, the Church proper is quite small compared with the Society, and under the present system this will probably continue to be so. The idea that the plan of uniting Church and Society will exclude from the management of our parishes a large class of good friends of our cause, or compel them to join the Church in order to be eligible to be Vestry-men, seems to be without force, and to be founded on a popular prejudice against the name and purposes of a Church, and calculated to foster and strengthen a prejudice detrimental to our spiritual growth and welfare, and to encourage a low view of individual responsibility; which we ought by all means to discourage and resist. If by the adoption of the plan of Church Organization now proposed we can bring all approved believers, all good friends of our cause, into unity of action, into one body, the Church, where they properly belong, it seems to us it would be a very desirable thing, a great benefit to those good friends of our cause, and, of course, of great advantage to the cause itself.

We ought to guard against being misled by mere names and forms which are non-essential and in their nature variable. A body of men may have the name of a Church without the substance and reality, and the converse of this statement may be equally true,—the reality of a Church may exist under a different name.

For a Church, in the true, primitive acceptation of the word, is a body of believers in Jesus Christ, organized and acting together for their mutual edification in knowledge and grace, and for the promotion of religion in the world. There are some Christian Societies, like the Friends or Quakers, who, though not taking the name of Church, nor observing the Sacraments of Baptism or of the Eucharist, yet are nevertheless a Church in all essential respects, as truly as any Christian denomination, and furnish as many exemplary, devoted Christians, in proportion to their numbers, as any sect in Christendom.

A Christian Church is, then, simply a company of Christian believers duly organized, and acting in concert for the advancement of Christian truth and the cultivation of the Christian spirit. Any body of men thus organized and thus acting, is a Church of the living God, "the pillar and ground of the truth."

We know it is customary to found Churches on some narrow basis, on some exclusive ideas, on something really non-essential to the Christian character, on seeing visions, on passing through strange, mystical exercises and ecstacies of mind, on assenting to metaphysical and incomprehensible dogmas, on special interpretations of Scripture, — instead of requiring simple faith in Christ, and solid excellence of character as the all in all, according to the apostolical

example.

And it would seem that Universalists have unconsciously fallen into some of the traditions of the Calvinistic school, in their system of founding Churches within Societies; but we say that the distinction thus created among Christian believers, between a Church member and a Society member, is merely nominal, a distinction without a difference, because in every Society where there is also a Church, there are as many Christian men without, as within, the nominal And we say that the distinction between Church and Society is properly Calvinistic and Puritanical, and belongs to ideas foreign to our whole system of faith; it is not Universalist, nor Christian, it was not known in the earlier age of Christianity, it is not known now in the Catholic and Episcopal Churches, nor in the Lutheran Church in Germany, for in Germany the Church includes (Bushnell's Christian Nurture, p. 20). Believing the separation of Church from Society to be based on ideas and traditions inconsistent with our distinctive faith, indefensible on Scripture grounds and not conducive to any good results, we repudiate it, and maintain that a congregation of believers worshiping in one place ought to be organized into one body. But that body should be formed on a profession of Christian faith and the evidence of Chris-Men who will not tian character; in short, it should be a Church. make such a profession of faith, and do not maintain a character consistent therewith, can not be suitable members of a Christian Society, and ought not to be relied on as exponents of Universalism, and pillars and supports of the truth. Every Universalist Society is therefore virtually a Universalist Church, or it is nothing at all to the purpose. And why should not every Society be so organized at the start, with such officers, ordinances, rules and regulations, as to make it in fact all that a Church is designed to be? Church Organization is necessary for our own spiritual good, and for the exertion of our due influence on the world about us. Union is strength. Organization does not imply loss of liberty, but the orderly exercise of liberty, and the benefit of sympathy and the correction of individual errors of judgment by mutual counsel. We are in danger of carrying our isolation and individualism to the extreme, where there is a loss of sympathy and of power. If a man is a Universalist in sentiment, and worthy of the name, he will be not only willing but anxious to identify himself with the cause of Universalism, and to take on himself all the obligations belonging to his position.

Fortunately there is now a general waking up of our denomination, on the subject of Church Organization; when shall we lay the foundations of our Churches deep below the débris of Calvinism, on the rock of truth?

We have living, active, earnest, exemplary believers, and are busy gathering them into secular associations or semi-church organizations generally without any regular order, without any ritual, without any discipline: and now if we plant Churches along side of these secular organizations it will not remedy the difficulty. Grant that the member of a Universalist Society is as much bound by all moral considerations to be a Christian indeed, as if he were a member of a Church, with its articles of faith, its covenant and its rules of discipline, on the ground that the promotion of practical, vital religion, is the very end contemplated by a religious Society. Still the very name and form of the Society proper, tend to obscure and lessen this feeling of obligation.

The name and form and ritual of the Church proper, tend to strengthen this sense of responsibility and duty. And the result of keeping up the two distinct kinds of organization has been that the Society has usually prospered, and in many instances within our knowledge the Church has died for want of members, for want of material. Let the two bodies co-exist in the same locality, for the same purpose, and be composed in the main of the same persons, and what do we see? We see the unfortunate Rumford Hall movement in Concord, N. H., where the Church has seceded from the Society; for the purpose of disciplining the Pastor, with whom the Society is satisfied; we see a secret feeling of jealousy easily awakened by some local disturbance; we see that invidious comparisons are silently drawn, if not openly expressed, between those who are, and those who are not, Church members, though all are equally good men; we see, in short, a want of sympathy and unity between two bodies, when they ought to be one in spirit, purpose and aim. to maintain a separate organization for the mere observance of rites and ceremonies, seems to us inexpedient and hurtful. We plead therefore for one organization only, but that should be a Church, formed on a distinct avowal of Christian faith and pledge of cooperation in furthering its great and holy ends. It is deplorable and disheartening that there should be such apathy among professed Universalists in regard to the importance and necessity of Church Organization, for the proper development and right direction of our influence as a people. We profess to be a branch of the household of God, a part of the Church to whose custody has been committed great and vital truths, intended for the regeneration of the world. We do not arrogate anything in saying this. We can not profess the Christian faith and escape the obligation to defend, support and honor that faith to the extent of our ability. Shall we then let down the standard of admission to suit the indifferent, and to please the worldly-minded from the mercenary motive of gaining money and We say then, perhaps at the risk of tedious numerical strength?

iteration, that the anomalous and absurd custom, which we have inherited from the Puritans, of forming Societies outside and independent of Churches, to do the business of Churches, is a hurtful custom and stands in the way of our genuine growth.

There is now a general interest manifest in our Denomination in favor of Church Organization. The note is sounded from pulpit and press, it is echoed and reëchoed by our annual Conventions in favor of gathering approved believers into Churches. Yet we blindly follow in the ruts of inveterate custom, and keep on founding Societies of a lower grade first of all, and thus deliberately work to defeat everything like effective, thorough Church Organization. An ardent, confiding laity follow the fashion of first gathering Societies. But the people are not generally versed in ecclesiastical history, are not logicians, systemizers. They look to the assembled wisdom of this General Convention to take the lead in inaugurating a better policy, and to give a right direction to the public mind and sentiment and zeal on this all-important subject.

Be it understood however that it is not the name of Church merely for which we plead. It is not a name that we seek to abolish, but a thing, a two-fold organization, the forming of two bodies out of the same materials, which, so long as it prevails, will keep half of our best people out of the Church proper, and prevent our children from being brought generally into the Church, and so the Church will generally dwindle and droop, and consist only of the few who are zealous and energetic enough to pass over the charmed circle which bounds and hems it in, and who, in spite of a defective and cumbrous organization, will pass into the higher grade of the Church.

What we counsel is, that in every place all true Universalists should come together and resolve to be a Church of Jesus Christ, according to the plan now set forth, and go to work to prepare their children, the young men and women of the Sunday School, to join the united, central body, and have no half-way covenant, no lax, secular organization to arrest the development of Christian faith and Christian activities; let Baptism and Confirmation or Confession be the stepping stones to admission into the Church; let parents and children, old and young, catechumens and confirmed Christians come into compact Gospel order, and work together harmoniously, "having no schism in the body," but "being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

It will be observed that Art. 4 of the Constitution, provides for the admission to the Church of any person of the age of discretion and of a suitable character; the age and fitness of the candidate to be left to the decision of the Church.

Much has of late been said and written about children being members of the Church by right of birth. The late Sylvester Judd, of Augusta, Me., distinguished himself by his advocacy of this idea. And as a reaction from the Calvinistic notion of inborn sin, and the

necessity of a supernatural conversion before entering the Church, it was a good idea. But still we are constrained to think that he pushed the idea to the verge of absurdity. For to say that the children of Christian parents are by virtue of their birth members of the Church, involves a confusion of thought, and is clearly untenable. We are agreed as to the native innocence of childhood, its susceptibility to Christian culture through the influence of education, and also that children ought to be regarded as pupils in the school of Christ, as catechumens, or candidates in preparation for the Church, in opposition to the Calvinistic dogmas of native depravity, and the necessity of some supernatural change before a child can become a Christian.

But some writers of the Calvinistic school, even before Dr. Bushnell, strangely and inconsistently enough, have admitted all we claim. Thus Matthew Henry, rigid Presbyterian as he was, says in his note on Mark x, 14, ("Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven"), "Christ owned little children as members of his Church, as they had been of the Jewish Church. He came to set up the kingdom of God among men, and took this occasion to show that that kingdom admitted little children to be the subjects of it, and gave them a title to the privileges of subjects. Nay, the kingdom of God is to be kept up by such; they are to be taken in when they are little children, that they may be secured for hereafter to bear up the name of Christ. The mind of the child is white paper, (—tabula rasa—a mere blank), you may write upon it what you will. It is true we do not find that Christ baptized these children, but he asserted their visible church-membership, and by another sign bestowed those blessings upon them, which are now appointed to be conveyed and conferred by baptism; the seal of the promise which is to us and to our chil-All this is very valuable as coming from a rigid Calvinist, and very true as relating to the duty of parents to dedicate their children to God in baptism, and train them up for the church; but then baptism and faithful Christian nurture can give to the child only a qualified Church-membership, for Church-membership to have any moral value or meaning must be grounded on intelligent faith in the Gospel, and the free choice of the disciple. To call a child who is wholly ignorant of Christ, and incapable of understanding Christianity, a Church-member seems to us irrational. And to say that because all men are given to Christ for an inheritance, therefore they are all members of his Church, is confounding and ignoring those moral distinctions on which the Church of Christ is based. The eventual possession by Christ of all nations is predicated of their conversion to him, and their fitness to be his disciples. So if every child born to Christian parents, though he grows up an infidel and a profligate, is to be nevertheless reckoned a member of the Church, do we not thereby destroy the distinctive marks of the Church, and virtually abolish it? If every one is a member by birth-right and previous to intelligent faith and voluntary action, then we obliterate

the lines of demarcation between the Church and other merely secular associations.

Still, it is manifestly proper and vitally important that children should be trained up from infancy in the nurture and admonition of the Lord, and as conducive to this end the rites of Baptism, Confirmation and the Eucharist, have been recommended in the plan now presented. We know that rites and ceremonies are in their nature variable, and to be modified according to the exigencies of times and Church forms however ingeniously contrived, and circumstances. however multiplied, can not supply nor atone for a lack of vital religion, nor serve as a substitute for practical godliness. Yet are they indispensable to the very existence of social and public worship, and essential to a system of religious culture. Indeed, there are some rites and ordinances of such manifest propriety and utility, and so fit in with the system of Christian doctrine and worship, and are so adapted to the spiritual needs of all men, that it seems to us we should be derelict to our principles and plainest duties, if we should neglect them.

We therefore earnestly recommend infant baptism, in token of the faith of the parents, and as a pledge of their fidelity in the work of training up their children in the service of Christ. Infant baptism has been practised by the majority of Christians in all ages of the Church, and may be traced back to the times of the apostles. recommended, not as a matter of positive command, but for its significance, its simplicity, its salutary uses. "It is every way accordant," (says Rev. Joseph Haven), "with our ideas of propriety and obligation, that the Christian, having consecrated himself to the service of his divine Master, and pledged all that he has and is to Him, should bring his children also — the dearest, choicest, of his treasures —to the altar, and solemnly devote them to the same glorious being, saying, 'here am I and those whom thou hast given me;' 'as for me and my house we will serve the Lord; it is moreover accordant with the best feelings and noblest sympathies of our nature, thus to present our children to the God of Abraham, our God and our fathers' God, and crave for them as well as for ourselves an interest in the Gospel covenant; it is no useless ceremony, but of the highest benefit both to the parent and to the child; to the parent in his future care and watchful training of the little one whom he has consecrated to the Lord; to the child in his future and uncertain course along the paths of youth, and in a world of sin; reminding both the one and the other that solemn vows are on them."

In regard to the rite of Confirmation or Confession, — to be celebrated as soon as the child shall be able and willing to assume the profession of the Christian faith for himself, — shall we reject it or be afraid of it, because the Episcopal Church has employed it? We will not suspect our people of so indiscriminate and unreasonable a prejudice, as would be evinced by rejecting a wise and salutary measure, because the older Christian sects had used it before us.

Dr. Bushnell remarks, (Christian Nurture, p. 240), that "The first Puritans, it is well known, did not demand of the Anglican Church a discontinuance of Confirmation; they only required the removal of bishop's grace and like superstitions from the rite. The Lutheran and German Reformed Churches still retain the rite of Confirmation," [as well as Infant Baptism]. "If we had a form of acknowledgment or assumption, in which the infant member acknowledges the initial membership his parents gave him, and assumes the vows of dedication for himself in which they gave him to God, the effect would unquestionably be great."

These two services, dedication by Baptism and Confirmation, mark the steps and stages by which the child comes under the fostering care and influence of the Church, and will tend to imbue him with the Christian spirit, and bathe his whole being with an atmosphere of purity and peace. They will continually impress parents with a sense of their duty, make them feel that their household is but a nursery of the Church, and thus make it imperative on them that the atmosphere of the house, the manners and habits there formed, the tone of thought and speech, and all the silent influences constantly going forth by word and look and deed, should be such as will tend to mould the children to the Christian standard of character and life. They will react powerfully on the domestic life and the homes of Christian people, and diffuse an odor of piety and savor of sanctity through their every-day existence.

The two festivals of Christmas and Easter, the one commemorative of the Saviour's birth, and the other of his death and resurrection, we also recommend as worthy of especial and perpetual observance. They are so interwoven with the historical evidences of our faith, and with the most hallowed associations of Christians, and they so fall in with the usages of all ages and nations, that we think their regular observance will tend to awaken and keep alive an interest in Gospel truth, and a sentiment of attachment to the Church, and therefore it will be of great benefit to the young to be early and

diligently taught their historical and symbolical significance.

In regard to the Lord's Supper, the celebration of which falls naturally and proper on Easter, "nothing can be imagined more simple in its original institution, or less liable to misapprehension or abuse; and yet, in no instance whatever, has the depravation of the original doctrine and custom proceeded to a greater height, or had more serious consequences. In allusion perhaps to the Festival of the Passover, our Lord appointed his disciples to eat bread and drink wine in remembrance of him; informing them that the bread represented his body which was about to be broken, and the wine his blood which was about to be shed, for them; and we are informed by the apostle Paul that this rite was to continue in the Christian Church till our Lord's second coming. Farther than that we are not informed in the New Testament. We only find that the custom was certainly kept up, and that the Christians of the primitive times, probably concluded the public worship of every Lord's day with the

celebration of it. As the rite was peculiar to Christians, the celebration of it was of course, in common with joining habitually in the public worship of Christians, an open declaration of a man's being a Christian, and more so indeed than any other visible circumstance; because other persons might occasionally attend the public worship of Christians without having any proper part in it themselves." (Dr. Priestly). In later times, the Eucharist, instead of being celebrated as a memorial of Christ, and token of his spiritual presence with his Church, it has been grossly perverted both in Catholic and Protestant Churches. The bread is regarded by the former as the very body of Christ; the rite is called a sacrament by the latter; and the service has been hardened into a formula of positive command, and become too often a mere superstitious form, a juggling mystery, out of idolatrous regard to a symbol, a mere incident of the service, to the detriment of a genuine spiritual con-

ception of Christ's living presence.

As to the frequency of its celebration, this is left to the judgment of the Churches. According to the analogy of nature, it is appropriately an annual ordinance as much as Christmas, or our national festival of Independence, whose significance depends not on weekly repetition, but on their regular annual occurrence, and made doubly welcome by the associations of the season of the year when they occur. There is nothing in our Saviour's instructions to show that he intended the Supper to be observed oftener than the Passover, and there is nothing in the practice of the primitive Church to make the very frequent observance of the Eucharist obligatory on Christians to the present day. In the age of the Apostles, through the impulse of the new faith, and in the extraordinary circumstances of the times, the Lord's Supper was celebrated almost daily. second century it was celebrated weekly. But it is scarcely reasonable or even practicable, for us to imitate exactly the custom of those times in that matter. In the age of Chrysostom and Augustine, the Eucharist was celebrated less frequently. In the fourth century, it was made a law of the Church, that the laity should partake of the Sacrament every Sabbath; the effect of which law was to augment the revenues, each communicant being required to bring an offering to the altar. Afterwards, when this custom was discontinued, the offering was still claimed. (Coleman's Apos. and Primitive Church, pp. 15, 286).

Between the sixth and eighth centuries, it was customary in the Latin Churches to celebrate it three times a year; and this was established as a rule by many ecclesiastical councils. The excellent J. F. Oberlin observed the Supper four times a year. The Ebionites observed it once a year, at the time of the Passover or Easter day, and this yearly celebration of the Supper, has been advocated by some esteemed members of our communion. And we apprehend that the salutary influence of the rite, will depend less on the frequency of its observance, than on just and enlightened views of its origin and purpose, and especially on removing the partition wall

usually raised between believers, by the absurd distinction between those Christians who are members of the Church, and those who are

only members of the Society.

We wish especially to guard against its being inferred from anything we have said, that the observance of any set forms, is the chief end or distinctive peculiarity of a Christian Church. The object of the Church is not so purely ritual and ceremonial as this; but vastly higher, broader and more practical. It is the promotion of moral and Christian culture, by all the means that can conduce to that end,—the edification of believers, the distribution of charity to the needy, the watching over the weak and the tempted with Christian sympathy and kindness, the religious education of the young, and the carrying into effect of the benign spirit of our holy religion.

If any Universalist feels himself under a law of liberty which forbids him to unite in a uniform system of Church Organization, let him consider that even Christian liberty has its limits. It is bounded by the law of Christian love and duty; and the only really open question is, what forms are best adapted to promote the culture of faith, charity and piety in our communion? Let Churches be organized as we propose, and still there is the amplest liberty of thought, of conscience and of speech, that any mortal can require; the amplest room for growth, expansion and progress; and needful changes to meet future wants can easily be ingrafted on the proposed plan. And we do not expect any one will join a Universalist Church, unless he thinks as we do on the main question,—unless he believes in the Bible and in Universal Redemption.

It will be observed by Art. 9th, that all the members of the congregation can vote in the choice of Deacons and Vestry, who are to have the administration of parish affairs and the management of the funds, so that the rights of pew-holders, though they are not mem-

bers of the Church, are fully guarded.

In respect to discipline, as we have followed the Saviour's express directions, we can not be in error. In respect to amendments to the Church Constitution, we reserve this matter to this General Convention, our object being to secure uniformity. As all our State Conventions and all our Churches are represented in this body, we are of opinion that it is the proper office and duty of this Convention to recommend and prescribe the Constitutions of our Churches, and that amendments to them ought to be made by the advice and direction of this Convention, where, if any where in the land, will be found the wisdom and judgment competent to the task.

All of which is respectfully submitted.

D. SKINNER,

E. TRASK,

J. O. SKINNER,

A. St. John Chambre,

Boston, Sept. 19, 1860.

Committee.

D

REPORT ON THE STATE OF THE CHURCH.

PRINCIPLE OF ASSOCIATED ACTION

Motto: "Can two walk together except they be agreed?"—Amos iii. 3.

THE Committee on whom the Convention, at its last session, imposed the duty of reporting on the State of the Church at the

present time, respectfully submit:

That the rule under which such reports are demanded, contemplates the possession by your Committees of like reports from the several State Conventions, of which their reports to this body shall be general summaries, accompanied by such suggestions as the good of our cause may seem to require. Hitherto, however, no such reports from State Conventions, have been received; and your Committees, therefore, from time to time, have submitted such general counsel as they have judged useful. Hence last year, the Convention was favored with illustrations of the rapidity with which truth is extending its borders, with a very able and elaborate consideration of the instrumentalities of Christian growth, and of the means by which, as a people, we may increase our usefulness. On previous occasions, stress had been laid upon our need of better organization; and valuable suggestions in regard thereto had been spread before our reading public.

While the undersigned would acknowledge the justness and value of the documents thus referred to, they do not think that a better organization is our most pressing need, even on the side of associated action and denominational order. The structure of many of our institutions, as well as the relations of the higher and the lower to each other, and the harmony of all, could doubtless be greatly improved. But a defective machinery, wisely worked, may be more serviceable than a completer one, chiefly disregarded. It is in this view that we mention, as our most pressing need as an associated people, a more general application of the systems we have voluntarily adopted, a more genuine respect for the action of majorities, and a heartier submission to, and coöperation in the maintenance of, wholesome discipline. This want is felt in our churches and other primary associations, and extends, in a greater or less measure, through every branch of our organic being.

Whatever be the wishes and predilections of individuals among us, our general policy is not Congregational. The fathers, whom we all so justly reverence, voluntarily departed from Congregational usages many years ago, and adopted the general principles which today everywhere mark our polity. A return to Congregationalism, even if desirable, is doubtless impracticable; and, if practicable, it could only modify, not remove, the evils which remain.

Nor can it be of any avail invidiously to compare the institutions which have grown up among us, and have woven us all, more or less closely, into the denominational web, with the machinery employed by other Christian sects. These, too, have their difficulties; and, if viewed equally near, would be found, it may be, equally unwelcome. But, however this may be, it is sufficient for our present purpose to remark that their machinery is not ours. Nor can it become ours. "The leopard cannot change his spots, nor the Ethiopian his skin." We cannot transform ourselves into another people than what we are; nor can we construct for ourselves institutions that 'part essentially in principle from those to which we are accustomed. To work in a decent and wholesome manner under the institutions we have, is the great lesson we need to learn.

Now, in our organizations, we act not as individuals, but as a body made up of members. The vital premise of such action is, submission to the will of majorities. Whoever becomes a member of such a body, by that very act declares his readiness to coöperate with the majority in such efforts as they shall deem wise. If dissatisfied at any time with the decision of that majority, he may seek to reverse that decision; but only in a regular and legitimate way. To resort to irregular and illegitimate means to that end, is to violate the spirit of the compact by which he became a member.

Plain though such principles are, they are so frequently violated, both by clergy and laity, in high places and low, and even by brethren who we know are anxious to do their whole duty, that some recurrence to them, and hypothetical illustrations of them, especially in the department of discipline, may prove not altogether useless.

It sometimes happens, in our experience as a people, that a clergyman comes within the limits of some one of our ecclesiastical bodies; is welcomed with open arms; asks and receives formal fellowship; or, neglecting that, accomplishes the same end by practically entering into that fellowship, giving and receiving all the aid it can confer. All goes well, and appears satisfactory to him, theoretically and practically, until he becomes obnoxious to discipline. Thereupon, in some cases, he refuses to be tried, declaring himself not in fellowship, or suddenly relinquishing that fellowship. In other cases he submits to trial; and, when suspended or rejected altogether, continues his ministerial functions as before; showing that he entered into the relation, in the first place, not with any recognition of his own obligations involved therein, nor for the good of a cause; but for his own individual promotion. He even goes so far sometimes as seemingly to submit, and to profess profound regard for the ecclesiastical polity, and the personal agencies, under which his rejection takes place; at the same time making the most vigorous efforts before the legitimate tribunal, as he has a right to do, to have his rejection reversed. Failing in this, he throws off the mask, and not only repudiates all

the professions he had just made, but taking up some convenient theory of independency, he persuades his parish, also, to abjure their allegiance, and join him in a crusade against ecclesiastical order.

It would seem that such a one had now reached the end. But no; he has gained a position from which he may sally forth more effectually to debauch the order-loving brotherhood to whom he may gain access. He belabors their kindly sympathies to induce them to exchange with him, or extend other ministerial courtesies, which will return to him individually what they have taken from him collectively. Having exhausted his resources in this direction, he falls, and not unfrequently his parish with him, under the weight of a just public opinion, to which the tribunal rejecting him had given a wholesome direction.

But the matter may not end here. Finding that he cannot stand alone; that public attention has been diverted for a time from his case; that its details are forgotten; and that the lapse of years has surrounded him with ministerial neighbors, who, perhaps, never knew the facts, he prevails on one and another of their number, by means not always harmonious, to pledge him privately their fellowship and support. They do this on ex-parte statements, and without an examination of the facts. He may be standing on the most solemn denial of the grounds on which he was rejected; a denial which, if it does not plunge himself into the abyss of falsehood, must necessarily plunge somebody else into that abyss.

The restoration of fellowship, under such circumstances, and in harmony with the proper ends of discipline, is clearly impossible. We may assume that his rejection originally was an error. But the proper method of ascertaining the truth or falsity of this assumption, is by another trial. The brother, therefore, who, without examination, thus rejects the decision of the tribunal, or tribunals, it may be, pronounced after the most mature deliberation, tramples, unintentionally and unconsciously, perhaps, but really, upon all wholesome rules of discipline.

Again; it may be assumed that although he was properly rejected, yet he has repented of his wrong; and is worthy, therefore, of restoration. But the difficulty here is that he himself denies the wrong, and denies, therefore, that he has repented of that wrong. How can another man's assumption of his repentance, who clearly does not know, avail against his own denial of it, when he clearly does know.

If it be admitted, therefore, that he was properly rejected in the first place, it must also be admitted that he then planted himself, and now stands, upon a falsehood. To bestow fellowship again, under such circumstances, is to re-affirm the old adage, "A falsehood, well adhered to, is as good as the truth."

The practical point to be observed in any such case, is that in just so far as societies or individuals, lay or clerical, residents within the limits of the same body, or dwellers in territory beyond—in just so far as they lend their aid to such irregularities, they cooperate to break down the wholesome rules of discipline and order; and they

themselves, therefore, walk in so far disorderly. But it is no more a violation of ecclesiastical authority, by themselves constituted, than it is a violation of the spirit of their own agreements, a repudiation of their own compacts, explicitly or tacitly entered into when they themselves received fellowship. It is a trampling under foot of those principles on which alone associated action is possible.

Turn now to another class of cases. A minister falls under suspicion of injudiciousness. He has committed no crime; it is not even alleged that he has sinned. He has preached unwelcome truths, or urged inconvenient duties. He has neglected some help to Christian attainment, or favored too strongly some innocent though unministerial amusement. In short, he has done, as alleged, and perhaps truly, what is really inexpedient and on the whole improper; and has omitted some things, not only highly proper to be done, but which it is his duty to do.

The first thing incumbent upon us in such a case, is to ascertain the facts; that is to ascertain them judicially. Individuals may think they have them, and may proceed to act upon them; but what is more notorious than that, on a full examination, under circumstances which permit both sides to be heard, the seeming merits of a

case are often materially changed.

And, even if the facts be already well ascertained, private and unauthorized individuals may not proceed to punish, any more than they may punish known offenders against the civil law. They may take the necessary steps to secure an adjudication of the case. They may lay their grievance before the Society of which they are members, and which is competent to terminate the pastoral, though not the general ministerial, relations of its preacher. Or they may carry the case at once before the proper tribunal for a full adjudication. And when the decision is gained, if an appeal is not admissible, the complainants are bound to abide by that decision—bound by all the premises on which the right to complain, in the first place, confessedly rests. And not only are the complainants thus bound, but all those, also, for whom the tribunal acts—the brotherhood at large.

But suppose an aggrieved parishioner, instead of pursuing the course thus indicated, throws up his own relations to the parish, withdrawing both himself and his support, and going elsewhere; or, if you please, nowhere. This he has a right to do. He does not infringe upon ecclesiastical order. To deny him this right, is to tyrannize over the individual. He takes upon himself the full responsibilities and inconveniences of the change. What moral right he has to withdraw his support in a given case, depending upon the moral character of his grievance and the peculiar nature of his compacts with his brethren, is a separate question, upon which we do not now propose to enter. His right to do so, in general, so far as the ordinary relations of parishioners to the parish are concerned, seems unquestionable.

But if he retains his ecclesiastical relations, and merely withdraws

his financial support, with a view to starve the preacher out, and drive him to some other field of labor, and then to return again himself to the parish, his course is disorderly. Perhaps his support is essential to the perpetuity of public worship by that parish. He thus takes the whole question of his grievance into his own hands. He becomes accuser, sheriff, court, witness, judge, and executioner, all in one; and, what is still more, the case is decided on his own unsupported responsibility, in private, and in the absence of the accused. Such a procedure is in the highest degree tyrannical, disorderly, and wrong. It is the baldest and grossest violation of the very principle upon which all associated action must rest, namely: Submission to majorities.

The error is of the same character, in the main, when several members of a parish unite in withdrawing their support from a preacher and in seeking to draw off others, notwithstanding his case may have been fully adjudicated, and the proper tribunals may have continued him in fellowship and in his pastoral relations. Had he been rejected, and were he holding his place disorderly, an extrajudicial method of removing him might be warranted. The dividing of his support through the temporary maintenance of another place of worship, might then be in order, even if it were not expedient. Both the pastor and the parish, having placed themselves outside the limits of associated action, can no longer claim immunity within those limits.

But when the pastor has been acquitted, and the Society, therefore, in adhering to him is in order, such a movement to terminate his relations, is disorderly and unwarrantable. It is an indirect mode of discipline; or, rather, it is a mode of condemnation and punishment, which leaves the essential elements of proper discipline, a hearing and an opportunity for defence, out of the question. It is a practical repudiation of the constituted rules of action on which alone fellowship and discipline can rest.

If they feel confident that the decision by which the preacher is sustained, is wrong, they may seek its correction by taking an appeal, or by urging another hearing. In both these ways, the rights of the accused may be preserved. But if these cannot be had—if the final decision under the rules has already been reached, then, as members of the brotherhood of believers, they have left them only the duty of submission to that decision, even though it be wrong.

"Submission to wrong!" do you exclaim? Yes; submission to wrong. There are a thousand conditions in life in which our most pressing duty is, submission to wrong. How often, in the judgment of individuals, and even of the community, are the accused in our criminal courts improperly acquitted; and yet nothing is left to the community but submission.

Turn now for a moment to the relation of other ministering brethren to such a case. A congregation of temporary seceders, whose avowed object is to discipline irregularly their pastor, by dividing his support and securing his removal, open a new place of worship.

Their pastor is still in fellowship, and quietly acknowledges his associational obligations. They ask a neighboring minister to cooperate with them, by preaching for them. Is he at liberty to do so? Is he at liberty to say that the pastor's indiscretions warrant his expulsion Is he at liberty to say that, without examination from the parish? of the case, when the proper tribunal, having made full examination, does not see fit to say it. Is he at liberty to enforce his singlehanded judgment by the terrible sanctions of starvation? a right to array himself, in an extra-judicial way, against the decision of the proper tribunal, to judge without a hearing, and to execute without mercy? Are there no mutual obligations growing out of the bonds of fellowship? And, if any, what are they? If the accused may be thus driven from one parish, why not from another? Why not from all? What would be the value of the fellowship still remaining? Is not this disfellowship, to all intents and purposes? Has any ministering brother the right to take upon himself this responsibility?

Is it said that our tribunals are not competent to condemn for such offences? If the one-man power is competent to these extreme behests, why are not our tribunals competent to the same? Are they not constituted for the very purpose of doing whatever is proper to be done in the matter of discipline? If they feel restrained within given limits, whether it be by denominational usage, or by the general moral judgment of the community, what right has an individual, single handed and alone, to transcend those limits? It is not the right of private opinion we here question; but the right of an individual to act upon that opinion, against rule, to the excision and absolute rejection of a brother.

It is not to the purpose, to reply that we dislike this, that, or the other thing, on the part of the accused. The real question is, what are our prerogatives under such dislikes? It avails nothing to say that we are in the habit of preaching to whomsoever we please without restraint. It is scarcely a defence against a given charge of wrong, to plead that one habitually commits that wrong. No man, be his age, or standing, or past services, what they may, is superior to the obligations imposed upon him by the bonds of fellowship into which he has voluntarily entered.

If it be alleged that the removal of a pastor, in such a case, is made expedient by the divided state of feeling in the parish, the issue is changed; but the general relation of parties remains the same. It may still be a duty to ascertain the root of that division—a duty devolving upon the parish, if it be a question of dissolving the pastoral relation alone; or upon the tribunal of discipline, if it be a question of general fellowship—and when ascertained, the responsibility of that division should rest where it belongs; whether upon the pastor, or upon his dissatisfied parishioners. Divisions in a parish may be altogether creditable to the pastor; and yet it may be expedient that his relations to the parish should cease. All these questions demand a more careful investigation than general rumor

is wont to make. The rights of individuals, and the maintenance of just discipline, are interests of too vast moment to permit a continuance of the whimsical and hap-hazard method which too often prevails.

Closely allied to this subject, or at least to the principles involved in it, is the duty of cooperation, in other regards, for the spread of the truth. This duty grows primarily out of the very faith we cherish in that truth. Regarding it the truth, we would labor to diffuse it. Believing that union is strength, we combine our efforts for its diffusion. It is only when we thus work together, that we turn to the best account our individual strength.

When for this purpose a measure is adopted in any of our public bodies, it becomes our measure. It is obligatory upon us, not because imposed by some power higher than ourselves, but because it is adopted, as a compact, by ourselves. Whatever may be its language authoritative or unauthoritative, it involves alone the obligatoriness of mutual agreement. However a captious spirit may represent it otherwise, a Christian temper and plain common sense are little likely to mistake its import. To such a measure, therefore, we owe that support, which is essential to the redemption of our pledges, and to the accomplishment of the highest good.

Nor is it any proper answer to these positions on the part of a member of our fraternity, whether that member be a private individual or an association of individuals, to plead that he was not present and participating in such action. He should have been present, either in person or by representation; and whatever we do through our representative, is as obligatory upon us as though it were done by ourselves.

Nor is there tyranny, or dangerous power, involved in this position. It is the simple right of a body made up of members, to rule itself. To deny to such a body this right, or to confer upon an individual the power of frustrating it, is to convert the individual into the tyrant, and to confer upon him a power truly dangerous. Cooperation is our great necessity; and the universal law of cooperation is, submission to the will of the majority.

Our action may be imperfect. The measures adopted may not be the wisest. Imperfection marks all human efforts; those of minorities not less than those of majorities. Shall we, therefore, do nothing? It is but self-abuse, when, finding ourselves in the minority, we summon spirits from the vasty deep, with which to people an otherwise cloudless future. All official doings must come before our bodies themselves for acceptance or revision. Our safety lies in the fact that majorities rule. If there shall be evils, the majority can remove them. If there shall be dangers, the majority may avert them.

But we must not extend these remarks. Falling very far short of an adequate discussion of the principles of associated action, they are intended only as hints which we may individually pursue at our leisure.

The fields of usefulness and of promise which open before us, are too ample to be neglected. The leaven of truth is at work every-The fountains of the great deep are breaking up. tudes are turning their eyes to us to discover what use we are making of our means and opportunities. We have long since become a numerous people. We have a fair share of the world's wealth, and incur corresponding measures of responsibility. The world will largely judge the truth by the power it exerts within us, both as individuals and as a people. Are we manfully shouldering the burdens we ought to bear? Are we vindicating our worthiness to carry the ark of the Lord? Has the spirit of Christ made us superior to petty jealousies, and consecrated us to the love and service of our common humanity? Is the centre of our movements the good of the whole? Do we mean that our resources shall remain like grains of gold scattered among the sands of the river; or shall they be gathered together, passed through the mint, be stamped with the Master's image, and circulate in the market-places of the world? We think of ourselves as an infant sect; but the successes and reverses of three quarters of a century have tempered our blood. boast of the harmonizing and sanctifying power of truth. Do we, who have been blessed by the power of that truth, fear so far to commit ourselves to each other as systematically to conjoin our labors for the good of the whole? Does not duty command us to union? Is union possible, save in the truth? Shall we not accept, then, the only principle by which associated effort can be maintained? Let us remember that we cannot walk together except we be agreed.

Respectfully submitted,

A. A. MINER, JOHN D. W. JOY.

Boston, Sept. 19, 1860.

Committee.

E

REPORT OF COMMITTEE ON ORGANIZATION.

To "The General Convention of Universalists in the United States of America," in session at Boston, Mass., Sept. 1860:

The Report of the Committee on the State of the Church, submitted at the last session of this Convention, advised, as the result of its consideration of the subject of Organization, "that the Convention put itself into immediate correspondence with the several State Conventions, urging such a reorganization as will make them organizations in fact, with provisions for the collection and use of funds, and for whatever else may be necessary to transform them from names and shadows into working powers—and that, meanwhile, it apply itself, through some Committee, to such a consideration

of its own case as shall result in widening its powers, supplying it with means, and setting it to some work that shall make it of some practical use and thus give it a right to be." The undersigned, with Bro. I. Washburn, Jr., were made a Committee and charged with both these duties. The published Minutes record the Committee as appointed only to correspond with the State Conventions; but it has been thought better to have regard to the actual vote and purpose of the Convention rather than to the imperfect record. The undersigned, therefore, sincerely regretting that they have been deprived of the privilege of counselling with their esteemed and practically experienced associate with respect to the suggestions they offer, yet fully assured, from his well-known opinions, of his hearty assent to the general views they present, respectfully submit the following Report:

CORRESPONDENCE WITH STATE CONVENTIONS.

The duty of corresponding with the several State Conventions has been attended to. A communication, varied in terms so as to be adapted as nearly as possible to the case of each Convention, but urging the same substantive recommendation on all, approved by the several members of the Committee, has been forwarded to the Standing Clerks of the State Conventions of Illinois, Michigan, Rhode Island, Ohio, Pennsylvania, Wisconsin, New Hampshire, Maine, New Jersey, New York, Vermont, Kentucky, Indiana, Connecticut and Iowa. No communication was sent to the Conventions of North Carolina, South Carolina, Georgia and Alabama, for the reason that neither of these States, save South Carolina, has ever been represented in this body, and for the further reason that, together with Mississippi - where there seems to be no State Convention, these States united in 1858 to form "The General Southern Convention of Universalists" — a body, which, though declared by its Constitution to be subordinate to this Convention, has never communicated with it, nor in any way shown a desire to be really Massachusetts, also, is not among the States connected with us. addressed, for the sufficient reason that its Convention does not meet till next month; nor, had it been otherwise, would a communication have been necessary since the desired reorganization has been there effected.

Accompanying the letter of the Committee, a copy of the Minutes of the last session of this body, and a copy of the Charter, By-laws and Rules of Order of the Massachusetts Universalist Convention were also sent to each Convention. The letter, after speaking of the purpose of our appointment, said, "It is for each Convention to choose its own method. Our duty is done when we have urged such a reorganization as will answer the desired ends. We send herewith a copy of the 'Charter, By-laws and Rules of Order of the Massachusetts Universalist Convention'—not, however, to urge the precise form of action in Massachusetts as a pattern; only to show what

has there been done, and to indicate the general plan which it is desirable to see adopted. We think our own experience thus far, as well as the experience of the older sects, sufficiently shows that, if denominational work is to be done, there must be means to secure funds and power to use them. But without enlarging on this point, we beg leave to refer to that portion of the last Report on the State of the Church which relates to this subject, asking that it may be read and formally considered by the Convention, and hoping that your Convention will put itself by the side of Massachusetts in decided action towards the improved organization, which can alone make our denomination the power for good which it may and ought to become."

ACTION BY THE STATE CONVENTIONS.

Official information of the action which each Convention might take was specially requested; but your Committee regret to say that, with the exception of New Hampshire and Ohio, this request has not been complied with. In the absence of this desirable official notice, however, it is a gratification to know from the published minutes, so far as such minutes have been observed, and from private information, that the subject has, for the most part, been favorably considered. The Michigan Convention received the communication of your Committee almost immediately after the adjournment of this body, and having little information as to what had been proposed, gave such consideration to the subject as could be given under the circumstances, and then referred it to a Committee to report at its next session — the feeling manifested being in favor of what was proposed, so far as it was understood. New Hampshire appointed a Committee to consider "the Report touching the subject of Organization, with a view to the revision of the Constitution in accordance therewith, and to report at the next session." Rhode Island took no action as to its own Convention, but unanimously passed resolutions in favor of the incorporation of the General Convention which resolutions will be hereafter noticed. The Pennsylvania Convention, while saying that "this Council is not prepared to make any material change in its constitutional arrangements without further light on what is proposed or expected by others," yet resolved that it "will gladly consider any plan that may be specifically suggested by the General Convention." Wisconsin took sympathizing action, though the precise purport of the resolutions passed is not now Maine approved the report of the Committee to whom the documents were referred,—the report recommending that it would "be well for the Convention to become a legal body, capable of holding and using funds, collecting debts, &c.; also that it would be well for all the State Societies, the Missionary, Tract, Educational, &c., to merge themselves into the Convention;" and further, that a Committee be appointed to take the necessary steps towards such a legal organization, (incoporation), and to confer with the existing State Societies with a view to consolidation. This Committee was

appointed. New Jersey unanimously expressed "a firm conviction of the necessity of the organization of the several State Conventions" as recommended, and appointed a Committee to take the needed steps in its own case to this end. It has been generally supposed, probably, that Massachusetts had set the novel example, among us, of an incorporated Convention; but it seems that this distinction belongs to Ohio. The Standing Clerk, in reply to your Committee, says, "Five years since, (viz. in 1855), the Ohio Convention of Universalists became a corporate body by an act of the Legislature of Ohio, and has since then been possessed of full powers to receive, hold and dispose of any property recognized in the State. you will learn that Ohio, though behind in many things, has taken the lead in this matter; and we hope, under the Providence of God, ere long to have our forces so marshalled that we shall be able to fight more successfully the 'good fight,' and come off more than conquerors through him that loved us." New York referred our communication to a Committee, and, specially significant of its feeling on the subject, appointed a Committee, under a resolution passed last year, "to inquire whether by any statute now existing in this State, this Convention can form itself into a corporate body to promote its own specific objects, and if so to take such measures as may enable it thus to become legally incorporated at its next annual session; if not, to make application to the legislature for a Charter for such a purpose."

From Illinois, we learn that our letter failed to reach the Standing Clerk. The Vermont Convention said that, "organized as it is, it was not in a condition to adopt any definite measures," and the subject was referred to the several Associations, it being thought "that any radical change in organization must originate with them." The Kentucky Convention, it is believed, has not met for two or three years past, and it is doubtful whether it has held any session the present year. Indiana is discussing the subject of Congregationalism, and referred the subject to a Committee, who are to report next year. Of the proceedings of the Conventions in Connecticut and

Iowa, we are not yet informed.

Thus, then, it is perceived that of the fifteen—fourteen, if we count the Kentucky Convention deceased—State Conventions to whom this subject of a more efficient organization in an incorporated form has been presented, none, so far as is known, has expressed itself against the recommendation; one avows itself ready to "gladly consider" any definite plan this body may present; one refers the matter to its constituent Associations; two, Rhode Island and Illinois, take no action; one reports that it has already been incorporated; while all the rest, of which we have any information, entertain the proposition, and take action more or less direct and favorable touching it. Your Committee feel that they may well congratulate the Convention on such a result. It could hardly have been expected that the first presentation of the subject should be so favorably received. It clearly shows, however, the tendency of thought and

feeling among us in this respect, fully confirming the opinion expressed in the last Report on the State of the Church, as to the readiness of our people to coöperate in any well-considered and definite measures towards the end thus proposed.

OUR NEED.

As to our need of some such organization, one thing is certain: we are not now combining and expending our strength as we might, and we cannot, therefore, permanently remain as we are. We must be more and do more in response to the demands made upon us, or — of which there is no probability — dwindle and die out. we are to do more, we must either carry out and perfect our present methods, or find other and better methods. no principles of ecclesiastical polity on which our existing condition, as to organization, can be legitimated. It is neither one thing nor another—only the condition of a half-developed fledgling, undertaking to live as if it were complete. We have so far abandoned Congregationalism as to have taken steps towards something more organic and positive; but having taken these steps, we have stopped half-way in the consummation of the principles upon which alone these steps can be justified. If we are pure Congregationalists, we have gone too far. If we are denominationalists, we have not gone far enough. We must either go forward, or backward, therefore. We must either develop into its legitimate results the polity upon the principles of which we have organized ourselves thus far, or we must disband our Associations and Conventions, as now constituted, must relinquish the power of fellowship, ordination and discipline, which such bodies have beretofore exercised. wholly into the hands of Societies, and resolve ourselves back into our original elements as so many independent Churches, or congregations, with no organic bond of union and no common law, associating, if we associate at all, in bodies with names but without powers. Are we, as a denomination, ready for this latter course? The former course is all that is proposed in the effort, which, as a Committee, we represent, to secure the incorporation of our State Conventions, the consolidation of our State operations and the increased efficiency of this National Body. It does not propose to inaugurate a new system, only to complete the old.

PURE CONGREGATIONALISM IMPRACTICABLE.

Perhaps there are those who would be glad to see the disbandment and disorganization of our denomination; certainly, there are those who declare themselves Congregationalists, and who profess to be astounded to be told that pure Congregationalism is unnatural, and a waste of power. May we be pardoned then, for looking at this matter somewhat? What is pure Congregationalism? It is simply an extreme self-assertion, on the part of a Church, or congre-

gation. It is isolation; separatism. It is the doctrine of an absolute irresponsibility; the doctrine that a Church or congregation is utterly distinct and complete in itself, with no organic connection with others of the same faith and order, at liberty to do what it pleases, accountable nowhere. It overlooks the essential unity of those holding the same Christian faith, and affirms that they should exist in independent clans, acknowledging no mutual responsibility, instead of feeling themselves members of one body, linked together in the responsibilities and obligations of a common brotherhood. The members of Theodore Parker's congregation were pure Congregationalists - and so are the members of any other congregations existing in a similar isolation. But to none others can this designation be applied. The Congregationalists are not purely congregational; neither are the Baptists; neither is any other denomination. So far as there is association or coöperation; so far as Churches or congregations band together, recognizing established rules, no matter whether they are expressed or implied, and acknowledging a mutual obligation and accountability, no matter whether formally stated, or understood; so far as there are any agreements, which they are mutually bound to respect, as to fellowship or any other organized methods of associated work, so far pure Congregationalism is abandoned, and something essentially different is adopted. If there are to be denominations, then, with denominational rules, or denominational understandings and fellowships and coöperations, not only is pure Congregationalism unnatural — not only is it a waste of power, but it is impracticable and impossible.

PURE CONGREGATIONALISM UNJUSTIFIABLE.

And though we should grant, for the moment, that it were practicable, is it expedient? Is it right? A religious body must, to some extent, be responsible for the character and influence of those in connection with it. Ministers and Societies, or Churches, have not only their own affairs and good name in keeping, but, in an important sense, the interests and good name of every other minister or society of the entire brotherhood with whom they are associated. Should there be no power of discipline under these circumstances? Is it any thing more than fit and just that the brotherhood thus concerned should have a voice in determining who shall be connected with it, on what conditions it will become thus responsible for them - and on what conditions it may declare them cut off from its fel-Is not such a power due to such a brotherhood, and may it not rightfully claim it? Is entire looseness and irresponsibility justifiable? A Church or congregation standing alone, of course has no accountability outside of itself - and has a right to say or do what it will, managing its affairs utterly without regard to anybody else. But the moment two or more Churches become associated, no matter whether on the basis of any written compact, or virtually, on account of the opinions they hold in common and which together they seek

to serve, that moment they become a solidarity—jointly and mutually concerned, and their sharp and absolute individuality becomes modified and limited by community of interest, by joint liabilities and mutual obligations. And precisely upon the same principle, and by virtue of the same law of social equity and necessity, that a Church or congregation has a right to determine who shall be its members, and to deal with them if need be, the fact of a community of Churches, formal or virtual, inevitably implies similar rights in respect to those thus associated. In such a case, individual liberty is limited by social obligation. To deny this is to ignore all social relations and obligations, and to count individualism as absolute and unlimited, and mutual responsibility as unnatural and without foundation.

EXISTING FORMS OF CONGREGATIONALISM.

There is nothing at present existing denominationally under the name of Congregationalism, that does not, in effect, more or less concede this. The essence of Congregationalism, as it is now asserted in the Congregationalist and other so-called Congregational denominations, is simply the right of Churches or congregations to choose their own pastors and officers, subject to well-understood conditions, — to put the common creeds into whatever statements they may prefer, and to govern themselves, in conformity with established usage having the force of law, as they may choose. The Manual of the Plymouth (H. W. Beecher's) Church, says of the Congregational Churches as now organized, "They live in close fraternal union; often meet in mutual Councils and Conferences; ask and receive advice and assistance from each other; and may admonish each other in case of heresy, lax discipline, or any scandalous offence." Is this pure Congregationalism? Far from it. It is a very mitigated and socialized Congregationalism — abstract theory yielding to practical necessity. What though it is added, "But all this is the result of mutual confidence and affection, not of any superior power. It is counsel that is called for, not an edict or a It is fellowship that is recognized—not dependence for existence or for rights of one upon another." Here, nevertheless, is the power not only to counsel, but to enact, because the power to admonish and thus, virtually, if not in form, to discipline and disfellowship; here are accountability and obligation; and here, therefore, is denominational organization in the germ. Why not let this germ develop in form into what it is in essence — into an association or compact of Churches, or Societies, on a representative basis, in which the Churches, or Societies, without the surrender of any essential right, shall counsel and legislate for the common good, and to which shall be committed the funds intended for denominational work, with the power to appropriate them — thus saving the multiplication of corporations and machinery, and better securing unity and concentration of effort?

INCORPORATION NECESSARY.

For let it be observed that not only are the Congregationalists, Baptists, and other denominations who are cited as examples of Congregationalism, not purely congregational, but the moment they begin to work and to hold and expend funds, they are compelled not only to organize, but to incorporate their organizations. those who would have the people think that this denominational incorporation is a novel and unheard of thing. But the truth is, every denomination that is doing any thing in the way of holding or using funds is in some way incorporated — not even excepting the Unitarians, who come the nearest to non-organization, and who as the result of their non-organization are so disorganized. difference does it make, on the score of principle, whether a denomination either by itself or in association with others, has one incorporate body to circulate Bibles, and another to circulate Tracts, and another for Missionary work, and another for Educational purposes —and so has a distinct act of incorporation for every speciality of work, or whether it organizes in every State under a charter that enables it to bring all these interests into one compact body empowered to use the funds committed to it in whatever direction it may judge best? That the body thus incorporated should also exercise disciplinary authority, is no objection to such incorporation, since the incorporation would in no way have reference to ecclesiastical, but simply to financial powers. And such a body, constituted as a representative body, would be in every sense just as truly congregational in substance, as the present Congregational method, while more effective in operation.

CONGREGATIONALISM THE PROPER BASIS.

Nobody, so far as we are aware, wishes thus to organize our denomination except upon a substantially Congregational basis — precisely the same basis upon which, so far we have any organization, it is organized now. Incorporate all our State Conventions, and to the power which they or the Associations now have to determine the conditions of fellowship and ordination and to exercise discipline, add the power to hold and expend the money and to direct the operations of the denomination in their respective jurisdictions—and what right would be surrendered? What principle of a rational and social Congregationalism would be sacrificed? Or how would the legitimate and proper independency of any Church or Society be compromised? There would be unity, concentration, directness, efficiency instead of looseness, a multiplication of corporate bodies and a waste of power: but what else?

Such a system would be substantially analogous to our system of representative government — our Churches or Societies corresponding to towns, — our State Conventions to States, — our General Convention to the National Congress. We have government, but the

power all resides in the people, and it is for them to make or unmake, and to say what shall or shall not be. Do families, communities, States surrender any important principle, or give up anything which it is desirable to retain, when they say, For mutual benefit and the common good, we will act together as towns, States and a nation, and have Constitutions and laws by which we will agree to be governed? A State Convention constituted as we were appointed to recommend, would be simply the organization of all the Societies, or Churches, and ministers of the State into one body—exercising only delegated powers, and whatever might be the provisions of its Constitution, they would be only the rules by which the Societies — or a majority of them — were agreed to abide for the common good. claim no right to interfere with or to control the action of any Church or Society in any respect; — no right to issue arbitrary edicts or decrees; — only the right to say, The ministers and Societies composing this Convention are agreed in adopting certain rules for their mutual benefit and the common good, and if any minister or Society cannot assent to these, the world is wide, and he or it can associate nowhere, or where he or it is better pleased. Can there be any objection to such rules except from those who, for themselves or others, wish for license rather than freedom in respect to the conditions of fellowship, or for the privilege and advantage of denominational associations without any confession of denominational responsibilities?

OBJECTIONS.

No doubt, Conventions thus constituted might elect men who would abuse their trusts, or use their office for partial or personal ends. what kind of associated action is there not a liability to a similar misfortune? But shall we therefore lose all faith in man? or shall all associated action on this account cease? No doubt if denominational funds are to be expended, and denominational work is to be done, sufficient to demand the whole time and thought of one or more brethren — and it surely is to be hoped that the time is not distant when this will be the case — such brethren will be employed, and will have business offices and manage the affairs with which they are entrusted like business men. But is any argument against organization furnished in this fact? Is it not possible that honest and Christian men might be put into such places, who would accept them more for the cause than for themselves, and who would earn all they would get, or has it yet become a sound objection to the doing of needed work, that the workman must be paid?

The truth is — at least, so it seems to your Committee — there is no argument against the object we were appointed to further, except such as looseness and latitudinarianism have always ready for their purpose: sneers at the bigotry and intolerance of those who believe in rules; inuendos as to the ambitious aims of those who advocate system; declamation about "freedom" and "a chance to

grow"; suggestions as to the base use to be made of power; and appeals to class jealousies and local prejudices. But intelligent and really earnest minds, impressed with the conviction that, as a religious people, we have something to do, and anxious to know how best to do it, will be sure, sooner or later, to estimate all such arguments at their true worth. Apply the principles of pure Congregationalism—or any principles on which the organization we would promote is opposed, in the realm of Nature, and there will be chaos;—in the realm of politics and civil affairs, and there will be anarchy;—in the Society or the home, and there will be general confusion;—in the realm of ideas any where, and there will be an undue self-assertion and non-organization, if not complete disorganization, and therefore an utter absence of coöperation and of any effective associated work.

GOD'S METHOD.

When God has work to do, He not simply lets loose, but He organizes and systematizes the forces by which it is to be done. There is a concurrence of forces. When He creates a soul in this world, He always puts it into a body, and thus gives it a head and a heart and hands and limbs, wherewith it may answer its purpose A germ cannot be vital without assuming some form - not any form, but the form appointed to its order of life. principle any where necessitates a body in which it shall be clothed. And the law in reference to animal and vegetable existence, this is no less true in the realm of ideas. Wherever men are in earnest, having living and positive convictions, — no matter whether it be in business, politics, science or religion, they will associate, and there will be an organization — loose and informal, or compact and thorough, according to their definiteness of aim and earnestness of purpose. Organization is thus Nature's condition of life and work and the higher the order of life and the kind of work, the finer and more complete the organization.

INSUFFICIENCY OF OUR PRESENT METHODS.

Shall we or shall we not comply with this universal law, as the condition of our life and work? Let it not be said that our present methods have served us thus far, and that, therefore, they will be sufficient for us in the future. This does not follow any more than it follows that the bud is not to ripen into the tree, or the boy to grow into the man. Besides, how have these methods served us? What have we done? What results have we achieved—in the way of definite and systematic work? Mass meetings and Conferences, with good speaking and fervent prayers—with resolutions and reports, are very excellent and very important things in their place; but when money is to be raised and expended,—when missionaries are to be sent abroad, and Sabbath schools organized, and Societies established, and work—orderly, systematic, efficient work accom-

plished in workmanlike form, then these things are not all that is needed. There must be head, heart, hands; there must be organization with reference to these ends. The Congregationalists and Baptists and the other so-called congregational denominations may have few or none of the forms—only the germs and essence of ecclesiastical organization; but, as we have said, when there is Missionary, Tract, Educational or other denominational work to be done, they are compelled to have—not only organization, but incorporation, and could do their work only on this condition.

OUR PEOPLE CAN BE ORGANIZED.

But we will not pursue this discussion. Charged with an important duty, we have felt called upon to suggest these general hints of what might be elaborated at much greater length, in justification and support of the plan we were appointed to further. The time has come, we believe, for this to be understood as a vital matter with respect to the future prospects of our denomination. question as to the form in which we shall be organized, is, of course, of comparatively little importance; but not so the question, Will we organize in some positive and efficient form? It is sometimes assumed that, as a people, we are not susceptible of such organization; that our education and habits of thought have unfitted us for it; that we are so congregational and democratic in our ideas that we are not to be associated in compacts, recognizing rules and working systematically and harmoniously together. If this be so, then Universalists are not the people God wants at this juncture of the world's affairs. God don't defer to our idiosyncrasies, nor We may be very suspend his laws to accommodate our whims. respectable people, and our ideas as to freedom and liberality and spontaneity and soul organization, and all that, may be very pretty and very fine; but if we don't choose to conform to God's methods, sooner or later, we shall just fall to pieces, as our Unitarian friends are falling to pieces, and be brushed quietly aside, while some other people not quite so congregational or democratic will be called to organize and propagate the grand system of truth which is now inviting our service.

But this assumption that we cannot be organized, we are satisfied, has nothing to rest on. It is begging the question to say that because we have not yet been organized, therefore we cannot be. As well might it be said that the germ is not yet the flower; therefore it will never be. Our people are congregational and democratic; but they are not anarchical, nor impracticable. They are people of good common sense, with power to discriminate between needful law and arbitrary impositions, and to appreciate the reasonableness and necessity of the ordinance that to work to most effect, we must work systematically and together. That we cannot be organized after some methods, is doubtless true. But accepting hints from the methods and experience of others, we can find—and your Com-

mittee have full faith to believe we shall find—a method, in harmony with our democratic and congregational ideas, suited to be the expression and instrument of our liberal thought, and of the fresher and more earnest life into which we are to be quickened, and thus making us, because a united and working, a living and enlarging Church.

NO HURRY.

The differences of opinion among us on this subject will, of course, give rise to opposition, and necessitate discussion and the weighing of reasons on the one side and the other, as this movement pro-But no reason can be thus furnished for any one to be disturbed or discouraged, or to doubt the issue. Let there be discussion — the more the better. There is no occasion as there is no desire that any thing should be forced or pushed in this matter. There is no hurry, and no occasion for impatience. Time ripens all things: let it ripen us as a denomination in this respect. organization is to be wished except one adopted by the suffrages of a majority of our people, in a clear apprehension of principles, and thus intelligently approved as best. Let there be opposition and protest. These are things to be outgrown and overcome — inevitable whenever a forward step is taken, and especially at every attempt towards bringing chaotic human elements into order, or to systematize and organize where there has been only looseness or inefficiency. Herod and Pilate—radicalism and conservatism may unite to wage this warfare; but however it may locally and temporarily succeed, the sober after-thought of the people will be on the side of such an organization as will most efficiently do the work to which we are called. We are satisfied that all that is needed is that our people, in all the States, be thoroughly awakened to consider principles, and to compare systems and methods. We are entirely assured that, however easy it may be to impugn motives, to appeal to prejudice, to suggest mistrust, to insinuate charges of baseness or ambition, to raise false issues, to deal in the language of passion and to paint horrible pictures of possible but improbable abuse and malfeasance, the argument, the analogy of nature and the conditions of most effective work are all on the side of a wise and systematic organization, and that the issue of any candid and properly conducted discussion must be to deepen and widen the conviction of our need of such an organization, and to hasten it among us: -- an organization which, while infringing on no legitimate freedom, or personal right, and preserving all the essential rights of our individual Churches. shall make of these several independent Churches ONE GREAT CHURCH, animated by one Spirit, united in the fellowship of one faith, confessing a mutual responsibility, protected by safeguards mutually recognized and maintained, and working as one Christian Body, all over our land, for the extension of truth and the upbuilding of the kingdom of Christ.

NEW COMMITTEE.

To this end, if this Convention is in favor of the movement, let it keep the subject constantly before the people. In some form, let it be agitated, discussed, acted upon at every session. No matter though the word organization be used so frequently as to bring a smile to our lips; let us continue thus to use it, until the people shall not only be familiar with the word, but interested in the thing it signifies. In furtherance of this plan the coming year, we recommend that a new Committee be appointed, still further to correspond with the State Conventions, if it shall be thought necessary, and to report the action which they severally may take, with such other facts and information touching the subject as it may be deemed important to present.

THE GENERAL CONVENTION.

The space thus occupied in the discussion of our subject in connexion with the State Conventions, leaves us but little room to speak of the General Convention. All that has been said, however, applies with equal force in this direction, and serves to make apparent the necessity of "widening the powers of this Body, supplying it with means and setting it to some work that shall make it of some practical use, and thus give it a right to be." Whether its ecclesiastical powers should be enlarged, we will not stop to discuss. It has now advisory power, and power to decree in case of appeals. Perhaps this is all that is at present needed in this respect. It is chiefly as a practical working Body that its powers need to be enlarged. With our State Organizations complete and efficient, there would be nothing for this Convention to do within their borders; but there are vast outlying fields, in the West and North West and on the Pacific coast, which the State Conventions have no power to occupy — which, in most cases, are too rugged and uninviting for individual zeal, and in which this Convention therefore ought to be sowing the seeds of truth, and doing energetic and faithful Gospel work. Of course, it must have funds to do this. For how shall the inhabitants of these waste places "call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Books, tracts, preachers should be sent, and therefore this Convention should have the power to hold funds, being for this purpose, as the Rhode Island Convention unanimously recommended, an incorporated body — and some system of means should be adopted to furnish it with the funds needed for these operations.

ACTION OF RHODE ISLAND CONVENTION.

The action of the Rhode Island Convention was as follows:

" Resolved, That it be recommended to the General Convention of

Universalists, to establish an association for the propagation of our special tenets, and that an Act of Incorporation be obtained therefor from some State Legislature, authorizing it to receive and hold funds.

"Resolved, That the special object to which such association should devote its means for the present, should be the training and culture of young men for the Christian ministry, and the sending forth of colporteurs to circulate tracts and books for the promotion of the form of Christianity which we hold."

The incorporation of the Convention would leave no necessity for the establishment of the association thus recommended, since the Convention, thus incorporated and authorized to hold funds, would be itself "an association for the propagation of our special tenets." This is the spirit of the recommendation — that this Convention set itself to doing something for the spread of truth.

HOW SHALL WE OBTAIN FUNDS?

But how shall the funds be gathered with which the Convention, if vested with the requisite powers, could operate? This is the practical question most difficult to be answered, and yet that could be easily answered if the Convention would avail itself of the experience of other sects, and resolutely set itself to doing something. The Methodist General Conference derives its funds not only from regular contributions in all the Churches, but from the "Book Concern." This concern was commenced in 1789, under the agency of a preacher stationed in Philadelphia, and on a borrowed capital of six hundred dollars! Its object is two-fold, to supply a religious and denominational literature at the cheapest possible rate, and to turn whatever profits may accrue to denominational account. It has published more than twelve hundred Sunday school books, with upwards of fifty tract books, and over five hundred tracts, which it generally sells a little above cost, in some cases below cost. It also publishes the annual minutes and the journals of the General Conferences, with numerous other documents, which never pay costs, and establishes agencies for the distribution of papers and books along the frontiers, and at various points where they can be scattered among the people. The present net capital of this Concern, started on a borrowed capital of \$600, is upwards of \$540,000, and the total profits since 1836 have been \$1,171,584 60!—and all this, that would otherwise have gone into the pockets of private individuals, has been expended for denominational purposes! These facts are gathered from the report of the book agents at New York to the General Conference of 1860: need it be said what lessons they teach us?

The Lutheran Church has a denominational hymn book, owned by the General Synod, the profits of which are appropriated to denominational purposes; and it is thought that the Synod has also a Publication Establishment, the profits of which go to Church extension. Are these facts without hints to us?

The report of a Committee on a Publishing House recommends the initiation of measures similar to these: why cannot such measures be earnestly taken hold of and followed up by the Convention? That report contemplates the prospective establishment of a newspaper that shall be the organ of this Convention. Why not begin at once? There is a general call for a hymn book that shall supply also the tunes, and thus be adapted to the growing habits of Congregational singing among our people; why not take steps towards the preparation and publication of such a work, which shall be the property of the Convention, and the profits of the sale of which shall be appropriated to Church extension as the Convention, or a Committee of its appointment, may direct? If the Methodist Book Concern, started on a borrowed capital of \$600, has gathered a capital of more than half a million, and, in twenty-four years has appropriated for denominational uses more than a million of dollars, why should this Convention hesitate to begin — and to begin in earnest — however humble its beginnings must be?

NORTH WESTERN CONFERENCE.

This Convention must show a disposition to do something, or our brethren in the West and North West, who see and appreciate the demand for some effort to occupy and till the great fields there furnished, will take the matter into their own hands and form another association, which shall break the unity of our Zion and undertake to do the work which this Body ought to do. Already, a call has been issued for a meeting at Chicago next week, to consider the expediency of forming such a North Western Conference. Let us hope that the brethren there will pause and carefully weigh the certain issue of such a measure before consummating it, and let this Convention take such action towards making itself a national working power as shall induce them at least for the present, to postpone their purpose. Practically, — however it might be theoretically, —the inevitable result of such a measure fully organized, would be to separate the West and North West from the East, so far as organization or cooperation is concerned, and to make us a double-headed and double-hearted denomination, without unity of counsel or of effort. Though not an enemy, the new Body, if invested with any life, would inevitably become the rival of this Convention, to which the interest and attendance of the West and North West would be given, while this Body would be left to the Middle States and the East. Does not the very appointment of the preliminary meeting so near to this, foreshadow the rivalry of the new towards the old?

The brethren engaged in this movement are good brethren, heartily devoted to our denominational interests, and fraternal sympathy would no doubt be still maintained; but Denominational Unity would, of necessity, be gone. So far as denominational work is concerned, the West and the East, if this Conference is formed and becomes a vital organization, will have separate fields, separate instruments,

separate interests, and thus the power that might be wielded by one living, efficiently-organized body, with one head and one heart, working through no matter how many hands, in one field and in one interest, would be lost. We shall be strong in proportion as we are in earnest, and then UNITED.*

WHAT SHALL BE DONE?

As it would see results so much to be deprecated avoided, then, let this Convention take immediate action towards becoming a working body, to which the West and the North West and the Middle States and the East may unite to give means and efficiency, and through which all the purposes for which a North West Conference could be formed, outside the several States, may be answered. We recommend that a Committee of three be appointed to apply to some Legislature for an Act of Incorporation for this Convention, under the name of the American Convention of Universalists, and to initiate such measures as they may judge best, in the way of requesting contributions or in any other way, to procure funds—with the power of using them for denominational purposes.

We have said that there is no occasion for hurry, or impatience. And yet, it is desirable that no time be lost. Every day that we lack the State and National Organization essential to our purpose, we are losing opportunities and wasting possible power. There is a tide in the affairs of men, and time and tide wait for no man, and for no body of men. Our workmen are dropping by the way, too, admonishing us who are interested, to work while we may for the Since the last session of this Convention, ends we would achieve. one who was deeply interested in this subject of Organization, and who has, in various forms, through successive years, pressed it upon our attention, has departed. We refer to our venerable and esteemed brother and father, Judge Galbraith, of Pennsylvania; a man of signal excellence of character, a philanthropist and a Christian, whose whole soul was consecrated to Universalism as the best interpretation of the redeeming Gospel of Christ; who, wherever he went, never forgot his religion, and to whom official station and social position and all his powers and possible influence were most as means for

^{*}It is but just to say that a letter has reached me this afternoon from our excellent Bro. Ryder, who, though not a member of the Committee calling the Conference, is deeply interested in it, in which he expresses great confidence that the Conference will have no effect to break the unity of our denomination, and says in the most emphatic terms that no such result is designed. He says, "It is simply and solely a local meeting for local ends and purposes." He represents that there is denominational work to be done which this Conference is designed to do—and which only such a movement can do. The letter is earnest, and full of the spirit which Brother Ryder is known to possess; but it fails to remove the objections stated to a Western Organization. No purpose of division is entertained; but the result is inevitable from the thing, and once started, the movement will run beyond the intention of its movers.

E. G. B.

furthering its interests, and as offerings he could lay upon its altar: a model Christian layman. His grey hairs, so familiar to those who have attended the sessions of this Convention for years past, shall no longer give dignity to our Council, and those who have felt the pressure of his hand and caught the flow of his earnest spirit must 'henceforth miss the benedictions of his bodily presence; but "being dead, he yet speaketh." The workmen die; but let the work go forward. Let us catch the inspiration of his example, and receive the baptism of his faith and earnestness. Like him, let all we have, or are, or can command, be consecrated to the truth, and like him, especially, appreciating our needs of a vital and effective organization, let us labor to have a living Christian force embodied in a Church, organized on a basis of mutual Christian responsibility, for mutual help, and for systematic, persistent and proselyting Christian work.

Respectfully submitted,

E. G. Brooks, Massena Goodrich,

Committee.

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REPORT ON EDUCATION.

Report of the Committee on Education made to the United States Convention of Universalists at its session in Boston, September 19th, 1860.

THE Committee on Education have attended to the duties assigned

to them, and ask leave to present the following Report.

In the report of your Committee of last year, quite full statements were given of the pecuniary condition of the several Academies and Colleges which are under the patronage of the denomination. No very important changes in regard to those matters have occurred within the past year, consequently any extended statement would be

only a repetition of the figures given a year ago.

We may notice however that the will of Col. Wade has been affirmed by the Courts of Massachusetts, which secures to Tufts College at some future period an amount of thirty or forty thousand dollars. Within a few days, also, by decease of a friend, it receives a house in Charlestown, of the value of six thousand dollars. A new and commodious boarding house is just completed, meeting a want heretofore much felt, for better accommodations, and a Professorship of the Greek language and literature has been added in the College. The number of students is about fifty. The fifty thousand dollars necessary to fulfil the conditions of a corresponding grant on the part of the State, has been secured, so that the College will at no distant day, secure a considerable accession of means from that source.

Lombard University under the supervision of its new President, is steadily moving onward in the path of success. In the College are twenty-two students, in the Scientific Department twenty-five, while the Preparatory Department reports for the year two hundred and forty-four students.

The College of the St. Lawrence University has not been regularly

opened, although they are prepared to receive students for a College course. In the Preparatory School the number of students is about forty-five.

Clinton Liberal Institute has been redeemed from the discouraging circumstances under which it has labored. The male department is re-opened under hopeful auspices, with a graduate of Tufts College at its head. The number of students reported for the male department is ninety-nine. The female department maintains its high character, and has on its catalogue one hundred and seventy-two names.

The Green Mountain Liberal Institute is improving in its resources, and in the number of students attending.

From this exhibit we are amply justified in pronouncing our institutions of learning to be in a good state of prosperity, with every indication of increasing influence and usefulness. They are established upon a solid foundation, are mostly free from debt, and will, we cannot doubt, be found most powerful and efficient agencies in carrying on the great work in which we are engaged. For it is evident that our views can succeed only through education. Indeed the chief work of Christianity is fast changing, if it be not already changed from technically converting men to educating them, for it is plain that the great evils of the world are to be eradicated only by training men and women to Christian sympathies and Christian judgments. Their opinions must be liberalized, their judgments made more comprehensive, and their whole natures expanded with the ample fulness of Christian charity. Before this is accomplished fully, the boundary lines of right and wrong will have to be re-surveyed, and the great truths of Christianity not only codified in systems of abstract morals, but concreted in the thinking and believing of the great mass of Christian souls.

To do this work of Christian education we need educated Christian men and women. They must be competent to grapple with both kinds of ignorance, the learned and the unlearned, to dispel the enchantments of both and to open the prison doors to their captives. There is the grim system of Augustine with its old bones hard as iron, with its creed made up in the tongue of the old stern visaged warriors of Rome, and its God formed on the very model of its jealous absolute kings, the whole secret of its power lies in learned ignorance. It is a system taken out of the Bible, but not the system of the Bible. This old Latin theology still lies like a vast range of mountains, with summits of frost and ice and bowels of ceaseless fire between us and the New Testament, and bounds to no small degree the thinking of the age especially in regard to theology. This Latin theology has been taught with the Latin tongue, and can boast a most formidable array of learned names. We need men of learning to break the old world spell, thrust the old giant out of his castle, to carry us beyond Calvin and Augustine to Christ, and to establish an American instead of a Latin Christianity, a Christianity of hospitals and schools instead of jails and hells, a government of the Prince of Peace, instead of the God of Battles, of a loving Father, instead of a dreadful king.

Natural Theology, Moral Science, Mental Science all have advanced with rapid strides, all have sprung out of Christianity, but all are at a dead lock with this old Latin theology. It must be rooted out. Already it is clearly seen that Mental and Moral Science and Natural Theology favor our views of Christianity. Their teachings are complete and harmonious only on our grounds. Paley, Butler, Wayland, Alexander, McCosh, Miller, Hitchcock and hosts of others are plainly seen to have two aspects; as interpreters of science and nature they are with us, they recognize the better side both of the human and the divine nature, they believe in American Christianity of the nineteenth century, but as theologians they speak another tongue and live in another world not made by God but by Augustine.

To correct these ancient errors and complete the full circle of truth we need educated men. They must know enough of the old system at least, to know its weakness and to contrast Augustine with Christ. In all the modern sciences of geology, chemistry, astronomy, botany, they should be well versed, and in them all they should be taught to read the hand writing of the Father of lights, and the same broad lines of light they should be taught to trace into and through the New Testament, and this, too, will qualify them to meet the new fledged follies of unlearned ignorance, which are often only a purblind reaction of half taught common sense against the absurdities of old theological schemes.

Again these ancient errors have become respectable by being associated with many noble acquisitions and qualities, with learning, science, self-denial, heroism, and by thousands those errors going under the name of Christianity are supposed to have been the spring of all those noble deeds. We must show that learning, science, devotion can exist and flourish where these old dogmas are rejected, and the proofs must be abundant and oft repeated.

Above all we need men who feel the fullest freedom of thinking, and who are taught how to think. Free thought is no blessing, unless we have also well conditioned and just thought. elsewhere license is not liberty, and free thinker ought not to be the synonym of loose thinker. To have free and able thinkers we must educate them. This is not to cram them with facts, nor to make them adepts in the prosody of dead languages, nor to fill them with admiration of the results of other men's labors, nor to train their taste exclusively to certain game flavors of men dead three thousand years ago. But to acquaint them with the processes by which all great men have become what they are, and to encourage them to pursue those processes. Of course we must be on our guard lest we err on the other hand, by despising what all the generations of men before us have done, and go re-discovering their discoveries and repeating their blunders, as many who imagine themselves to be original thinkers are now doing. Give us all the light of the past and all the life of the present.

For these purposes we preëminently need educated educators, especially as preachers and editors. The practical sense of all

Christian denominations recognizes the necessity of an educated ministry. From the ministry proceeds the key-note of the Christian body. We, beyond any other order, need a well educated, intelligent, common-sense ministry. We say common-sense, for no man is well educated whose learning gets the upper hand of that. We can have such men only on the condition of properly training them. There is hardly a better model than to give them such an education as a sensible, energetic, intelligent man gives to himself in the course of a ten years' experience in the ministry. We must not aim in the main for what is called finished scholarship; too often the man is more thoroughly finished, so far as any useful purpose is concerned, than the scholar.

By unanimous consent of all orders, the proper place for training such ministers is in schools instituted for the purpose—Theological Schools. Our colleges will not do this work so directly and thoroughly as the theological school. In some respects they will fail almost entirely to do it. Into the field of Dogmatic and Ecclesiastical History they will enter only incidentally, and yet those are subjects which are of the highest importance to the clergyman, and no one is well qualified to discharge the duties of proclaimer and defender of "the faith once delivered to the saints," unless he is acquainted with the early beginnings and subsequent progress of Christianity as a religion concreted into the great body of human thinking and acting.

The sermon also demands attention as a peculiar composition; peculiar in its themes, its methods, and its object. In a college, however, only such general teaching is given as is involved in the study of Rhetoric, which, though highly useful, does not meet the specific want.

It should also be observed that our colleges have a standard of scholarship to which those must be able to conform who propose to enter. But this standard is in advance of the qualifications of the large majority of young men who propose to enter the ministry. But a large proportion of our present ministers are from this very class of young men. The Theological school can and will meet the demands of this class, and give them a very respectable preparation for the work of the ministry.

It seems too manifest to need farther argument, that we must have a good and efficient theological school, and no part of the subject of Education comes so directly within the duties of this body as this of Theological Education. Surely, brethren, we shall not then be accused of improper or interested motives if we press upon your attention the present necessities of the Theological School at Canton. This Body has repeatedly expressed its interest in the general subject of Theological Education, and also in that particular school, but, thus far, no practical action has been taken. The present circumstances of the school imperatively call for such action, and we now recommend that this Body take such steps as may be in its power to meet the present necessities of the school. The number of students now belonging to it is twenty-two, divided into two classes. A third class of

from ten to fifteen will enter at the beginning of the next term, and no adequate and permanent means are yet provided to pay the salary of a new Professor, whose aid will then be indispensable.

The necessity for the new Professorship will be made apparent by the following statement of facts. In a school of three classes there are from two to five Professors. The school at Canton has now two classes which have been thus far under the charge of one man, thus devolving on him two-thirds of the duties of two men, besides preaching every Sunday. When the next term commences on the 26th inst., there will be a third class entering, making a full school. No one man can do any sort of justice to them, and some new provision must be made.

The Trustees of the school have already experienced great perplexity, and have been obliged to give their own personal guarantee in negotiations already opened to secure a competent Professor. They have done this trusting in the generosity, aye, in the honor of the whole denomination to sustain the school and save them harmless. The amount needed to endow the new Professorship is fifteen or eighteen thousand dollars, which could, by a united action of the denomination, be raised and paid in within two months, and no one feel burdened by the effort.

Brethren, this is a matter of immediate and pressing importance. It calls for present action, and may serve to settle the question whether this Convention has any practical efficiency. Can it do anything to sustain a school called into existence in response to its pressing demands, or is it powerless for all practical purposes? This Convention has repeatedly declared its sense of the necessity of such a school, and resolved to labor for its establishment and endowment. At the session at Middletown, in 1855, the following resolution was passed:

Resolved, That we recommend to the particular consideration of the denomination the establishment and endowment of a Theological School, for the better preparation of young men entering the ministry.

A similar resolution was passed in 1856. Will the Convention now extend its aid to a school established in the spirit of this resolution, and for the benefit of the whole denomination giving free tuition to all who come?

Let it be remembered that, of the forty-two thousand dollars now belonging to the Institution, nine-tenths was raised in the State of New York, to say nothing of the valuable library, which is the gift of a resident in the city.

Of the present students, twenty-two in number, nine only are from New York; and of the class soon to enter, about one-half will be from New York. All the New England States, Ohio, Pennsylvania, Michigan and Iowa are already represented in the school.

In view of the pressing need of the school, and its relations to the whole denomination, we would recommend that prompt and efficient means be set in motion to endow the Professorship which is now demanded.

A movement was commenced at the New York State Convention to raise funds for that purpose by means of the Education Society, each member of which pays one dollar annually. A movement of that kind, vigorously prosecuted, would speedily produce the needed amount, and we commend the subject to the Convention.

Let us hope that our denomination will not at present attempt to found any new institutions of the higher grade, but that we shall use all our means to advance and sustain those now in existence. With Tufts in the East, Lombard in the West, and St. Lawrence in the middle regions, our wants can be reasonably well supplied for some years. Nothing less than two hundred thousand dollars suffices for the endowment of a good College, and twice the sum could be faithfully expended without redundancy or overplus. A Theological school cannot be fitted out for less than sixty thousand dollars, and even then good economy must be used. How much wiser is it then to sustain and fully improve those which we now have, than to found others, leaving those already established to struggle on with insufficient means, remaining for years an eyesore and reproach to us instead of being an aid and honor.

We have made a most excellent commencement, and it is of the highest importance that our Educational work should be prosecuted faithfully and wisely, in a spirit of generous emulation, but with a distinct consciousness that the field is more than wide enough for them all.

In view of the before stated facts concerning the Theological school, your Committee would recommend the appointment of a Committee of five persons, who shall be directed to devise and put in force in coöperation with the Trustees of the Theological school at Canton, some immediate means of raising funds to endow a Professorship of Theology in the said school.

All of which is respectfully submitted,

E. FISHER.

G

RESOLUTIONS IN REFERENCE TO THE LATE REV. PITT MORSE.

WHEREAS, it has pleased God to remove our well-beloved brother, Rev. PITT MORSE, from the scene of his earthly labors, after a long and successful ministry, therefore:

Resolved, That, while we submissively bow to the divine will, it is fit and proper to place on record our appreciation of the valuable services rendered by our departed brother, in the promulgation and defence of the Gospel.

Resolved, That his faithfulness and diligence in the work of the ministry, both as a pioneer and as a cultivator of the field which he had sown, his stedfastness in the faith, his reverence for God and the truth, his conscientious adherence to duty, and the purity of his moral character, deserve our grateful and affectionate remembrance, and furnish an example worthy of imitation by all professed ministers of the Lord Jesus Christ.

ELI BALLOU.

L. R. PAIGE, E. FISHER.

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REPORT ON SABBATH SCHOOLS.

To the United States Convention of Universalists.

Brethren:—In this report we shall assume that the human heart is capable of religious culture; and also, that Sabbath Schools are excellent aids in the work of religious culture. Assuming these two points, we will proceed to offer a few suggestions with reference to a plan for advancing the interests of the Sabbath School cause.

First, your Committee would call attention to the advantage which would be derived from a general publishing house. Hitherto our books for the use of Sabbath Schools, have cost yery much more than those used by other denominations. This is attributable to Works having a large sale can be furnished very much cheaper than those having a limited sale. The several orders of Christians, styled Evangelical, being mainly united on points of doctrine, works published by any one of them, circulate among them As their works are all more or less sectarian in their character, they cannot be placed in our schools. We are reduced therefore, to the necessity of supplying our libraries with books from our own publishers, and works of a miscellaneous character. The result is, that the reading furnished for the pupils of our schools, does but little for the education of the mind in the great principles of our We have but few juvenile works that are designed to illustrate our religion, or inculcate its beautiful lessons of duty. Such works are greatly needed, and could they be furnished at a low There is no lack of ability rate, would have a large circulation. among us to produce them; let our writers know that their productions would be published by a house having facilities for spreading them throughout the country, and many would turn their attention to the work of furnishing the requisite supply.

Another cause of the difference in the price between our books and those published by other denominations, is to be found in the fact, that they collect large sums of money to aid them in publishing their works, and expressly with the view of selling them less than cost. Understanding that many people look quite as much to the price as to the character of a book, they see that by selling less than cost, their works will have an advantage over ours. In order therefore, to compete with them, it is requisite to have not only a general pub-

lishing house, but a fund to aid that house in its operations.

Your Committee, therefore, would recommend the establishment of such a house, and the appointment of an agent for its management, said agent to be under the supervision of a Board of Counsellors, to which all books approved by him shall be submitted before publication. By this house, books should be furnished to the trade at the lowest living rates. Book depositories could be established in different localities, or schools could be furnished by sending orders directly to the publishing house. If located in New York, books could be sent to any part of the country through the agency of the merchants, who are transporting goods. Your Committee would also recommend that the Convention appoint a day on which every Society in the denomination, should take up a collection for the

benefit of the publishing house. Let the sum collected be forwarded by a draft to the general agent; and let the agent submit an annual report to the Convention, giving the name of every Superintendent and Society that respond to the call, with the amount contributed by each. This money may be invested, and the interest used; or a part invested, and the other part used.

Another important subject claiming the attention of the denomination, is the publication of a Sabbath School paper, under the charge of a competent editor, and printed at the office of the Book Publishing House. Perhaps the agent of the House could also serve as editor. If thought advisable this paper could be published at different parts of the country. The salary of the editor might be paid out of the proceeds of the annual contribution. It may perhaps be said, that the annual collection would not be taken up. Perhaps not if pastors alone were to be relied on; but in this case the chief reliance would be upon the superintendents. To them all circulars should be addressed, and they should be considered as the agents of the Convention in carrying out its measures. This paper should

not exceed twenty or twenty-five cents per year.

In addition to the foregoing plans, your Committee would recommend, that Sabbath School Conferences be held for considering the claims of Sabbath Schools—the duties of parents and teachers and superintendents — the best methods of conducting classes and schools. These Conferences should be held as often as twice a year; and as far as practicable the pupils of the Schools should attend them. Such meetings would have a great influence in keeping up an interest in Sabbath Schools, they would awaken a wholesome emulation, form a correct public opinion with regard to early religious culture, and give to teachers and pupils a religious sociality which would be both pleasing and profitable. Your Committee have great confidence in the utility of such Sabbath School gatherings. would give the Schools importance and prominence, and they would furnish an opportunity of saying many things of the highest At these meetings let reports be submitted of the attendance, lessons and deportment of the pupils; of the punctuality of teachers, the number of teacher's meetings held, of the visits of parents and friends, and of the aid given by the pastors. addresses be made, pieces spoken by the children, and hymns sung. Truth comes to the mind through various avenues, occasions prepare us for its reception, and a diversity of agencies will be found highly useful. If experience is needed to verify these views, we may refer to the success attending the Schools of Boston and vicinity, where these Conferences are frequent, where the Sabbath School has a prominent place among public meetings. Our Schools there are model Schools, and our teachers model teachers. The reason is to be found in the agency of the measures employed, to give the Sabbath School the prominence to which it is entitled.

All of which is respectfully submitted,

G. L. DEMAREST. M. G. LEE. Otis A. Skinner.

UNITED STATES

GENERAL CONVENTION

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UNIVERSALISTS.

MINUTES OF THE SESSION OF 1861, HELD AT NEW YORK.

DELEGATES PRESENT.

MAINE.—Clerical: F. A. Hodsdon. Lay: Benjamin Kelly.

NEW HAMPSHIRE.—Clerical: B. F. Bowles, J. H. Moore.

VERMONT.—Clerical: Eli Ballou, George S. Guernsey, Henry Closson. Lay: Charles S. Mason, Nathaniel Eaton, L. A. Boynton.

MASSACHUSETTS.—Clerical: J. G. Bartholomew, John S. Barry, John H. Campbell, J. M. Usher. Lay: Joshua Merrill, James Hammett.

RHODE ISLAND.—Clerical: John G. Adams. Lay: Charles E. Carpenter, Olney Arnold.

CONNECTICUT.—Clerical: N. C. Hodgdon. Lay: Walter Gladden, George Brown.

NEW YORK.—Clerical: J. H. Hartzell, H. Blanchard, L. C. Browne, E. Fisher. Lay: E. T. Marsh, N. H. Benson.

NEW JERSEY.—Clerical; A. St. John Chambre. Lay: David Tappan, J. E. Van Houten.

PENNSYLVANIA.—Clerical: Davis Bacon, L. F. Porter. Lay: Elijah Dallett, C. D. Vose, J. Willson, E. S. Kent.

OHIO.—Clerical: G. L. Demarest. Lay: Dean Clapp.

INDIANA.—Clerical: W. W. Curry.

ILLINOIS.—Lay: P. B. Ring.

Michigan.—Clerical: C. W. Knickerbacker. Lay: J. F. Baker.

At 9 o'clock, A. M., Tuesday, September 17th, 1861, the Council of the General Convention of Universalists in the United States of America, was called to order in the Broadway Church (Rev. Dr. Chapin's), New York, by Rev. Eli Ballou, President of the Session of 1860.

The roll of Delegates furnished the Recording Secretary by the Standing Clerks of the State Conventions, being called, a quorum was found present.

The President appointed Revs. R. Eddy, of New York, J. G. Bartholomew, of Massachusetts, and Mr. P. B. Ring, of Illinois, a Committee to nominate permanent officers for the Council.

The Committee reported: Rev. E. Fisher, of New York, for President; Mr. Dean Clapp, of Ohio, for Vice-President; and Mr. Charles E. Carpenter, of Rhode Island, for Secretary.

Rev. Mr. Fisher declined, and the report was recommitted.

The Committee again reported, substituting Rev. Eli Ballou, of Vermont, for Rev. E. Fisher.

Proceeded to ballot, with the following result:

Rev. Eli Ballou, President; Dean Clapp, Vice-President; Charles E. Carpenter, Secretary.

United in prayer with Rev. E. Fisher.

Voted, That the Secretary designate an Assistant Secretary.

Voted, That the Constitution and Rules of Order be read by their titles only.

The President announced the appointment, by the Secretary, of Rev. G. L. Demarest, of Ohio, as Assistant.

The Record of the last Session was read so far as to cover the Report of the Committee on the Ballou Monument, when, on motion of Rev. J. S. Barry,

Voted, To dispense with the further reading of the Record.

The President made the following appointments:

Rev. J. G. Adams, of Rhode Island, Messrs. P. B. Ring, of Illinois, and Nathaniel Eaton, of Vermont, a Committee on Elections.

Rev. R. Eddy, of New York, a committee on Unfinished Business.

The Committee on Elections reported upon certain Credentials of Election of Delegates. The Report was adopted, and the persons named therein are thus made members of the Council.

P. B. Ring, of Illinois, was received as a Representative of the Iowa Convention.

On motion of Rev. R. Eddy, Mr. J. L. Camp, of Baltimore, Maryland, was invited to a seat with the Council.

On motion of Rev. N. C. Hodgdon, of Connecticut,

Voted, That the credentials of the Pennsylvania Delegation be referred to the Committee on Elections, for the purpose of ascertaining whether that Convention is properly represented.

The President appointed as Committee on Nominations, Revs. J. S. Barry, of Massachusetts, N. C. Hodgdon, of Connecticut, and G. Demarest, of Ohio.

The Committee on Unfinished Business made the following Report, which was accepted:

That the Report on Church Organization, together with the Resolution of Rev. J. W. Bailey, on its adoption, was referred to this Session.

That the following special Committees should Report to this Session.

A Committee to devise means for the relief of the Theological School, Rev. E. G. Brooks, Chairman.

Committee to correspond still further with the State Conventions, on the subject of Organization. Rev. A. St. John Chambre, Chairman.

Committee on the Incorporation of the National Convention, or of a Publishing House. Rev. A. A. Miner, Chairman.

Committee on Denominational Hymn Book. Rev. J. G. Adams, Chairman. Committee to Publish the Minutes of the Session of 1860, and also a new edition of the Constitution. J. D. W. Joy, Chairman.

R. Eddy, Committee.

Rev. J. M. Usher, of Massachusetts, moved that when the Council adjourn it adjourn to meet at $2\frac{1}{2}$ o'clock, in the Bleecker Street Church, as a Sabbath School meeting is to be holden at that time in this place. Some discussion was elicited upon the motion, after which, it was carried.

The Committee on Nominations made the following Report in reference to everything within their sphere, except the place for the next Annual Session, upon which further time was asked:

On the State of the Church—Revs. John Boyden, of Rhode Island, C. H. Leonard, of Massachusetts, R. A. Ballou, of Maine.

On Education—Revs. A. A. Miner, of Massachusetts, J. S. Lee, of New York, J. P. Weston, of Illinois.

On Sunday Schools — Rev. E. Francis, of Connecticut, H. B. Metcalf, of Massachusetts, James Cushing, Jr., of New York.

On Complaints and Appeals—Revs. Dr. Sawyer, of New York, C. H. Fay, of Rhode Island, W. H. Ryder, of Illinois.

Preacher of Occasional Sermon—Rev. W. Spaulding, of Massachusetts. Substitute, Rev. J. G. Adams, of Rhode Island.

The Report was laid upon the table, for the present.

The Committee on Elections reported: That they find four Ministerial Delegates from Pennsylvania, when there should be but two, and they recommend that Revs. D. Bacon and L. F. Porter be received as the delegates from Pennsylvania.

The recommendation was adopted.

Rev. J. S. Barry, of Massachusetts, moved that the reading of the Report on the State of the Church be assigned to this evening, at the Bleecker Street Church.

After discussion, the motion was carried. Adjourned.

Tuesday - Afternoon Session.

Called to order by the President, at 3 o'clock.

The vote of the morning Session, assigning the reading of the Report on the State of the Church, to this evening, was reconsidered, and the following resolution was offered as a substitute for the same, and unanimously passed:

Resolved, That the hearing of Reports, and the Occasional Sermon, be assigned to to-morrow, from 9, A.M. to 1, P.M., at the Rev. Dr. Chapin's Church, in Broadway.

Rev. R. Eddy, of New York, moved the rescinding of a vote of 1859, in words as follows:

Resolved, That the friends in places where this Convention may meet in future, be requested to confer with the Recording Secretary of this body, in regard to the accommodations required by the Council.

After discussion, the motion was withdrawn.

Voted, That when this Council adjourn, it adjourn to meet at 9, A. M., to-morrow, in the Broadway Church.

The following Resolution, offered by Rev. J. S. Barry, was unanimously passed:

Resolved, That we reaffirm the resolution of 1859, requiring the friends in the place where the Conventions may meet in future, to confer with the Recording Secretary of this body in regard to the accommodation of the Council; and that the place once designated by the Recording Secretary in the public notice calling the Convention, be strictly adhered to during the session.

Revs. R. Eddy and H. Lyon, were appointed to see that the Broadway Church be opened by the time set, to-morrow morning; and to have proper notice of the exercises to take place there, inserted in the newspapers.

Paul B. Ring, of Illinois, offered the following Resolution, which was adopted:

Resolved, That Revs. L. C. Browne, J. S. Barry, and the Vice-President of the Convention be, and they are hereby appointed a Committee to take into consideration the condition of the country, and report upon the same, to this Convention.

Rev. J. S. Barry was excused from serving, and the President was authorized to fill the vacancy thus occasioned.

He appointed Rev. A. St. John Chambre, of New Jersey.

The following was offered by Rev. A. St. John Chambre:

Resolved, That Art. V., Sec. 1, of the Constitution, be so amended as to require the meetings of the Convention to commence on the second Tuesday in October, of each year.

The Resolution was discussed at some length, and, on being put to vote, was lost.

Rev. J. S. Barry, of Massachusetts, offered the following, which, after discussion, was adopted:

Resolved, That the several Reports—"On the State of the Church," "On Education," and "On Sunday Schools," for next year, be read before the Council at a public meeting, duly notified, in the afternoon of the first day of the session of the Convention.

Rev. B. F. Bowles, of New Hampshire, moved that Rev. J. S. Barry, of Massachusetts, and P. B. Ring, of Illinois, be a Committee to present resolutions expressive of the feelings of this Convention on the death of Rev. Drs. Whittemore and Ballou. It was voted that said Committee be appointed; and Rev. B. F. Bowles was added to the Committee.

Adjourned, at about 5, P.M.

Wednesday — September 18.

Called to order at 9, A.M. Prayer by Rev. S. Cobb, of Mass.

Record of yesterday's doings read, and after minor alterations, approved. Roll of Delegates called.

The Committee on Elections reported M. D. Gilman, of Illinois, Minot Terrell, and James Hammett, of Massachusetts, and asked that they may be admitted as delegates from said States. Admitted.

Rev. E. G. Brooks, of New York, for the Committee on a Professorship of Theology in the Canton School, reported. The Report was recommitted, for amendment.

The Committee on Resolutions upon the death of Rev. Drs. Whittemore and Ballou, reported the following, which were unanimously adopted.

Resolved, That the members of this Convention, in common with all of the Universalist Denomination, desire to express our deep sense of the loss we have sustained as a religious body in the removal by death during the past year, of two of the strongest advocates of our faith, and brightest ornaments of our cause, Rev. Thomas Whittemore, D. D., of Cambridgeport, Massachusetts, long the editor of the *Trumpet*, and Rev. Hosea Ballou, 2nd, D. D., the first President of Tufts College.

Resolved, That we will ever cherish a grateful sense of indebtedness to the departed for their faithful labors in the upbuilding of our Zion, spreading over a

period, in each case, of more than forty years, and covering a wide field of influence and usefulness—that we sincerely lament their departure, and will hold their memory in perpetual esteem.

Resolved, That the Recording Secretary of this Convention be instructed to forward a certified copy of these Resolutions to the families of the deceased, with the expression of our sympathy in their great bereavement, and our earnest prayer that the Father of All may answer to them this promise, that "He will be the God of the fatherless and the widow."

The attention of the Council was then called to the reading of the "Report on the State of the Church," by the Chairman of the Standing Committee, Rev. J. G. Adams, of Rhode Island.

On being read, it was

Voted, To adopt the Report, and to have it placed on the files of the Convention. [See Appendix A.]

The Report on Education being called for, Rev. G. L. Demarest stated that the Chairman had not forwarded any Report.

Rev. G. W. Quinby, of Connecticut, for the Committee on Sunday Schools, read a Report which was accepted. [See Appendix B.]

A motion being made to adopt the Report of the Committee on Sunday Schools, N. H. Benson, of New York, moved an amendment, which, after discussion, was withdrawn, and the Report was adopted as presented.

The Committee on the Professorship of Theology at Canton School, again reported with an amendment, and the Report was accepted. [See Appendix C.]

The Committee on publication of the Minutes of 1860, and also of a new edition of the Constitution, reported, and the Report was accepted. [See Appendix D.]

The Committee on Complaints and Appeals, reported that no business had been brought before them.

On motion of Rev. J. S. Barry, of Massachusetts, a committee was raised to publish the proceedings of this Session, and authorized to raise the funds to pay for the same. J. D. W. Joy, Revs. J. S. Barry, and A. A. Miner, were elected the said committee.

By request of the Committee,

Voted, That a collection be taken at the close of the services this morning.

The Convention then gave attention to the Occasional Sermon, by Rev. W. W. Curry, of Indiana. Text: 133d Psalm, first verse.

At the close of the Sermon, the collection to defray the expenses "publication, was ordered, and while it was being taken, Rev. E.

Fisher made a statement of the needs of the Theological School, at Canton, New York, in the matter of sustaining Professor Goodrich, through these difficult times.

After singing, adjourned to to-morrow morning at 9 o'clock.

THURSDAY—September 19.

The Council was called to order at 9, A.M.

Prayer by Rev. L. J. Fletcher, of, Massachusetts,

Minutes of yesterday's proceedings were read and approved.

Rev. A. St. John Chambre, for the Committee on Denominational Organization, reported; and on motion of Rev. G. L. Demarest, the Committee was continued, and the recommendation of the Report, adopted. [See Appendix E.]

The Report of the Trustees of the Publishing House was read and accepted. [See Appendix F.]

The Report of the Nominating Committee was taken up, and the persons nominated therein for the several Standing Committees, and Preacher of Occasional Sermon for next year, were elected.

The Committee also recommended that the Convention meet next year in the city of Chicago.

Their recommendation was adopted.

The following persons were elected to fill vacancies in the Board of Trustees of the Publishing House, viz: Rev. T. J. Sawyer, D. D., New York; G. W. Platt, Esq., New York; Rev. R. S. Pope, Mass.

The Committee on Resolutions upon the State of the Country, reported, and their Report was adopted.

Rev. A. St. John Chambre resigned his place in the Committee on Organization, and Rev. J. S. Barry was elected to fill the vacancy.

Rev. W. W. Curry offered the following, which was adopted:

Resolved, That the Committee on Organization be instructed to prepare a detailed plan for the Organization of the Denomination; and that all plans, reports, and resolutions on the subject, be referred to them.

The vote to adopt the Resolutions on the State of the Country, was reconsidered, and after amendment, the Resolutions were unanimously adopted, as follows:

Whereas, our country is now unfortunately involved in a war occasioned by an unwarrantable and atrocious rebellion against its government constitutionally chosen, and the success of which would jeopardize the cause of civil and religious freedom throughout the world, Therefore,

Resolved, That we hereby express our warmest sympathy with our rulers in this their hour of trial; with our countrymen in arms for the defence of our institutions; and with the ministers of our own and other Christian orders who are called in the Providence of God, to administer Christian admonition and consolation in the camp and on the field.

Resolved, That we, as a denomination, pledge our earnest labors, our pecuniary means, and our heartfelt prayers for the success of the Federal arms, the defeat of this unnatural rebellion, and the speedy return of an honorable peace, and the prosperity that has crowned us as a United Nation in the past.

Rev. G. L. Demarest offered a Resolution, which was discussed and laid upon the table.

The Committee appointed at the last Convention to prepare a Book of Congregational Hymns and Tunes, reported.

The Report was accepted and ordered to be placed upon file. [See Appendix G.]

The Committee on Unfinished Business, reported that the "Plan for the Organization of Churches in the Universalist Denomination," presented last year, had not yet been acted upon.

Voted, That the plan be referred to the Committee on General Organization.

The hour for Public Religious Services having arrived, the Council adjourned to the lecture-room of the Church.

Rev. W. W. Curry, of Indiana, presented a communication from the Indiana State Convention, on the subject of Organization, which was referred to the General Committee on that subject.

The Recording Secretary was authorized to place the Records in the hands of the Committee on General Organization.

The Resolution of Rev. G. L. Demarest, was taken from the table, and, after discussion at considerable length, was again laid upon the table.

Rev. C. W. Knickerbacker, of Mich., offered a Resolution on the State of the Country, which was laid upon the table.

The thanks of the Council were presented to Rev. W. W. Curry, for his Occasional Sermon, and a copy requested of him for publication.

Thanks were voted to the officers of the Convention, and to the Chairmen of Standing Committees, for the faithful manner in which they have performed all their duties.

Voted, That all resolutions upon the state of the country, other than those reported by the Committee appointed for that purpose, be not published in the printed Minutes of the Convention.

Rev. H. M. Wilson, pastor of the Seventh Avenue Presbyterian Church in the city of New York, and coördinate Secretary of the African Civilization Society, was permitted to speak in behalf of the interests of that Society. His remarks were followed by adopting the following resolution:

Resolved, That we approve the plan proposed for the civilization of Africa, and that we deem it an act of justice, and a duty we owe to the African race, to render all the aid in our power to return all such as desire it to their father-land.

Voted, To recommend a collection in our Churches, in behalf of the said Society.

Rev. J. P. Weston, for the Committee on Education, forwarded a Report, which was ordered on file. [See Appendix H.]

Read and approved the Minutes of the morning Session.

United in prayer with Rev. G. L. Demarest, of Ohio.

Adjourned, to meet in Chicago, Illinois, the third Tuesday in September, 1862.

ELI BALLOU, President.

DEAN CLAPP, Vice-President.

CHARLES E. CARPENTER, Secretary. G. L. DEMAREST, Assistant Secretary.

APPENDIX.

A

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

To "The General Convention of Universalists in the United States of America," in session at New York City, Sept., 1861.

Since the Reports in reference to our common cause were presented to the Convention at its last annual session, the political aspects of our Nation have been so changed as to absorb in a larger measure than ever, the public mind. The calamity of civil war is upon us; and we are called upon to meet it, by rendering to our country in this hour of its need, every aid which it is our duty and privilege to bestow. In the conflict upon which we have entered, interests unspeakably dear to us are involved, in the defence and maintenance of which the heart and hand of the patriot and Christian may be most earnestly and devotedly employed. We would commit these interests to the keeping of the just Sovereign and gracious

Father of mankind, praying that he would grant us that wisdom which we need, in this emergency, and vindicate through our faithfulness to its calls, the unchangeable principles of truth and right-

eousness upon which his throne is established evermore.

In this condition of our country — as we must plainly perceive the claims of our religion upon us, will not, if we are truly wise, be lessened, but rather greatly increased in our estimation. Of this we are very sure, that the war which has come upon us is not in consequence of any undue attention, on the part of those involved in it, to the principles of the Gospel we profess. Rather from neglect of obedience to its instructions, is this affliction ours. nothing can be plainer than that in proportion to the prevalence of evil there is needed the counteracting and overcoming influence of good, so must it be evident to us, that in the present state of our national affairs, the influences of Christian truth are more than ever demanded. The work of the Christian disciple, philanthropist and patriot we must regard as an indispensable agency in effecting the restoration of peace and good-will between those whom the spirit of our Gospel would induce to say to each other, "Let there be no strife between us, henceforth, for we are brethren."

With these convictions, we enter, not with any hesitancy, but with a new and deeper interest, upon the consideration of our duties as a Christian fraternity. Our conflict of Christian faith is still to go on, whatever the nation's or the world's aspects may be. In it, may we "strive for the mastery in all things," and be enabled to "endure

hardness as good soldiers of Jesus Christ."

DENOMINATIONAL INTEREST.

One of the first topics in mind as we enter upon this report, is that of the denominational interest which we as a people should possess, and in word and deed affirm. A writer in a journal of another Christian sect, has truthfully said: "No denomination can prosper, unless its members possess a proper degree of enthusiasm for its doctrines, worship and fellowship. This does not necessarily include bigotry or hatred to other branches of the Christian Church; just as little as an affectionate attachment to one's family, his brothers and sisters, includes hatred to those not related to him. If a denomination has any distinctive peculiarities, which entitle it to a separate existence, they ought to inspire all who labor for its extension and enjoy its privileges, with their own life." * We agree in full to these statements. We are a sect. That is decided. We have proved this in the past; we evince it in the present; we may make the fact more and more honorably apparent in the future. That, as a denomination, we have "distinctive peculiarities," is as evident as anything pertaining to a denomination can be. Our doctrine presents us with the most ennobling views of God, of man, of human duty and

destiny. We can deem no faith less than that which unequivocally maintains these views, equal in importance to ours. Receiving this as God's truth, such as all men need to know, to practice and enjoy, we must see it binding upon us to do all in our power to impart its blessings to others. And this by no means involves any improper exclusiveness on our part. We may render to all other sects their dues, and be thankful thus to do. We may welcome in them every utterance of the true Gospel which we believe they are making; every work in accordance with its principles which they may do. But in and through all, we have the right, and it seems to us the duty before us, of giving to our denominational name the preëminent honor, to which, among all the sects, it is entitled. "The Universalist Ministry; what a magnificent name!" was the exclamation of one of the most gifted women of the present age, as an earnest representative of our faith had an opportunity to present its claims to her. Next to Christian, we can have no greater name than that by which we are called; and though unpopularity and odium, even, may have been connected with it, we have none the less reason to maintain and honor it.

One of our denominational editors has well remarked, that "unless we are firm and even enthusiastic in the promulgation of our doctrines, keeping them constantly in the foreground, in our pulpit administrations, we may be absorbed by other sects. They are in readiness to catch such Universalists as may profess not to care what the name of a church may be, if the preaching is only liberal, which usually means non-committal. Our doctrines are our chief reliance for denominational existence." These are just words. It is evident that the spirit of our Gospel is finding its way more and more into other sects. And this is one pretext with many for avoiding the responsibility of taking our name upon them, while they enjoy not a little of the good which it indicates. Let them do this if they will. We are not responsible for the short-comings of others, if we are true ourselves, as we can be, to duty. And one duty of ours is to be "children of the day," openly affirming and faithfully supporting our "distinctive peculiarities," not because they are such, but because of what they are and must ever be to our nature, to our race, to the world, to the spiritual universe.

We need, then, as a sect, a family interest as "members one of another." This will bind us the more closely together,—all our churches and people,—and make us far more effective in the promotion of our cause than we ever can be by any mere *liberalism* that shall seek to build up a church on the broadest basis possible, including an improved orthodoxy as the one extreme, and the speculations of German rationalism and modern "Spiritualism" as the other. We need this family interest, that we may cooperate to one great end; that we may be most really and efficiently, a missionary sect. Our ministry, it seems to us, should keep this in view. It is not mainly to build up and hold together large congregations here and there around some deservedly popular ministers, that we ought to

rest our wishes or endeavors. Every good and prosperous congregation ought to be a living missionary power, out of which should go some active workers for our common cause, in places where their efforts may be needed. We want no sinners nor any righteous ones "who are at ease in Zion." There is a woe upon such now, as there was anciently; and there will be a woe upon us, in our spiritual leanness, if we give countenance to such indulgence. We shall have "a name to live" which we do not really deserve. We have, then, our preëminent name to honor, our preëminent faith to maintain, our honest and indispensable denominational work to do.

ORGANIZATION.

The subject of denominational organization has been so ably and thoroughly discussed in former Reports made to this Convention, that but little save in confirmation of the arguments already presented, need now be urged. The faithful Report read at the last session, on this subject, we deem unanswerable. We have known of no attempt to show the unsoundness of the positions it assumed and maintained; and we trust it has received and may continue to receive the candid and earnest attention of all the professed friends of our cause to whom it may come. It seems to us to present with great comprehensiveness, the main grounds of debate as to the compatability of concentrated denominational effort with the principles of a true congregationalism. If the conclusions reached in that communication are just, then the duty of our denomination, in the light of them, is as clear as noonday.

God will deal with us as he does with all other sects, according to his unvarying laws. These will not be changed at all to suit our individualisms, whims or caprices. He works through organizations; so must we. Other Christian fraternities have had extensive and far-reaching influence through this very power. And we must conform to the rule. If we are so eccentric, so opinionated, so peculiar, or so indifferent that we can give but little heed to this rule, then shall we find loss and not gain, in our mistake. Our ministry in many instances will be wasting its energies, and be disgraced by irresponsible or unworthy members; our congregations will be made up of inadhesive particles; our laudable denominational ambition will be deadened, and some of the truest and most self-sacrificing of our fraternity disheartened, as they look in expectation of seeing us become a leading and effective power among the churches. Irregularities, right or wrong in themselves, will occur among us; evils such as were referred to in the Report by the Committee of last year, on the "Principle of associated action," will be realized so long as this indifference to organized denominational effort shall abound. No lesson in connection with our advancement can be of more importance to us, than that of "striving together for the faith of the gospel."

That we have made advancement in this work is evident. Special

attention to it has resulted in the formation of our State Conventions as incorporated powers, having in charge the Missionary, Tract, Educational and other enterprises to be promoted by us. In addition to others reported last year, such organizations have been effected in Rhode Island, New Jersey, Maine and New Hampshire. They were the results of close and earnest discussion, in which objections to such organizations were candidly presented and considered, and through all of which a disposition to adopt the most effective means to secure the good designed, prevailed. This is especially true of the consideration of this movement in the Rhode Island Convention, in May last. The debate upon it in this body was conducted with unusual minuteness and care; and the vote was unanimous in favor of the adoption of the new constitution.

These preliminary steps taken, it remains to be seen what degree of the true spirit shall operate through these new organizations. Christian charity would lead us to hope that a fair trial of these means may be made; that our people will prove for themselves, not how little, but how much they can effect by them. In such a unanimous coöperation only can they prove the ability and worth of the new organizations, and be able to decide whether it is best to continue them, or seek for the permanent advancement of our cause in "a more excellent way."

During the past year, meetings have been held by our brethren in the West in reference to a new organization which they have effected under the name of the North-Western Conference. The inauguration of it has been followed by very liberal contributions for the furtherance of its objects, by many of our friends in the West. Whether this movement shall result in the formation of a new Convention or not, one commendable and cheering fact attending it was the unanimity and zeal with which it was commenced, and with which it has been subsequently followed up. It is an evidence that our Western brethren are aware of the charge they have in hand, of their responsibilities in view of it, and of their inclination to give a good account of their stewardship.

ORGANIZED ACTION OF THE CONVENTION.

This Committee fully agree to the propriety of the recommendation contained in the last Annual Report, on the duty of rendering our General Convention a practical working body, incorporated, and with funds for the "training and culture of young men for the Christian ministry, the sending forth of colporteurs to circulate tracts and books for the promotion of the form of Christianity which we hold," and such other work as it might find means and opportunity to do. As another Committee may report more particularly on this subject, we will only remark, that next to a well-defined plan, funds will be needed to render these plans of any avail. That these may be obtained, that lesson is to be followed up which we, as a people, have yet in a great measure to study, accept and practice, viz., that of

contributing statedly, according to our ability, for the missionary interests generally of the denomination. While we have those who are usually in readiness cheerfully to respond to such calls, we have a prevailing apathy on the part of too many in reference to the subject, which is anything but favorable to our prospects as an operative force in the missionary work which assuredly belongs to us. Although the present may not be a favorable time to make the most earnest appeals for these purposes, still something may be done even now towards this work for the cause, which this Convention as an organized and active body may be able to accomplish.

THE MINISTRY.

No interest in any Christian sect is greater than that of its ministry. We are thankful for what a good ministry has done for us in the past; and while we regret that our cause has suffered through those, who, assuming to do this great work, were mentally or morally unfitted for it, it is our imperative duty to give every encouragement in our power to the increase of such a ministry as this cause demands. Our chief need in a ministry is not intellectual force. We have had that without other indispensable qualifications, and it has failed us, as it ever will. We need, in addition to this, true heart-culture and piety, sincerest devotion to this sacred calling, "aptness" not only "to teach," but to reach men's consciences and affections in the common intercourse of life. We need good and true pastors, who have not only most approved and acceptable qualifications for the pulpit service, and who live not chiefly by means of their attractiveness there, but who have a hold on the hearts of the people because of their purity of character, their spirit of self-sacrifice, their fidelity and effectiveness in the steady every-day work of the Christian church—of the Christian life. This is the ministry which will most really bless us, and build us up in the Lord.

That something has been done to secure to us such a ministry is encouraging, as we regard the spiritual aspect of our churches at the present hour. Where it has gone into operation, the most favorable effects have followed. The Sabbath school and the church have prospered, and a deeper sense of responsibility has been awakened and kept alive in the society. We are bound to do all in our power that such a ministry may more and more abound throughout our denomination.

And, as a means to this end, we may here very properly mention the Theological School at Canton, New York, so recently instituted under the patronage of our denomination. Although in its infancy, this institution has already indicated what, by God's blessing and our faithfulness to its interests, it may be able to accomplish. It can do for us what no College that does not include a Theological Department, can. That Tufts College would give to the denomination new and valuable accessions to the ministry, was an expectation quite general among its friends. And we have reason to be thankful that

it has, in some good degree, answered these expectations, and that it may continue thus to answer them in the future. But this we must consider, that while the mere collegian has to do the most for himself that he may be rightly qualified for the work of the ministry, the student at the theological institution has the advantage of the instruction and discipline which he is sure to receive from competent instructors in direct reference to the great work of his life. In addition to whatever of intellectual culture he may acquire. he is constantly and specially preparing himself for the work of a Christian evangelist, teacher and pastor. We have every reason to believe that this advantage is enjoyed by the students at the institution of which we have already spoken. We have confidence in the teachers, —Professors Fisher and Goodrich,—who are at the head of this institution; and are fully persuaded that through the judicious and thorough training to which they will subject their pupils, we shall have a ministry going forth from their hands well qualified to honor and strengthen our cause. .

Thus far, the institution at Canton promises well. To succeed, however, it must be supplied with funds adequate to its wants. It has need of immediate aid, and will be embarrassed in its operations without it. Means to bestow this aid are ample enough. The Universalists of New York and New England, might, speedily, if they had the will so to do, place it beyond the reach of its present needs. They could not respond to a more important call than this School now makes upon them. To sustain it under its present administration, is to lay up for ourselves a power that shall be felt in a thousand directions, in our advancement and success.

But from whatever source our ministry shall come to us, it is of the highest importance that it be adequate to the demands of our cause upon us. It should be a ministry theologically distinctive and decided, and yet truly catholic and generous-minded towards all other sects. It should be devoted to the growth of souls in heavenly holiness and love. It should be a pure ministry, embarrassed by as few conflicting interests as possible; laying all its best powers upon the altar of duty, and glorying chiefly in the conflicts and victories of And it should be sustained by an appreciative people; so sustained, that faithful laborers in it shall be encouraged and upheld for their work's sake, that thus new and devoted hearts may be inspired to follow them in their sacred calling. If we desire and are determined to have an effective ministry,—one that shall best meet our wants and responsibilities,—the means of securing this blessing are, in a great measure, in our own hands. It will be well for us when the conviction of this truth is more general throughout the denomination.

Since the last session of this body, we have lost by death some of our long tried and faithful friends, of the clergy and laity. Of the former, we are called to record the well-known names of Dr. Thomas Whittemore and Dr. Hosea Ballou, 2d. The brethren who bore these names, need no special eulogy from us here. Both were

remarkable men; the one keeping his post as a denominational editor, and vindicating with signal ability through the pulpit and press, the truth of the gospel, forty years; the other equally faithful as minister and pastor, as an author whose pen has given dignity and strength to our cause; long to be remembered as the early patron and first head of an institution which is an honor to our fraternity; as a consistent and unfaltering supporter of that organization and mutual coöperation without which, we must too often spend our strength for naught. "They rest from their labors, and their works do follow them,"—works which shall not only make their names honored in the denomination to which they belonged, but which shall aid in the increase of that power through which the church and the world are yet to be brought out of error's darkness "into God's marvellous light."

THE CHURCH AND SABBATH SCHOOL.

The claims of the Church institution we will not urge at length in this communication. The Convention has already had this subject presented to them in some very strong and impressive appeals. The elaborate Report at the last session is still before us; and is deserving of our profound consideration. We owe it to ourselves, and shall ever owe it to the Christian cause, to make the building up of the Church institution one of the principal objects of our care and exertion.

As the consideration of our duty in behalf of the Sabbath school enterprise has been entrusted to a Committee competent to present its claims justly and urgently before this body, we need here make but a mere allusion to the subject. We have reasons for looking with hopeful eye into our future, as we witness the increase of interest manifested for some years past in this great instrumentality of the Church—the Sabbath school. It is proving itself to be one of our chief blessings, and every friend of our cause is bound to encourage and support it. It is one of our principal missionary agencies, and may be made, in many instances, the beginning and the vitality of the Church and Society. Indeed, there is little promise of continued prosperity with any society that takes no interest in the Sabbath school. We have occasion for thankfulness that this great cause is claiming the attention and devotion of so many of our ministers and people at the present time. The work so well begun needs to be followed up with far greater improvement. We have no Sabbath schools yet among us,—creditable and admirable as some of them may be,—that do not need a higher conception as to the teacher's work, and a deeper spirituality in them. The true intent of the Sabbath school is Christian instruction—the induction and advancement of the young mind into the knowledge, practice and enjoyment of Christian truth. Any view of it less than this, is unworthy of name we bear.

APPENDIX. 17

CHRISTIAN HOMES.

But, important and indispensable to our true success as are the instrumentalities just named, there is one other which we deem of still greater consequence, and to which, in the conclusion of this report, we would ask attention. We have reference to the influence of the Christian Home upon our condition and destiny as a religious

fraternity.

The family is the first human institution. It was so in the beginning; and, by the Divine method, it will be so in all time. setteth the solitary in families;" and from these new centers he intends that the earth shall be peopled, and the influence of his truth and righteousness be every where extended. After all that may be said at any time of any sect, of its ministers, its congregations, churches, Sabbath schools, organizations for missionary and educational work, the real "state of the church" in it is, in fact, the religious state or condition of its homes. The more Christian homes we have, the more actual power to communicate the blessing of Christian truth to others, do we possess. No matter how wise or eloquent our ministry may be, how faithful the pastor, how devoted the Sunday school teacher to the good work assigned him; if the home is not what it should be,—if it be not a religious home, there will, assuredly, be going on within our borders, the work of failure and decay. We shall lose in depth what we gain in surface; shall be shriveling while we seem to have increase of prosperity and strength.

We need three special forces in all the homes of our denomination. These are, Christian example, devotion, and instruction. We have the doctrine of all doctrines to live by; a doctrine always needed in the family. Every department of home-life and duty will be sanctified and blest through obedience to its directions. There is an eloquent persuasion in Christian character which is above all utterance of words, and the humblest home, may by means of it, send out an influence which cannot fail to add to the strength of the Christian cause. It is thus that the parent, though not, perhaps, a ready and voluble pleader for the Christian faith, may have that daily doing which shall tell, if with noiseless, yet with sure effect, in behalf of it, upon the members of his household. A home where our faith is only talked of as a theology, and neglected as a life, is not the home on which we can depend for such additions to our cause as we most need.

Our homes ought to be blest with Christian devotion. Wherever the family altar is set up and maintained among us, its blessings are more or less realized. They who know most of these blessings, will be the last to dispense with the means through which they come. If we have the best faith upon earth, then we have the greatest of all reasons for the culture of the affections in its holy spirit, at home. And upon no family altars should there be brighter fires of adoration

If our homes are not consecrated by burning than upon our own. Christian prayer and thanksgiving, whose homes should be? If our children are to go away from them into other homes representing other sects, there to be met with this daily observance of Christian devotion which they have never known in the family circles to which they belong, who can wonder that our faith may sometime lose its attractiveness in their esteem, not because of any want of fullness or completeness in it, but because these were not communicated as they should have been, to them, in their own homes. This is a vital topic, and we cannot afford to hold it in light esteem. We shall be losing our life-blood if we do. We have reasons for believing that our books of prayer and especially our excellent Liturgy, by Br. THOMAS, have aided us in a good degree in this work of family devotion. the aid of the Holy Spirit in our homes will be greater than all. will be ours, if we sincerely and faithfully invoke it there.

Our homes need the work of Christian instruction in them. All parents are not able to do this work as they might desire to; but all can encourage it, and many can contribute something to it. It is not mere theological debate or affirmation that is needed in the home, but the help of our youth by religious books and papers, by encouragement of the efforts of the Sabbath school teacher, by religious advice, admonition and direction as to the nature and claims of our holy faith, on the part of parents and guardians there. Here, then, have we before us one of the grandest fields of operation that can possibly be opened to our occupancy. We talk much in these days—and we have great reasons to—of patriotism. He is one of the truest and noblest of patriots who is doing what he can to purify and elevate

—to Christianize the Home.

In conclusion: we have fallen upon times when our Christianity, whatever we have of it, will be tested; and when we shall need it all the more as adversities are realized. Our children, living now, must learn of war, and our people become subjects of the moral evils always attendant on this calamity. We need, then, more than ever, all the Christian aids and securities we can command. effort on our part to sustain our Christian institutions, is one of the best evidences we can give of our true patriotism. Our success as a nation in the present strife will be of questionable worth, if we do not preserve our Christian vitality. Beside; a new future opens before us. These issues now pending declare it. We shall be needed as a true Christian power in the great work of human progress in which we as a nation are called to take so conspicuous a part. us not then in any other anxiety, forget our highest good. Let not any counter-currents move us from our anchorage, any adverse influences weaken our steadfastness or diminish our zeal. There are no times in which God is not calling upon us to stand upon our feet, in our lot, to hear his word, and do his will, in the maintenance of the right, of the great interests of humanity, of the kingdom of his Son. A nobler call we shall never have here, than to promote and honor the cause of the Gospel. Its ultimate triumph is sure.

us make it sure that we have a part in that work which shall, in God's time, be complete and glorious.

Respectfully submitted,

J. G. Adams,
T. B. Thayer,
I. D. Williamson,

Committee.

New York, Sept. 1861.

 \mathbf{B}

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools beg leave to submit the following brief Report:

STATISTICS.

On investigation your Committee find no means of ascertaining with any degree of accuracy, the number of Scholars or Teachers, or even Schools within the limits of our denomination, as neither this body nor our State organizations have provided for this desideratum. It is customary for our State Conventions to appoint, annually, Committees on Sabbath Schools, and these Committees call through our denominational papers, upon the several Superintendents within the limits of their organizations, for Reports on Statistics, some of whom regard the call and make returns, while many fail; and the consequence is, that the Committees must fail in their efforts for any thing approximating a correct statement of the condition of the schools within the limits of their several states. Take as an example the Report of Bro. D. B. BYTHER before the Maine Convention of Universalists in June last. In this Report, he says: "Notwithstanding the usual course has been pursued of issuing a call through the columns of the Gospel Banner for the necessary information, few, comparatively, have responded." For this reason his report was necessarily imperfect. Out of some 60 Schools in that State, he gives the Statistics of but 20. And this is a fair sample of a majority of the reports submitted to our State Conventions, in all parts of the country, which renders the entire system nugatory and Hence your Committee would recommend some action by this body bearing upon our State Conventions which shall awaken a deeper interest in our Societies and Schools everywhere with reference to this question, that in future, a greater degree of accuracy may be secured in this department of our labors.

The most perfect statement of the condition of our Sabbath schools in any one State, which your Committee has been able to discover, was made to the State Convention of Massachusetts for the year 1860, by Henry B. Metcalf, Esq., Secretary of that body, in which he

reports 83, out of the 120 Schools in that State. By this Report we learn that there were at that time connected with these 83 Schools, 1,774 Officers and Teachers, and 9,708 Pupils: and also that the aggregate number of Library Books was 43,090. Taking these numbers for a basis, and we probably have within the limits of our denomination in this country about 1,100 Schools, 8,500 Teachers and officers, 74,500 Pupils, and 300,000 Library Books.

It is unnecessary for us to remind this body of the importance of keeping up, perfecting and rendering more and more efficient this institution. The zealous but judicious efforts of 8,000 Teachers with 75,000 pupils, aided by 300,000 Library Books, most of which inculcate and enforce some doctrinal or practical truth of the Christian Religion, must wield a marked influence, by and by, not only in behalf of our doctrine as a distinctive faith, but in favor of the great cause of benevolence and humanity generally.

TEACHING THE DOCTRINE AS A DISTINCT SYSTEM OF FAITH.

In this connection, your Committee would beg leave to offer a few suggestions relative to the importance of teaching the doctrine of Universalism, and impressing it upon the minds of all our pupils, as a distinct system of religious Faith.

In nearly every portion of our country, our denomination is girt about with tensely drawn and firmly fixed sectarian boundaries which have been established by other denominations and which are designed to hold all that stand within their own sectarian lines, and to make as great conquests upon us as possible. We have no fears of the efforts made to weaken us, or retard our progress by approaches upon our adult believers, or by assaults upon our doctrine; but the efforts that are constantly being made in many places to draw away our youth and proselyte our children, advise us of our weak points and show us the necessity of duty and action in this direction. And then the character of the pulpit teaching and instruction of our denomination has been greatly changed, and is far less doctrinal and systematically distinctive than formerly, so that many attendants upon our ministry, even after years of careful attention fail to become rooted and grounded in the faith. The literary qualifications of our pulpit Teachers are doubtless very much improved of late years, but the efficacy and success of the ministry in planting and rooting the Faith deep and firm in the heads and hearts of the people, old and young, seem to be lessened in an inverse ratio to the scholarly attainments acquired, so that what we have gained on the one hand we seem to have lost on the other. For talk and speculate as we may, nothing can be effected for the Christian Religion without the doctrines of the Christian Religion. They are the very foundation and framework of the whole superstructure. For us to expect our denomination to grow and prosper and become a thing of vitality nower, or even to hold its own as a Christian sect, unless we, in

some way, instruct the people in the great doctrines and principles of our Faith, is like anticipating a rich harvest where no seed has been sown, or the earth cultivated. No man will manifest the fruit of Christianity unless he has the spiritual power within him, arising from the doctrine of Christ. "The Gospel is the power of God unto salvation to every one that believeth." But there is no power in the Gospel but what is derived from the great principles of its doctrines. Leave out the doctrines of the Christian religion or suppress them, or in any way keep them from the soul of the believer, and the Gospel is shorn of its power, and will not and cannot save The thing is impossible. Hence the absolute necessity there is, that the essential doctrines of the Gospel, as understood by our denomination, should be plainly and distinctly taught and enforced in some way and by somebody. If our ministers neglect to do it in the pulpit, then it must be done either by parents or our Sabbathschools. Indeed, upon the latter, your Committee feel that we must mainly depend for our future growth and prosperity; and we will add, in a great degree for our denominational existence. It is not enough that our children are simply gathered into our Sabbath schools, and there made to join in the opening and closing exercises, and instructed in a few unimportant things, and then with a library-book sent home; but they must, by some process, be thoroughly indoctrinated with our Faith. They must be taught the Scriptural and rational bases upon which it rests. For if this work is not done here, and thoroughly done, we greatly fear that in many societies and churches it will not be done at all. In which case, our denomination must become weak and degenerated if not absolutely destroyed.

We would, therefore, earnestly recommend that all the Pastors of our Societies, the Superintendents and Teachers of our Schools, and also the Parents of our children, see to it that our Faith as a distinctive doctrine is fully and faithfully taught in our schools.

TEXT-BOOKS.

And in order that this work be done in the most easy, simple and effectual manner, it is important that the essential doctrines of our faith should be presented to the minds of our children IN THE FORM OF A SYSTEM. The study of the Christian religion in some sense, is like the study of any science. There is the proper way to begin and to pursue it; and it should be reduced to method, that the child may feel, as he does in the study of Arithmetic or Geography, that he is progressing, and that one truth which he learns has a relation to, and bearing upon other truths which are revealed in the progress of his studies.

But in order to this, it is indispensable that our denomination should take a step in advance and do what it has never yet accomplished; and that is, produce a series of Text-Books for the use of classes which shall present our faith as a System. We have

books, many books, treating upon a variety of subjects, but some of them are almost entirely unfit for the purposes for which they were designed, while as a whole, they fail utterly to meet the want we have described. They were prepared by different individuals with no unity of purpose, and, therefore, without the remotest reference to system; and though they contain many facts, mostly well presented, the child is at a loss to know what it is all about; where he is in his studies or what will be the end of all his efforts; and as a consequence, he feels that getting a Sabbath school lesson is more vexatious and is harder to be understood than all else he has to learn.

Your Committee would, therefore, respectfully suggest that a committee be appointed by this body to prepare during the present year, a series of five Doctrinal Text or Question-Books for the purposes we have described, which shall develope, explain and illustrate the Gospel of Christ as we understand it, by a plain, natural, simple method, and as a system. The First Book shall be for infant classes from four to six years of age; the Second for children from six to eight; the Third from eight to ten; the Fourth from ten to fourteen, and the Fifth for persons ranging above fourteen. The most of the text-books we have, have long been in use. A change is absolutely called for, and that which we have suggested, we are decidedly of

opinion would prove beneficial in every respect.

It is proper to add here that if the Convention sees fit to comply with our suggestion and direct that the books which we have described shall be prepared, it is all essential that the work of preparation be submitted to competent hands; for unless this is done the whole effort may prove a failure or something worse. As an example of the manner in which the work should be executed, we may, without impropriety, refer to Br. Otis A. Skinner's "Child's Catechism," which judged with reference to the object we now have in view, may be pronounced the best Text-Book now in use in our And in view of the evidence Brother Skinner has thus given of his eminent qualifications for such a work, if it would not be transcending our limits, we would recommend him as one every way suited to the discharge of this duty. We would also advise that this whole matter be referred to the Trustees of our denominational Publishing House, with instruction that they correspond with Brother Skinner without delay, describing to him the nature of the work contemplated, and if feasible, engage his services at such compensation as, in their judgment, would be just under the circumstances.

PUBLICATION OF STORIES.

In addition to this we would commend the publication of Stories for our Libraries, illustrating our Faith and showing its strengthening and hallowed influence upon the heart and life. No one who has read "Marion Lester or the Mother's Mistake," by Minnie S. Davis, doubt the good effect of such publications.

CONCLUSION.

In conclusion, your Committee are happy in being able to say that so far as they have the means of judging, our Sabbath schools were never in a more hopeful and prosperous condition than at the present moment. They were never better attended, and never exerting a more powerful and healthful influence; for all which, let us be grateful to God; praying for that strength and love and faithfulness which are necessary to render us even more efficient and successful in this blessed work in the future, than we have been in the past.

All of which is respectfully submitted,

GEO. W. QUINBY,
A. St. John Chambre,
E. G. Brooks,

September, 1861.

Committee.

C

CANTON THEOLOGICAL SCHOOL.

To "The General Convention of Universalists in the United States of America," in session at New York, September, 1861.

The undersigned, in behalf of the Committee appointed "to devise and put in force in coöperation with the Trustees of the Theological School at Canton, some immediate means of raising funds to endow a Professorship of Theology in said School," respectfully Reports that, waiting for the Trustees to initiate some movement, we have done nothing, for the reason that the Trustees have presented no plan inviting our coöperation. The explanation of this non-action of the Trustees, is doubtless, to be found in the disturbed condition of the Country. Nevertheless, the claims of the School are imperative, and we commend it and the method by which its esteemed Principal is seeking to raise funds to secure the continued valuable services of Professor Goodrich, to the sympathy and support of the Convention and of the friends of Truth throughout the country.

E. G. Brooks,

New York, Sept. 1861.

For the Committee.

D

REPORT ON PUBLISHING MINUTES AND CONSTITUTION.

To "The General Convention of Universalists in the United States of America," in session at New York, September, 1861.

THE Committee appointed "to publish the Minutes of the session of 1860, and to issue a new edition of the Constitution of the Con-

vention," respectfully Report, that they have issued 1000 copies of each. Copies of the Minutes have been mailed, or otherwise sent to all persons taking part in the proceedings of the Council, to all members of Committees of the Council, and to officers of State Conventions and Associations—in all 600 copies; the 400 remaining, have been placed with the Secretary. The new edition of the Constitution has been delivered to the Recording Secretary of the Convention.

Received — from collections at last session, in Bosto and vicinity,	n \$141	26
From Committee of 1859,	•	00
	145	26
Paid, for printing Manual, Minutes of Session 186		0.5
Reports, Circulars, &c.	127	85
For Express and Postage,	6	10
	133	95
Cash balance,	11	31
Respectfully submitted, John D.	W. Joy.	
	RICHARD EDDY,	
	H. R. WALWORTH,	
Tew York, Sept. 1861. Com		ttee.

E

REPORT ON DENOMINATIONAL ORGANIZATION.

To "The General Convention of Universalists in the United States of America," in session at New York, September, 1861.

THE Committee appointed by the Convention at its session in Boston, Mass., September, 1860, "to correspond with the State Conventions on the subject of Organization," beg leave to Report as follows:

By action of the Committee, the labor of correspondence and reporting was thrown upon the speaker. He immediately commenced the work by writing to the several Conventions as they met during the year, and after the date of the meeting of the United States Convention. Taking his clue from the deliberations of this Council, and of our other Ecclesiastical bodies, on the subject of Organization, as also from the able reports presented to this body upon the subject — especially the last, presented by Rev. E. G. Brooks, of New York — the purport of his communication to the several State Conventions was:

That they should effect such a legal Organization, according to State laws, by obtaining a Charter or otherwise, as would enable them to obtain, hold and use funds for denominational purposes.

That they should do whatever else, by altering Constitutions, By-Laws, and the like, that might be essential for the furtherance of our cause—making us a working-power in the world.

That, as far as possible, a uniform system of Organization should be adopted, and a system which—without infringing on the rights of State bodies—would enable all the parts of our Zion to work harmoniously for the advancement of our faith.

It was suggested that each State should take action upon these points, and officially notify the Convention of the result.

It was, moreover, suggested that all State bodies should become, de facto, subordinate to the United States Convention, and take vigorous measures to aid and assist it in its plans to inaugurate movements of general denominational interest, such as founding a Publishing House, a general Missionary Society, and the like.

The correspondence of the speaker continued up to March, of the present year. From last September to that time, though having written to a number of States, only some three or four responses were obtained. Illinois came nobly up to the work, and took her initiatory steps towards attaining a more perfect organization, and obtaining a Charter. We learn from a delegate present at this session that it finds itself really incorporated, or capable of being incorporated by existing State laws, and that final action upon the subject will be taken at its next session during the ensuing month. New Jersey has obtained, though with great effort, owing to the bigotry of some members of its legislature, a most desirable and liberal Charter. Several other States have done the same, while still others are taking the necessary measures towards effecting the same.

Such Southern Conventions as have been written to, have either not answered at all, or have declined action. Such declination was also obtained in relation to a few other State bodies.

Up to March, however, all looked most hopeful and cheerful, and it was hoped that the Committee would be able to report at least most satisfactory progress.

But, the troubles in which our beloved country began to be most unhappily immersed at this period, assumed most portentious aspects. Blows were struck at its very life by an ambitious and ungrateful segment, to resist which, and to punish, the nation was called to arms.

In the providence of God the speaker was called to a position in the army, the duties of which precluded further attention to the subject of denominational organization, and he has even lost sight of much of what has been accomplished in this diretion, during the past five months. In that time the most important part of the Committee's business would have been transacted, and the greater part of their work would have been accomplished. In failing to accomplish our mission, the speaker must be considered responsible, and craves your indulgence. Still he deems it hardly necessary to offer any

4

apology, considering himself to have been engaged in a laudable and holy enterprize, one, also, demanding instant attention.

It is deeply felt that, so far as our denomination is concerned, the subject of organization is of vast importance, demanding continued and earnest attention at our hands. Organization, it is meant, which, while as uniform in its workings as possible, shall be so constituted as to further the highest interests of our Zion in all its departments. In this we deem rigid organization indispensable, all notions of congregationalism to the contrary notwithstanding—organization that shall centre somewhere, in order to most effectual working, however well we may (and should) guard the avenues to any assumption of arbitrary powers or abuse of delegated authority. It is a matter for congratulation that our people generally are beginning very fully to recognize all this, and are more and more becoming ready to act upon the recognition. Time will effect all that is desirable, most fully and most surely. Our national difficulties will, we have faith to believe, at no very distant day, be adjusted. Then we may hope for a renewal of prosperity as a Christian body, and for far more interest in ecclesiastical workings than at present obtained.

Pending this, and owing the failure to bring to a completion the work entrusted to it, your Committee respectfully request to be continued and allowed further time that they may still further labor in their present mission, reporting progress as may be deemed desirable. If, however, thought advisable, your Committee will feel satisfied to have this Report accepted, and themselves discharged.

But, as it is deemed that this Report is not what it should be, and that the matter of organization is of so great importance, needing to be well kept before our people and considered by them, it is urgently desired and recommended that this Convention, by vote, request that our denominational papers publish the Report of Bro. Brooks, already referred to. That Report was published in the doings of the last session of this body. But the pamphlet form in which they appeared reached comparatively few. If published in our papers that Report would reach many thousands who would otherwise never see it. We can scarcely hope to have a better resumé of the whole subject of organization than is contained in that Report. It ought to be read and carefully pondered by every minister and member of our order.

Respectfully submitted,

New York, Sept. 1861.

A. St. John Chambre, For the Committee.

F

REPORT OF THE TRUSTEES OF THE PUBLISHING HOUSE.

To the Convention of 1861, the Trustees Report: That in consequence of the disturbed state of our country, it was thought, by such

of the Board as were able to confer together, inexpedient to call for funds, to launch such an enterprize as their appointment contemplates. Should our unhappy conflict subside before the coming June, the undersigned are of opinion that a beginning may be made in the collection of funds. If not otherwise directed, the Trustees will probably govern themselves accordingly in relation to calling for monies for this purpose.

The conferences of the Trustees have been but partial, and principally by letter; but it is thought expedient to defer organizing as a Corporation, whether under a charter or under general law, until the possession of funds shall make such organization necessary.

In the mean time, should circumstances favor the initiation of the great measures we have in view, it may be well, by some provisional arrangement if nothing better offers, to take advantage of them. Last spring when the *Trumpet* changed hands, a plan was adopted by some friends of our cause, in Boston and vicinity, for uniting with it the *Christian Freeman*. The plan contemplated the raising of twelve to fourteen thousand dollars, eleven thousand of which was secured, and the way was clear for the remainder. But a misunder-standing arose which made it seem expedient to drop the whole matter. What it may be wise hereafter to do, the future alone can determine. The indications of that future we would hopefully wait.

T. J. SAWYER,
JOHN BOYDEN,
A. A. MINER,
Committee.

New York, Sept. 1861.

G

REPORT ON THE BOOK OF HYMNS AND TUNES.

To "The General Convention of Universalists in the United States of America," in session at New York, September, 1861.

THE Committee appointed at the last session of this Convention "to prepare a book of Hymns and Tunes, for the use of the denomination, to be submitted to the Convention for examination and approval," present the following Report.

Nearly two years ago, Rev. James M. Usher, of Boston, entered into an engagement with two of the members of this Committee to prepare a book for Congregational Singing in our Churches; since which time they have had the work in hand, until July of the present year, when it was completed. These members of the Committee were not apprised of their appointment to this work on the part of the Convention, until it was too late in the session for them to make any explanation respecting it. They therefore deemed it proper to fulfil their agreement, and to finish the book entitled "The Gospel Psalmist," which has just been published by Bro. Usher, and a copy of which is herewith presented by him to the Convention.

The book is the result of much careful labor on the part of the compilers; and your Committee desire that it may prove an acceptable offering to our denomination, and an effective aid in promoting the Christian cause.

Respectfully submitted,

John G. Adams, S. B. Ball, Moses Ballou, Committee.

New York, Sept., 1861.

H

REPORT ON EDUCATION.

To "The General Convention of Universalists in the United States of America," in session at New York, September, 1861.

Your Committee, to whom was referred the subject of Education, take pleasure in Reporting, that, notwithstanding many embarrassments and hinderances to success existing at the present time, the condition of our denominational schools may be regarded as hopeful. The aggregate attendance of pupils is less than last year, and expected pecuniary assistance, which is needed for ordinary support or for permanent endowment, has, in some cases been withheld. But it is a cause of rejoicing, that, at a period when the great heart of the nation is torn and bleeding by the fierce and wicked attacks of an unnatural and cruel rebellion, and when all business pursuits are so greatly disturbed, an interest so encouraging is manifested by our people in the cause of denominational Education, and that, by the blessing of God, so high a degree of prosperity is secured in our schools.

What a Christian people is doing for the instruction of the world, affords a very reliable measure of its vitality; and upon the faithfulness of a denomination in doing the educational work which devolves upon it, the extent of its usefulness and the permanency of its existence depends. The methods and means of imparting the instruction, which the culture, the elevation, the salvation of man demands, vary, of necessity, with times and circumstances. Jesus of Nazareth wrote no book,—his immediate disciples circulated no printed tracts,—no printed "leaves for the healing of the nations," and they established no schools for theological or other learning. But the spirit of Christianity infused into men's hearts by the simple means first instituted and used, has at length produced an advanced state of human society, which now demands additional instrumentalities to disseminate truth, correct error, and defend the Faith once delivered to the saints.

The early preachers of Universalism in this country, did not, perhaps, estimate very highly some of the means of Christian culture, which we now deem of the greatest importance. They did, however, teach in a manner sanctioned by the example and precepts of the Saviour, and adapted to the exigencies of the times, and by methods which God has blessed abundantly to the upbuilding of a great and prosperous denomination. But Universalists were not tardy in learning the value of the Press, nor in using its immense power in battling with error and in defending the truth. They did not so readily perceive,—what is now generally acknowledged,—that institutions of learning are a bulwark of strength to the denominations for whose interests they are controlled. And it is not evident to your Committee that the Universalist people, as a body, are yet sufficiently awakened to the truth that, in this age of educational effort, denominational schools are essential to denominational success. interest has, however, been manifested, noble efforts have been made, and valuable results secured.

A review of the educational efforts of the denomination would be interesting, and especially valuable, as calculated to throw light upon the causes of the success attained, either entire or partial, also of the failure, in some cases resulting from the course of action pursued. It would show that, even when schools have been discontinued, much good had sometimes been accomplished during their existence, and some permanent advantages to the educational cause thereby secured; that power was gained, afterwards made available as a moving force to be applied elsewhere. Not every action has proved to be judicious, and not every effort has been attended with the desired result; but even unsuccessful attempts have been valuable for needed experience and discipline, and disappointment, and partial failure, have aided in securing triumphant success. A respectable number of schools are in existence as a result of past and present efforts.

In Maine, we have the Westbrook Seminary, which, within a few years, has received from the State and from private contributions, valuable additions to its resources. It has ample grounds, and, besides the Seminary building, two large boarding establishments, one for males, the other for females,—a well supplied Cabinet and Laboratory, a good number of books in its Library, and a small fund. This Institution is open for students, but it cannot be said to be in a prosperous condition. It is indispensable to its permanency and success, that it should have an endowment large enough to afford a sufficient income to pay the Principal's salary, allowing the income from tuition to be applied to the payment of associate teachers and other expenses. Even without that assistance, if some vigorous, self-sacrificing Universalist teacher, would take charge of it, it could be made more prosperous and useful than it has ever been hereto-Westbrook Seminary is an indispensable adjunct to Tufts College, and is a necessity to the Universalist denomination in Maine. The wealthy friends of Tufts College, and the working Universalists in Maine and Massachusetts should, therefore, unite, and secure immediately the permanent endowment and successful operation of that Institution.

The Green Mountain Liberal Institute, at South Woodstock, in Vermont, is under good management, and is doing an excellent work. The Principal, a very efficient teacher, is aided by three Assistants. A number of preachers have gone forth from this school. It numbers about one hundred students. The buildings and grounds are estimated to be worth \$5,000. It has an invested fund of the same amount. Its endowment is far too meagre, and without additional funds, it will, eventually, fail to do the work demanded of it. Let its especial friends bear this in mind, and give it seasonable attention. The Orleans Institute, at Glover, Vermont, is still in operation, but is less prosperous than formerly.

The condition of Tufts College in Massachusetts, is an occasion both for joy and for the deepest sorrow. By the munificence of private benefactors and of the State, and by the effective labors of faithful workers, that young and noble institution is permanently established and well endowed. But a dark cloud rests heavily upon it; and while we would bow in Christian submission, we are saddened beyond all power of expression, that God has called to himself, and from the sphere of his labors below, the venerable, pious, learned President of our College at Medford. He who has thus bereft us, will in due time, we trust, give us an acceptable successor, who may occupy, if he shall not, in all respects fill, his place. A selection has already been made by the Trustees; their choice meets the cordial approbation of the Denomination; and the President elect will, we cannot doubt,—because duty requires it,—accept the position, and, before any considerable time shall elapse, enter upon the discharge of his official duties. Meanwhile, the interests of the College will be well cared for by the very capable acting President and his faithful co-workers.

In New York, the prospects of denominational education are encouraging. The Clinton Liberal Institute is prospering as never before, and the St. Lawrence University, at Canton, is fast becoming a power acknowledged and respected in all our churches. Its friends are laying a foundation for a good, permanent, and efficient institution, embracing preparatory and collegiate departments and a Theological school. The Theological School was opened three years ago, under the care of Professor E. FISHER, the preparatory department two years ago, under the supervision and instruction of Professor J. S. Lee, and the Collegiate department one year ago. Professor LEE has the charge of that department, also, aided in his labors by Professor J. W. CLAPP. There are about fifty students connected with the Academy and College, and about twenty-five in the Theological School. Connected with the University is a valuable library, founded by the munificence of S. C. HERRICK, Esq., of New York city. The Institution is doing its present work well; but funds are needed for the endowment of additional Professorships. The College st have at least four Professors, and the Theological School not

less than two, supported by the income of an invested fund. It should have more.

A Special Committee will call the attention of the Convention to the circumstances and wants of the Theological School. We may be permitted, however, to say, that this school should have the sympathy and support of the entire denomination; and it is hoped that this Convention will not adjourn without taking some action, which shall secure means to maintain, permanently, the Professorship of Biblical Languages and Literature, to which Rev. Massena Goodrich has already been elected. He is discharging the duties of his new position with much success, but, without a living salary, which is yet unprovided for, he will be forced to resign his place. Shall the denomination suffer such detriment and such disgrace?

In the North West, we have only one Institution of learning in successful operation. Lombard University, in the State of Illinois, still lives, though suffering much from the prostration of business in the West, and from the civil commotions which are now distracting the whole country. It embraces two departments, a Preparatory and a Collegiate. The Collegiate Department includes two Courses of Instruction, the Collegiate proper, four years, and the Scientific of three years. Students of either sex are admitted to any Course or Class, which the applicants may be prepared to enter. It enjoys the services of six Professors,—including the President,—who give instruction in both departments. At the beginning of the present Academic year, it has about one hundred and forty students, a number greater than was anticipated, but less than its usual attendance at this season. It is a hard working institution, Students and Professors applying themselves intensely to the discharge of their duties. It is doing a noble educational work, not yet, perhaps, understood or appreciated by the denomination generally. It is not well endowed, and the officers of instruction are supported with much difficulty. has a good Cabinet for the illustration of the different departments of Natural Science. The Laboratory is well furnished, but the Library is very meagre for such an Institution. Other denominations have raised much money in the Atlantic States, to aid in the establishment of denominational schools in the fertile and growing West. And by such giving, they have not been made poor, but have greatly increased their own strength. Are not Universalists as wise and generous as others? And if so, will they not do as others have done in this respect? Bestowments properly made by them to aid in the establishment of Schools in new countries, will be seed sown on good ground, and will prove a most profitable investment for those who would do good as they have opportunity. The West is rich in land, but poor in money. Books are scarce,—and, as a result, libraries are comparatively few in number, and not well stocked. Lombard University, which is now educating more students than both our other Colleges, is poor, and struggling with debt and multiplied embarrassments. Will not some liberal person or persons, who may hear or read this Report, take measures to ascertain the necessities of this Institution and its deserts, and for the honor of God and the good of humanity supply these necessities, which we have thus briefly alluded to? Its friends and officers do not allow themselves to think of the possibility of its failure; but it must have help before many years, otherwise its sphere of usefulness will, of necessity, be materially lessened.

There are encouraging indications that a denominational School will soon be established on the distant shores of the Pacific, in the new State of California. A recent Student of Lombard University, a young gentleman of good attainments and great energy of character, is much interested in the enterprise. If he is sufficiently encouraged, he will engage energetically in a work which cannot fail to be crowned with success.

In conclusion, your Committee would urge upon the attention of the Convention, that we need good schools rather than many schools. Those which we establish should be made the very best in the land. Each, in its grade, should take the highest rank. A few Seminaries and Colleges well endowed, and furnished with thoroughly qualified and efficient teachers, will do more good, exert a greater influence, and confer upon us greater honor than many second and third-rate schools. We need at present no more Colleges, properly or improperly so called. Let those which exist be made strong, and filled to overflowing with students, before others are founded. It is better to go or send a great distance to a good Institution, than to attend a poor one near home. We need now but one Theological School, and that should be generously endowed, and graduate yearly a large and well instructed class. Yet, as soon as circumstances will allow, that is, as soon as such schools can be founded as have been recommended, one good male and female Seminary should be established, under the direction and fostering care of each State Convention. Such Schools will be necessary to prepare students for the Colleges already founded. Otherwise, they will languish for lack of patron-Even in States where there is a well appointed, graded school system, many Universalists will find it necessary to receive instruction in Academies or higher Seminaries, and they should have a school of their own, so to speak, which they can attend. salists, too, should claim and exercise their share of influence in the instruction and management of the common and grade schools, not for sectarian purposes, but to prevent the exertion of improper sectarian influences. They should, for this end, have institutions from which they can call a sufficient number of well qualified instructors.

With the earnest desire that the right thought and action may prevail in the Convention and in the denomination generally, these considerations are respectfully submitted.

J. P. WESTON,

Committee.

OCCASIONAL SERMON.

Delivered before the United States Convention of Universalists, at its session in New York City, Sept., 1861.

BY REV. W. W. CURRY.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. 188, 1.

THE advent of Jesus Christ was announced by the angels as "glad tidings of great joy to all people," the final commission given to the disciples required them to "preach the Gospel to every creature," and the united testimony of the apostles was that "the Father sent the Son to be the Saviour of the world;" hence all its ministers have ever claimed that his was a universal religion. It was not intended to be local and national like that of Moses; but overlooking the boundaries of nations and the distinctions of society, its promises and precepts are addressed to all mankind, in all ages, and are intended to unite them in fact as they are in nature, as one great brotherhood.

But yet a survey of the actual condition of the world will satisfy us that this intention has not been realized. There are many nations who abide in darkness, and in the region and shadow of death, while others are only nominally Christian. And among Christian nations, those who make personal profession of faith in Christ are found divided into parties and sects, each organized on a peculiar basis, and maintaining towards the other a hostile attitude. Dissensions and jealousies prevail instead of peace and confidence, and discord reigns instead of harmony.

Christendom is divided into three great branches called the Greek, Latin, and Protestant churches; and these are divided into many parties and minor sects, each disposed to insist on its own peculiarity as the vital point in religion, and offering fellowship with others on that alone. Yet each party and sect is loud, and, no doubt, sincere, in deprecating these divisions, and in advocating unity. Each party also has its plan of union, and wonders that all do not see and adopt it, as it is so simple and easy, requiring nothing more than that others shall give up their errors and sectarianism, and come and join them!

These differences among Christians have been the foundation of much infidel reasoning against the whole system. "For," says the sceptical, "if Christians cannot agree among themselves as to what Christianity is, what it requires of its disciples, and what is essential to their fellowship, they surely have no right to ask us to accept it, or to attempt to reconcile these discordant elements." And the force of this reasoning has been felt, has called the blush of shame to the cheek, and has given new zeal to the efforts for union. Christian unity has therefore been a favorite theme for pulpit discussion, and its beauties and benefits have been presented in a great variety of forms and language.

Many plans have been proposed and tried to produce it. The dominant power claiming infallibility and the divine right of coercion, has appealed to the civil power to repress dissent, and fire and sword have been sent forth as the apostles of unity. Sharp intellectual conflicts have been waged that unity might result from a common conviction of the understanding. And compromises have been tried that, by each yielding something to the supposed weakness of others, a union might be consummated. But in spite of all these, Christians are still divided; and persecutions, dissensions, and Christian alliances have so far proved vain. Unity seems as distant as ever. And yet all Christians admit that there is such a thing as Christian unity, and that it is possible to realize it in actual life. The disciples were exhorted to be united, Jesus prayed that all his followers might be one, and this unity is declared to be a good and pleasant thing. Ought not this state of facts, then, to suggest the thought that unity has been sought where it is not possible, and overlooked or ignored where it is possible? So it seems to me; and to point out this possible unity, and our denominational relation to it, will be the purpose of this discourse.

In what, then, ought Christians to be united? Evidently in religion. To this, all will agree. But then they differ as to what religion is, and hence the agreement is merely verbal. But when we analyze these differences, we find them easily resolved into three general divisions. And hence we may say that religion presents itself to the understanding in a threefold aspect, as it flows from the soul in a threefold life. Religion relates to what men feel, what they think, and what they do; and is, therefore, an Affection, a Faith, and a Practice. And all sects regard it chiefly as the one or the other. A perfect unity would comprehend oneness in all these—would include a love of the same objects, a belief of the same truths, and a practice of the same rules. But it is obvious that there may be oneness in one of these elements, and not in the others. And as there is agreement in one or another, we may call it Moral, Intellectual, or Material Unity. Christians have, to some degree, striven for all these, but more for the second, and most for the third. Let us examine them that we may see their availability, and test their relative importance.

I. And first of Material Union.

To promote this, as I have said, has the most labor been devoted. By it is meant an outward and visible union—having the same ecclesiastical organization, engaging in the same rites of worship, and practicing the same rules of life. Very much of the controversy of the Church has been in relation to these things. What form of church government is best and most conformable to the Gospel? what ordinances and rites of worship are of divine obligation? what rules of life ought to regulate the conduct in the various relations of society? How many and conflicting have been the answers to such questions as these; and how fierce and bitter the controversies concerning them! Differences on such points as these led to the separ-

ation of the Greek and Latin Churches, gave the first impulse to the Great Reformation, and now form the principal barriers among the sects. Churches claim that they are the only divine institutions, and that out of their communion there is no Christian fellowship, nor hope of salvation. They prescribe this or that rite as an ordinance of God, and cut off all who do not agree to the claim. And thus do they rest on the outward and formal, and proclaim fellowship and salvation on such basis alone; and each is therefore zealous in convincing or compelling the recognition of such tests.

At the head of these churches stands the Romish, claiming to be apostolic because she can trace an unbroken succession from the apostles, and Catholic because her members use the same speech and rites of worship throughout the world. She claims to be the infallible guide of Christians, requiring all to accept at her hands the rules of duty, and the dogmas of faith, and freely anathematizing all who reject her claims. She assumes to be the only real church, the visible bond of union to all true believers, and denies the rights of Christians to all who refuse her communion. In all this she is material in her views, the outward and visible are her glory, and the unity of outward communion her pride. And in this outward and visible unity she undoubtedly surpasses the Protestant world, and has therefore excited their envy and emulation both. Long and earnestly have the Protestant sects endeavored to effect a union, both for its own sake, and also to eclipse the grandeur and power of Rome. But as yet all such efforts have been in vain.

Indeed, a fatality seems to attend all such efforts, which but aggravate the evil to be remedied. All special attempts at union seem but to multiply the division. Thus, in our own day, we have seen a people arise professing a special horror of sectarianism, abjuring all creeds as a yoke of bondage, and inviting all Christians to unite with them on the basis of the Bible alone. They claim to be called Christians, refusing to recognize any party designation, and claiming to restore the ancient order of things. But, alas! for poor human nature, the very first step they take towards consummating this action, is to propose a material rite as the symbol of fellowship, and the basis of salvation! They tell us we may become Christians by being immersed, declare that to decline this is to disobey the Lord, and to forfeit the fellowship of his church and his promises of salvation. And the result of all this is what might be expected. Instead of a united Christendom, we have one more sect, as insignificant as the platform it proposes. And so it has ever been, and ever will be. He who proposes to unite all Christians in an outward communion, by proposing any material symbol as the basis of salvation, no matter of how much, or how little importance, is doomed to certain disappointment.

The Church of Rome is the representative of the outward and material. And if fellowship and salvation depend on visible rites, then all must return to her communion, to realize the coveted unity. It is vain for others to try to rival her in this direction. And if this

is a preëminence, let us accord it to her with all possible grace, for there can be no rational hope that Protestantism can attain it. And the reason of this is simple. The outward and visible must take its shape from the inward and invisible, and not the inward from the outward. The difference between the acorn and the orange does not depend on the outward influence under which it is formed, or the size or shape of the seed from which it springs, but from the invisible life-principle which pervades it. It is not accidental, but inherent. Now Protestantism and Romanism differ in their life-principle, and hence they must differ in their outward manifestation. The life-principle of Romanism is power. Rome is, and has ever been the fountain of law. As a civil power, she ruled over the civilized world, and on her decline bequeathed her system of jurisprudence to coming ages; and as a Christian power she has ruled, and still claims to rule, the church universal. Hence the Romish church claims allegiance as her sovereign right, and proclaims obedience as the highest duty. She represses individuality as incompatible with her claims, and resolves man into a component part of a great body She boldly asserts that the church is supreme and man subordinate, and declares it her right to prescribe what he shall think and do. Whoever resists these claims, she treats as contumacious and schismatic, and hands over to the penalty of the law. She is, therefore, to the Christian world what the old gods of the primitive race were—the embodiment of authority and power. She is the Odin or Jupiter of modern worshippers, and he who is chiefly affected through the outward senses, whose idea of divinity is primitive, bows before her visible symbols. The unity of submission, of rituals and organization, belongs to her. The formula of her faith is, "I believe whatsoever the church teaches," and of her moral code, "I will do whatsoever the church commands." And no church which will not accept this formula, I repeat, can ever become the rival of Rome in the unity of the outward and visible.

II. The second sort of unity of which we are to speak, is *Intellectual*.

This consists in thinking and believing alike. To exist in perfection, all minds must be just alike in their natural powers, educational influences and surrounding circumstances; for if they differ in any one of these, there will be different thinking and believing. So far as these likenesses prevail, there will be unity; and so far as they are wanting, there will be diversity. To produce unity of faith, therefore, would seem a difficult thing. And yet it has been attempted, and pertinaciously insisted on, at the utmost peril in case of failure. It is related of Charles V. that after he had abdicated his throne, he spent several years in the vain attempt to make a certain number of watches to keep exact time. When convinced of the impracticability of his purpose, he exclaimed, "Alas! how foolish I have been to think I could make all men believe alike, when I cannot even make these watches run alike." There is a volume of wisdom in this; for as certainly as the efforts of Charles failed in the days of the great reforObvious as all this must be to the most cursory thought, it has been disregarded, and differences of religious opinion have been treated as deadly sins. Efforts to secure unity of faith have been put forth, not only by educating the minds of the young, and disputing the errors of the mature, but in less gentle and rational moods, have tortures and death been invoked to root out obdurate heresies. Men have taught and discussed, and persecuted, and yet differences prevail, as they always have. Christians are divided in faith, and as a consequence are separated into sects, and good men weep over the

prospect thus presented to the world.

Romanists aver Protestantism is responsible for this diversity of faith, and that she is the representative of this disunity. And this I freely admit. Protestantism avers the supremacy of the individual conscience, and disclaims all ecclesiastical dictation, or forcible control. It proposes free thought and free speech as the right of each. It puts the means of education and the evidences of truth into all hands, and bids each one examine and conclude for himself. It holds man accountable to God alone for his faith, and disclaims human And hence Protestant churches are voluntary associations for mutual benefit; while the true church is an invisible, spiritual one, whose members can be certainly known only to the Its life-principle is wisdom, its office is to teach, and Great Head. its duty to prove whatever it asserts. It does not speak as one having authority, but as one having reason. If it can convince, well; its object is gained; if not, its responsibility is ended. The object of its existence is the development of truth in the free exercise of thought.

Such being the nature of Protestantism, it is obvious that the condition of its existence is diversity, and that it must reach unity only through diversity. In no other way can its existence be made known, for as soon as error is gone, and the unity of truth attained, Protestantism ceases to be, for there is nothing to protest against. How can wisdom make itself manifest except in the unity of diversity? In the manifold works of God, there is an infinite diversity or form and operation, but all contributing to one purpose. And so it is in the Christian world. All this diversity of thought and creed is contributing to the one great end—of conducting the race to the knowledge of the truth. The more men think, the more they differ; but the more they agree also, the more is truth developed. While the immediate effect of Protestantism, therefore, in giving scope to free thought is to multiply differences, yet as this is the result of the constantly increasing number of ideas, its tendency is also to settle the basis of an ever increasing number of primary and accepted truths. Protestantism, viewed in its processes, may be regarded as a negative magnet, repelling the atoms near it; but viewed in its results, it is attractive, imparting its own magnetic properties to all those atoms. Or, if you prefer the figure, is a prism which receives the light of truth, and separates it into its primitive colors, so that its nature may be more readily

understood; but which will in turn recombine them so as to present the perfect light. Sectarianism may be its immediate result, because in the imperfection of the mind, men may seize one of the primitive colors, and insist that that alone is the whole of truth; but as investigation goes on, others will be developed, until the whole is combined. Among savages there are no disputes or differences about scientific truth, because there are no ideas on the subject; but in cultivated nations, differences multiply in proportion to the increase of ideas. Primary truths are settled by investigation, but new points of dispute are constantly arising. And so in regard to religious truth. If men think and believe at all, they will differ. And as the disputes in science serve to stimulate to new discoveries, so do they in the church. There is more preaching, praying, and study, and more of truth heartily believed a thousand fold, than there would have been but for sectarian differences. Let Protestants consider these things, assert boldly the right of individual thought, nor be frightened by the phantom of sectarianism. That is but a process of attaining the great end. Truth is being daily developed to the human understanding, and in the end will stand clearly revealed to her worshippers, and all will bow before her in intelligent and sincere homage. If there is no visible or formal unity, let it be remembered that it is not the mission of Protestantism to produce this. If there is evidently a great diversity of faith, let it be remembered that such is the inevitable result of the vigorous but imperfect thought, by which truth is to be apprehended. And so let us learn to labor and to await the issue.

III. The third sort of unity is Moral.

It is described by the apostle as "the unity of the spirit in the bond of peace." It is realized when the multitude of the disciples are "of one mind, and of one heart;" that is of one disposition and affection. This is that for which the Saviour prayed, and to which the early church was so earnestly exhorted. The life-principle of this unity is love; and this is greater than power, greater than wisdom, for of right it directs and governs both. Where the principle of love is supreme, as the ruling power of the soul, it will break through all hedges of creed, overflow all party organizations, and unite into one all truly Christian souls. It is not now possible, consistently with the existing condition of human events, for all Christians to be united in one ecclesiasticism, or to believe in one system of doctrine; but is it not possible for them to be united by the tie of a common affection for God and man? If all did unite in one church, or subscribe to one creed, it would not be possible for them to continue together, without the influence of this spirit; for selfish and angry feelings would soon rend them asunder, as is often done in particular denominations. But if all were united by the bonds of love, and thus led by the spirit of peace, it would be of far less importance to have them agree in church and creed.

On looking carefully into the past history of the Christian community, and surveying impartially its present condition, candor will pel us to say that it is impossible to fix on any church or sect as

a fair representative of this unity. And for the very reason that this unity regards not the creeds and rites which mark the boundaries of parties, but ignores them as minor things. Its representatives are to be found in the individual souls, whose enlarged and liberal minds have enabled them to rise superior to all such differences, to see a child of God and a brother man in every human being, and to embrace them all in the wide sweep of their untrammeled love. finds its representatives in Catholic Bishops, like Fenelon, whose memory is sacred in the hearts of the bitterest enemies of the papacy; in Calvinistic Protestants, like John Howard, whose name is synonymous with active benevolence; in plain and formal Quakers, like Mrs. Fry, the prisoner's friend and guide; in Universalist pastors, like Ballou, whose meek and gentle spirit could not be embittered by the fiercest partizan warfare. All who love God and humanity in the spirit of Jesus, who can see beyond the party enclosures which separate them from others, who can recognize and fellowship true religion wherever it exists, are of this brotherhood of love.

Of course, when we speak of love as the true bond of Christian union, and declare that differences of creed and religious practice may exist consistently with it, and must and will be tolerated by those so united, we do not mean to ignore the fact that there must be some organic truth on which the spiritual church rests as a real basis, and around which all loving souls are gathered. The love of which we speak is not a mere good nature lavished on all without discrimination of thought or conduct. We assume that there is such an organic truth, a real Christian creed, the basis of the church of Christ, and the spring of Christian love. There must be such a creed, one broad enough to include all the faith essential to become a Christian, and particular enough to exclude all that is not essential. We are not speaking of the unity of the race, but Christian unity; not of universal philanthropy, but Christian love. Now, that organic truth on which the whole Christian system rests, and which constitutes the essential creed of the church universal, is so clearly stated in the Scriptures, and is so unanimously conceded, that there is not the possibility of misstating it. Ask of Greek, Roman, or Protestant; of Churchman, or Dissenter; Evangelical, or Liberal; Orthodox, or Heterodox, and all will give it you in the same language. This universal and only binding creed of the church, in which all Christians must and do believe, is contained in the apostolic confession, "I believe that Jesus is the Christ, the Son of the living God."

In proposing love as the true bond of union among all who believe in the essential Christian creed, there is the further assumption that they agree in the essential Christian life. Whatever differences may exist as to the propriety or necessity of certain rites or organizations, all unite in saying that obedience to Christ is the needful thing. The Romanist makes the church the mistress of the soul, and commands all her members to heed her teachings; the Protestant makes the church the assistant of the soul, and solicits attention to her teachings. The first puts itself in the place of Christ, and speaks as his vice-gerent; the last announces itself as a messenger from Christ, and

delivers his instruction. But both declare that to secure obedience to Christ is the end at which they aim. And this obedience, however we apprehend it, is the essential Christian life. Whoever, therefore, believes that Jesus is the Christ, the Son of the living God, and truly seeks to obey him according to his own best understanding, is a Christian, and must be embraced in Christian fellowship, in order to realize the unity of Christian love.

As intimated, no existing Church can claim to be the true representative of the unity of love. But of such churches, our own occupies that position in theory which may make it in the future the receptacle of this loving people, and thus constitute it the visible bond of this union. As differences must be tolerated in order to this union, it will be seen that this cannot be done by persons who hold sentiments adverse to ours. The platform of salvation must be enlarged so as to embrace all mankind, or no visible union can exist. For, so long as it is believed that ecclesiastical connections, external rites and theological opinions will determine the immortal destiny, so long will the selfish desire of personal safety predominate, and repulse all who are believed to endanger it. Men must realize that God is a loving Father, that he makes no account of the petty differences of parties, but embraces all creatures in his protecting care; that Jesus is the embodied manifestation of his love, not the victim of his wrath, whom he sent to restore the race to purity and joy; that all mankind are brothers, possessing common improvable natures, and destined to the same immortal home, and then they can love and fellowship all who believe in the Lord Jesus Christ, and strive to obey his commands, regardless of other differences. does all this. It teaches those tenets which are necessary to produce in us the dispositions and affections which will unite us with others in the bonds of love.

But if we cherish for our denomination this hope of future extension and glory, we must remember the condition on which success will depend. We shall not convert all others by the vigor of our arguments, nor absorb them by the perfection of our modes of labor. We must remember that differences will ever exist, and must be freely tolerated. We must stand fast in our liberty, and not be entangled by any yoke of bondage. Planting ourselves on the universal Christian creed, we must proclaim the largest liberty of opin-Demanding conscientious obedience to the laws of Christ, we must allow all to construe those laws by the best lights they have. Flinging to the breeze our banner inscribed with the motto, "love our bond of union," we must patiently toil in our places, and confidently anticipate the coming success. We must not disguise from ourselves the fact that every attempt to multiply organic rules in our denomination, to crystallize truth into the form of binding creeds, to institute rites and modes of recognition, is to narrow the terms of fellowship, and to defeat the hopes of extension.

But if we are content that sects should continue to exist without any visible tie of union; that creeds, and rites, and modes of labor bould form division walls between the parties of the Church univerAPPENDIX. 41

sal; and that we should quietly drop into our appropriate place among them, then may we choose our forms, proclaim our creeds, and make the terms of discipleship as narrow as we please. We may feel assured that in process of time those sects will disappear, and those creeds be abandoned which are hostile to the spirit of love, and that new and better ones will arise to take their places. We may remember that as there are diversities of men, so there must be diversities of thought and operation; and that the existence of sects may be a necessity as a stimulus to emulation, and a check to degeneracy. We may reflect that as the world is divided into many nations, and will doubtless always have a diversity of forms in government however extensively the spirit of liberty may be diffused, so must the Church be divided for the good of men, however widely truth and love may prevail.

What the future will bring forth for us as a denomination, we do not know. We believe that at some time the Gospel will cover the whole earth, that essential truth will be universally received, and that all Christians will be united in the bonds of love. But whether an outward and formal union will ever be accomplished, is more uncertain. And if it should be, whether our church will be prepared by its inward spirit and outward form, for the reception of them all, is an unknown problem. It may be so, for, as we have said, we have a foundation broad enough for all to build upon. But it may be that our unfaithfulness and degeneracy will cause the kingdom to be taken from us and given to another. It may be that some new church will arise, more conformable to the spirit of Christ, as the representative of Mount Zion, and all people shall flow into it. Or it may be that all creeds and organizations shall be gradually ameliorated, and approach nearer and nearer the standard of Christ, until they are able to unite in one. That such an amelioration is possible, that extreme differences of faith and policy must pass away, and that the spirit of fraternity is being diffused, is certain. And this rather points to a gradual fusion than to a general conversion. The unity of the spirit must precede, and it may in the end produce a unity of faith and practice. But of this last we are by no means confident. It is of less importance to have all unite in one church, worship in one rite, and believe in one creed, than to have them united in the bond of love.

The means by which the desired unity is to be secured, are fully indicated in the preceding discussion. The object of requiring men to conform to church authority, laws and rituals, is to produce right living, or what the Scriptures call holiness. The object of teaching, preaching, or other instruction, is to produce that wisdom or understanding of the truth, called faith. And the true origin and end of both these, is love. As individuals, and as a church, it is for us to say which of these shall be set before us as the central object of our labors, and to determine what are the best means of attaining it. If we attach the first importance to the outward life, and deem holiness the most desirable object of Christian effort, we shall also

conclude that the authority of ecclesiasticism, and the rituals of worship are the most potent means to produce this end, and so give the chief place to these. If we deem that faith is the most important object, then we shall lay the chief stress on the pulpit and other means of instruction, and seek most of all to uphold and encourage these. If we deem that love is the most important object, we shall give the chief care to those agencies which cultivate this spirit, and make all things else subservient to these. Each individual must follow his own judgment, and obey his own conscience in the matter, and should earnestly heed their direction. And each denomination must be governed by the preponderance of its membership, in one direction or the other. Power, Wisdom and Goodness are the three grand attributes of God; Holiness, Faith and Love are the three grand results designed to be wrought out in man. The commands of power may constrain to holiness in the outward life, the instructions of wisdom may produce faith in the mind, but it requires the

influence of goodness to awaken love in the soul.

Brethren of the Convention, to which of these results shall we direct our attention as the great end of our labors? here as the representatives of our denomination, and entrusted by our brethren with the responsible duty of proposing measures for the general good, how shall we exercise that trust? Shall our thoughts be directed chiefly to the means of strengthening our organization so as to concentrate power in its operations for the regulation of the outward life, deeming that this is the unity most desirable? If so, let us look calmly at the fact that the stronger is our government the narrower must be our fellowship, and the more insignificant our sect. Shall we give the chief place to provisions for ministerial teaching, and the determining and prescribing doctrinal tests of faith? If so, let us consider that every new definition will multiply differences, and leave us less worthy of universal communion. Or, shall we conclude that the fellowship of love is the bond which should unite us to each other, and to all true Christians, and therefore seek to make our methods of teaching and of denominational labor subordinate to this? The fellowship of love does not exclude that of faith and form. Each may exist separately, and all may exist together. The danger is, that in seeking the lower we may neglect the higher. We can compel conformity to organized institutions, and the advantages of this unity are so apparent as to create a danger of attempting and resting in it. We can conceive the possibility and benefit of all uniting in one creed, and may be led to give undue importance to it. But we cannot over-estimate the value of the unity of the spirit. This cannot be compelled by the power of organization, nor enforced by the wisdom of creeds. It must grow up under the divine influence of goodness. That falls on the soul as the dew on the tender grass which it refreshes and nourishes. And at last, we can make no doubt, all will be brought in this unity of the spirit, to submit to this bond of peace, when each shall realize "how good and how pleasant it is for brethren to dwell together in unity." Amen!

UNITED STATES GENERAL CONVENTION

OF

UNIVERSALISTS.

MINUTES OF THE SESSION OF 1862, HELD AT CHICAGO, ILL.

DELEGATES PRESENT.

MAINE.—Lay: Hon. S. F. Hersey, Benj. Kelley.

VERMONT. - Lay: Dennis Britain.

MASSACHUSETTS.—Clerical: L. J. Fletcher, A. W. Bruce, C. H. Leonard. Lay: Minot Tirrell, John Osborn, J. W. Fairbanks, W. P. Cherrington, Urish Billings, John W. Blancy, Hon. J. M. Usher.

RHODE ISLAND.—Clerical: C. H. Fay. Lay: J. A. Darling, Willis Cook. NEW YORK.—Clerical: E. G. Brooks, J. T. Goodrich, G. W. Montgomery. Lay: P. P. Demarest, Isaac Tinkey, Z. Curtis.

NEW JERSEY .- Clerical: C. W. Biddle.

PENNSYLVANIA.—Clerical: D. Bacon.

OHIO.—Clerical: Geo. Messenger, Marion Crosley. Lay: Dean Clapp.

INDIANA.—Clerical: W. J. Chaplin, H. F. Miller. Lay: John Heuston, Aaron D. Miller.

ILLINOIS.—Clerical: A. G. Hibbard, J. P. Weston. Lay: Hon. Alfred Knowles, Paul B. Ring, A. G. Throop.

MICHIGAN—Clerical: James Gorton. Lay: Hon. G. I. Parsons, Hon. W. A. Robinson.

Iowa.—Clerical: J. S. Dennis. Lay: C. H. Wright, J. S. Riggs.

Wisconsin.—Clerical: G. W. Lawrence. Lay: H. M. Buttles, N. C. Hurlburt.

MINNESOTA.—Lay: N. H. Hemiup.

AT 10 o'clock, A. M., Tuesday, September 16th, 1862, in the City of Chicago, Illinois, at the Vestry room of St. Paul's Church, (Rev. W. H. Ryder's); the Council of the General Convention of Universalists in the United States, being there assembled; was, in the absence of the President, called to order by the Vice President, Dean Clapp, of Ohio.

In the absence of the Recording Secretary, Rev. A. W. BRUCE of Massachusetts, was chosen Secretary, pro tem.

The roll of delegates as furnished by the State Conventions, was called and a quorum answered to their names.

The President made the following appointment: Revs. J. S. Dennis, of Iowa, J. P. Weston, of Illinois, and H. F. Miller, of Indiana, Committee on Permanent Organization.

The Committee reported the following nominees: Hon. Samuel F. Hersey, of Maine, for President; Hon. J. M. Usher, of Massachusetts, for Vice President; Rev. H. F. Miller, of Indiana, for Secretary; C. H. Wright, of Iowa, for Assistant Secretary.

The President appointed Revs. G. H. Vibbert and D. Bacon, Tellers.

After balloting, the President announced the unanimous election of the above named nominees, as permanent officers of the Convention for the ensuing year.

The officers elect took the chairs, and the President announced the organization complete. United in Prayer with Rev. E. G. Brooks, of New York.

The reading of the minutes of last session was commenced, when it was voted to suspend further reading, as they were found to agree with the printed copies, furnished the members present.

The President announced the following appointments: Rev. J. P. Weston, of Illinois, Rev. D. Bacon, of Pennsylvania, and John Heuston, of Indiana, a Committee on Credentials; and Rev. H. F. Miller, of Indiana, Committee on Unfinished Business.

Voted, That the Constitution and Rules of Order be read by their titles only, which was done.

Voted, That the Clergy and Standing Committees of the two Universalist Churches of Chicago, be a Committee on public services.

Rev. A. W. Bruce, of Massachusetts, called attention to the resolution passed at the last session, requiring that the several reports—"On the State of the Church," "On Education," and "On Sunday Schools," be read before the Council at a public meeting, duly notified, in the afternoon of the first day of the session.

Rev. W. J. Chaplin, of Indiana, inquired if the Committees, there contemplated, were present; or if their reports had been received?

It was ascertained that all the Committees were absent, except Rev. J. P. Weston, of Illinois, of Committee on Education; and that no Reports were in the possession of the Council.

The subject matter of said Resolution was referred to the Committee on Public Service, with instructions to carry out, as far as possible, the spirit of the Resolution.

The President announced the following appointment: Rev. E. G. Brooks, of New York; Rev. W. J. Chaplin, of Indiana, and Wm. P. Cherrington, of Massachusetts, Committee on Nominations.

Rev. W. H. Ryder, of Illinois, Chairman of Committee on Public Services, made partial Report as follows: That, at 3 o'clock, P.M. today, there be preaching in the audience-room of this house, and that, at 7½ P.M., there be, at the same place, a general Sunday-school meeting. Report accepted and approved.

Rev. W. J. Chaplin, of Indiana, moved to adjourn to 2 o'clock, P.M. The Report of Committee on Credentials was called for, and the mover withdrew his motion to adjourn; when the Committee on Credentials presented the list of delegates present with proper credentials. (See 1st page.) Report was accepted.

The Secretary read a Report from Rev. John S. Barry, of Massachusetts, Chairman of Committee on Organization, [see Appendix A]. The Report was accepted, and the request therein asked was granted.

W. P. Cherrington, of Mass., moved that the number of the Committee on Permanent Organization be increased to seven. Carried.

Voted, That the additions to said Committee be nominated by the Committee on Nominations.

The President announced the following appointment: Rev. J. S. Dennis, of Iowa, Rev. C. W. Biddle, of New Jersey, and Rev. A. W. Bruce, of Massachusetts, Committee on Business.

Adjourned until 2 o'clock, P.M.

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Tuesday - Afternoon Session.

Council called to order by the President.

Roll called — four Delegates absent.

Minutes of the morning session were read and approved.

The Committee on Nominations submitted the following list of Committees, which the Council accepted and confirmed:

On the State of the Church—Revs. J. W. Putnam, of Massachusetts, G. W. Montgomery, of New York, G. S. Weaver of Massachusetts.

On Education—Revs. W. R. French, of Maine, E. W. Reynolds, of New York, W. Livingston, of Illinois.

On Sunday Schools—Revs. J. H. Tuttle, of Illinois, J. S. Dennis, of Iowa, J. Merrifield, of Indiana.

On Complaints and Appeals—Revs. E. Fisher, D. D., of N. York, Geo. Messenger, of Ohio, A. C. Thomas, of Pennsylvania.

To complete Committee on Organization—Hon. Israel Washburn, of Maine, Revs. W. H. Ryder, of Illinois, W. W. Curry, of Indiana, E. G. Brooks, of New York.

Preacher of Occasional Sermon—Rev. J. G. Adams, of Rhode Island. Substitute, Rev. Giles Bailey, of Maine.

W. P. Cherrington, of Massachusetts, offered the report of the Committee on publishing Minutes of last session. It was read by the Secretary, and accepted and approved by the Council. [See Appendix B.]

The President announced the following appointment:

Committee on Publishing Minutes this Year-J. D. W. Joy, Rev. John S. Barry, and W. P. Cherrington, of Massachusetts.

The Council took a recess of one hour for religious service, and listened to a discourse by Rev. W. W. Curry, of Indiana, from John vii. 17.

Re-assembled after service.

Rev. D. Bacon, of Pennsylvania, moved the election of three Trustees for the Publishing House in place of the three (J. Boyden, of R. Island, G. F. Mason, of Pennsylvania, and W. S. Camp, of Connecticut) whose term of office expires at this time.

On motion of Rev. A. W. Bruce, of Massachusetts,

Voted, To refer the nomination of said Committee, to the Committee on Nominations.

Rev. W. H. Ryder, of Illinois, for the Committee on Public Services, asked the Council if they would advise the holding of a social gathering, similar to the one held at the New York session, last year. Whereupon, on motion of Rev. E. G. Brooks, of New York,

Voted, That such a social meeting be held at this room, to-morrow at 3 P.M.

Committee on Nominations presented the names of L. W. Ballou, of Rhode Island, J. S. Dodge, Jr., of Connecticut, and C. H. Rogers, of Pennsylvannia, as Trustees of the Publishing House; and they were duly elected such Trustees by the Council.

Adjourned to 8 A.M, Wednesday.

WEDNESDAY-MORNING SESSION.

At $8\frac{1}{2}$ A.M., in the absence of the President, the Council was called to order by the Secretary. Roll called. Nine delegates absent.

Hon. J. M. Usher, Vice President, appeared and took the chair.

United in prayer with Rev. C. H. Fay, of Rhode Island.

Minutes of yesterday's sessions were read and approved.

Rev. A. W. Bruce, of Massachusetts, presented a letter from Rev. J. G. Adams, of Rhode Island, excusing himself and asking the indulgence of the Council for his non-attendance at this session. [See Appendix F.]

Voted, That the letter be placed on file.

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The Committee on Credentials reported progress and added four names to the roll.

The Secretary, as Committee on unfinished business, reported, No unfinished business on his table.

On motion of Rev. L. J. Fletcher, of Massachusetts,

Voted, That the resolution passed by the Council of last year requiring that the reports of the several Committees on the "State of the Church," on "Education," and on "Sunday Schools," be read on the afternoon of the first day of the session, shall be the rule for the coming year; and that the several Committees be informed of this action by the Clerk.

The Business Committee reported the following preamble and resolution:

WHEREAS, this Council at its last Session, appointed several Committees who were to report at the present meeting of this body, and whereas those Committees have failed to report, therefore,

Resolved, That this Convention deeply regret such neglect, and would impress on the minds of all similar Committees the importance of attending to those duties. (Passed.)

J. Osborn, of Massachusetts, offered the following resolution, which was adopted.

Resolved, That in the absence of the report from the Committee on the "State of the Church," the President be requested to call on any delegate from any State, for such information as he may possess, relative to the state of the Church in his locality.

Rev. L. J. Fletcher, of Massachusetts, moved the following resolution, which was adopted:

Resolved, That the Recording Secretary of this Convention be required to present to the several Standing Committees, who are to report in 1863, copies of the preamble and resolution, presented by the business Committee, in relation to the importance of an early report on the subjects they are appointed to consider.

Rev. C. W. Biddle, of New Jersey, offered the following resolution, which was adopted:

Resolved, That this Convention remember with sympathy and prayer, those clergymen of our denomination who have gone forth to labor as Chaplains in the Army, and invoke the Divine Blessing to rest on them and their labors.

The Business Committee offered the following resolution, which, under the rule, lies over for one year:

Resolved, That the time of meeting of this Convention be changed from the third, to the second Tuesday in September of each year.

The Business Committee offered the following resolution, which was adopted:

Resolved, That this Convention considers the subject of Missionary Labor one of primary importance; that this was the apostolic mode of disseminating the Gospel, and that this body desires to encourage all well directed labors of those ministering brethren who engage in the work of their Kedeemer.

Rev. W. H. Ryder, of Illinois, for Committee on Public Services, reported the following order of services for Wednesday and Thursday.

Wednesday.—Preaching at $10\frac{1}{3}$ A.M., in this church. Social re-union at 3 P.M., in this room. Preaching in both first and second Churches, at $7\frac{1}{3}$ P.M.

Thursday.—In the audience room of this church; in the forenoon, will be read for discussion, the Reports of Committees on "Education" and on "Sunday Schools." In the afternoon; Communion service in same room. In the evening, preaching in both first and second Churches. Report approved.

Rev. J. S. Dennis, of Iowa, Chairman of Business Committee, reported the following preamble and resolutions:

WHEREAS, Our Country is still afflicted by the bloody strife that has been precipitated upon us,—and,

Whereas, We esteem it the duty of every loyal citizen, especially those representing the moral and christian sentiment of the land, to declare fealty to the Government, in this hour of its peril, and to uphold the hands of those in authority over us—therefore,

Resolved, That while in our judgment, we must accept the existing strife as the natural and inevitable penalty of our National infidelity to our republican principles, and of our attempt to reconcile Freedom and Slavery (which are essentially irreconcilable), we renewedly express our faith in the justice of our cause and in the certainty of our final triumph; and renewedly tender to the President and his Constitutional advisers, the assurance of our sympathies amidst the great responsibilities of their position; and of our hearty support in all proper and efficient efforts to suppress this atrocious rebellion.

Resolved, That we gratefully record our appreciation of the patriotism of our people, and of the valor and heroism of our soldiers; and that while we honor se who have relinquished the charms of home, and offered life as a sacrifice

for our Country, we invoke God's blessing upon them, amidst the exposures of war, and ask His comforting grace for the homes that have thus been darkened, and for the hearts that the casualties of battle have bereaved.

Resolved, That we have occasion, amidst the events through which we are passing, to be deeply impressed with the realty of God's moral rule, and to learn anew the lesson, that neither nations nor individuals can safely defy His law, nor hope to escape from the inexorable ordinance, that sinners must eat of the fruit of their doings.

Rev. D. Bacon, of Pennsylvania, moved the adoption of the preamble and resolutions, which was seconded.

Rev. L. J. Fletcher, of Massachusetts, called for the re-reading of the resolutions.

The preamble and first resolution were read. Their passage was advocated by Revs. Bacon, Gorton, Fletcher, Dennis, and Lawrence; and opposed by Revs. Messenger, Miller and Clapp.

Pending their consideration, the Council adjourned to 2 o'clock, P.M.

WEDNESDAY-AFTERNOON SESSION.

At 2½ P.M., Council was called to order by the Vice President.

The resolutions offered by the Business Committee, were again under discussion.

Rev. J. P. Weston, of Illinois, for Committee on Credentials, reported progress and added ten new names to the list of delegates in attendance. Report approved.

The passage of the resolutions under discussion was advocated by P. B. Ring, of Illinois, Hon. W. A. Robinson, of Michigan, Rev. W. Tompkins, of Illinois, Rev. A. W. Bruce, of Massachusetts; and opposed by Revs. George Messenger, of Ohio, J. T. Goodrich, of New York, and W. H. Ryder, of Illinois, and by W. P. Cherrington, of Massachusetts.

Rev. J. T. Goodrich, of New York, moved as an amendment; to strike out the words, "and of our attempt to reconcile Freedom and Slavery, which are essentially irreconcilable."

After considerable discussion, the yeas and nays were taken and the amendment was lost.

Rev. L. J. Fletcher, of Massachusetts, moved the recommitment of the resolutions, to the Business Committee, to be rewritten and presented at another time.

The recommitment was favored by Revs. H. R. Nye, J. T. Goodrich, L. J. Fletcher, G. W. Lawrence, and Hon. James M.

Usher; and opposed by Rev. J. S. Dennis, when the yeas and nays were called, and the result was 16 yeas and 16 nays; balance of delegates being absent. Vice President, Usher, voted in the affirmative, and the resolutions were recommitted.

Adjourned to 8 A.M. to-morrow.

THURSDAY-MORNING SESSION.

At 8 A.M., the Council was called to order by the Vice President. United in prayer with Rev. M. Crosley, of Ohio.

Minutes of yesterday's sessions were read and approved.

The report of the Business Committee was called for, when the following was offered and read by Rev. C. W. Biddle, of New Jersey.

Whereas, our beloved country is still afflicted with a bloody civil war, and a determined foe is striving to usurp the authority of the Central Government in a portion of the land; and whereas, it is the duty of all loyal citizens and organizations to acknowledge the blessings of good Government, and to support the rulers of the nation; and, whereas, we are deeply interested in the present contest between our Country and its foes; therefore,

Resolved, That we re-affirm our devotion to the cause of the nation, in this hour of its pain and peril; that we regard as second only to the cross of Christ the glorious banner of the Country; that we look on it, in this strife, as the emblem of constitutional government and the symbol of our national unity and life.

Resolved, In the words of Washington, "That the unity of government that constitutes us one people, is the main pillar of our political independence and that the union of these States under one Constitution and Government, and the maintenance of our Republic, is the hope of the oppressed of all nations;" that we find in dissolution, the seeds of future and indefinite conflict; and that the arm of the nation must be stretched forth till the rebellion is put down.

Resolved, That we tender to the President of the United States our sympathy in his efforts to maintain the integrity of the Government, and pray that by a vigorous exercise of all the energies of the nation, victory may perch upon our banner and peace be speedily restored in the land.

Resolved, That we implore the blessing of Almighty God on our Army and Navy, that they may be preserved in the time of battle and triumph in every contest; and that we humbly pray, we may learn from these heavy chastisements under which we are passing, that there is a God that judgeth in the earth, and that only righteousness can exalt a nation.

Hon. G. I. Parsons, of Michigan, asked if this report was intended as a substitute for the report of yesterday?

On motion of Rev. D. Bacon, of Pennsylvania,

Voted, To accept this report.

Rev. J. T. Goodrich, of New York, moved the adoption of this report.

Rev. L. J. Fletcher, of Massachusetts, moved as an amendment to Mr. Goodrich's motion, to adopt the preamble and first resolution.

Hon. G. I. Parsons, of Michigan, moved to lay the report on the table. Lost, 9 to 14.

Hon. G. I. Parsons moved the substitution of the preamble and resolutions of yesterday's report.

Voted, That no person be allowed to speak on this subject more than twice and not more than five minutes at one time.

The Committee on Credentials reported the arrival of N. H. Hemiup, delegate from Minnesota. Name added to the roll and report approved.

The two reports before the Council were very warmly discussed in a spirit of great kindness and candor by many of the delegates, when the previous question was moved and the call was sustained.

The yeas and nays were taken on Mr. Parsons' motion to substitute the report of yesterday, for the report of to-day, with the following result:

Yeas—Britain, Bruce, Fairbanks, Fay, Darling, Brooks, Montgomery, Tinkey, Bacon, Crosley, Chaplin, H. F. Miller, A. L. Miller, Heuston, Hibbard, Ring, Knowles, Throop, Gorton, Parsons, Robinson, Dennis, Wright, Lawrence, Buttles and Hemiup—26.

Nays—Kelley, Fletcher, Tirrel, Osborn, Demarest, Biddle, Messenger, Weston and Goodrich—9.

The question was then taken on the adoption of the report of yesterday, and the yeas and nays were called with the following result:

Yeas—Britain, Bruce, Fletcher, Fay, Fairbanks, Darling, Brooks, Montgomery, Tinkey, Bacon, Crosley, Chaplin, H. F. Miller, A. L. Miller, Heuston, Hibbard, Weston, Ring, Knowles, Throop, Gorton, Parsons, Robinson, Dennis, Wright, Lawrence, Buttles, and Hemiup—28.

Nays—Kelley, Tirrell, Osborn, Goodrich, Demarest, Biddle and Messenger—7.

Council repaired to the audience-room of the Church, to hear the reports of Committees on "Education" and on "Sunday Schools."

The Business Committee, through their chairman, reported the following resolutions, which were unanimously adopted by rising:

Resolved, That we cherish the memory of our lamented brother, Rev. O. A. Skinner, D.D.—as one who eminently exhibited our faith in his christian character; as one of the ablest defenders of Universalism in the pulpit and through the press; and as one whose labors to found, endow and preside over our highest institutions of learning, were alike tireless and intelligent.

1

Resolved, That we profoundly appreciate the successful and life-long labors of our lamented brother, Abel Tompkins, Esq., to complete and dignify our denominational unity; to make religiously useful, our system of Sabbath schools; to give form and character to our denominational literature; and to place before the world, many of our ablest denominational books and periodicals.

Resolved, That as brothers Skinner and Tompkins were very intimately united as Pastor and Parishoner; as Author and Publisher; as warm personal friends, and as generous laborers for our holy cause, and as they were but briefly separated by death; it is fitting that we blend their names in this expression of personal and denominational loss in their decease; of respect and love for their memories; and in the prayer that the Good Father will protect and console their sorrowing families.

Resolved, That these resolutions be entered upon our records, that our Editors be requested to publish them, and that copies of them be sent to the families of the deceased.

Rev. A. W. Bruce, of Massachusetts, presented and read the Committee's report on Sunday schools. [See Appendix C.]

Rev. J. S. Dennis, of Iowa, moved the acceptance and adoption of the report, and the appointment of a Committee of three to consider the recommendations therein contained, and to report thereon. Motion carried.

The President appointed Revs. A. W. Bruce, of Massachusetts, E. G. Brooks, of New York, and L. J. Fletcher, of Massachusetts, such Committee.

The report on Education was presented and read by Rev. J. P. Weston, President of Lombard University. [See Appendix D.]

On motion of Rev. Geo. Messenger, of Ohio,

Voted, To accept and adopt the report.

On motion of Rev. J. P. Weston, of Illinois,

Voted, That the Trustees of Lombard University, and other persons present interested in the prosperity of our denominational schools, be invited to take seats in this Council, and to take part in the debates upon Educational matters.

The Committee appointed to consider the report on Sunday schools, were, on motion, requested to nominate Committees to carry out the recommendations in the report read.

Rev. J. P. Weston, of Illinois, offered the following resolution, which was adopted.

Resolved, That Lombard University, a denominational institution founded by the Universalists of the Northwest, is entitled to the generous sympathy of this Council and of the denomination represented in this body; and that a vigorous effort should be made to secure its permanent establishment by an ample endowment.

A telegram was here brought in, stating the recent union victories laryland. It elicited great and universal applause.

Mr. Hemiup, of Minnesota, gave an affecting recital of the distress occasioned by the Indian raids in Minnesota.

During the recital of the condition and prospects of the various Educational institutions of the order, subscriptions were being made for the benefit of Lombard University, which in all amounted to \$1000, or over.

Adjourned to meet in the Vestry at 2½ P.M.

THURSDAY-AFTERNOON SESSION.

Council called to order by the Vice President.

Rev. L. J. Fletcher, of Massachusetts, submitted a report of the Committee to whom was referred the report on Sunday schools. [See Appendix E.]

The report was accepted and approved, and the Committees therein nominated were duly elected for the several purposes therein specified.

P. B. Ring, of Illinois, offered the following, which was adopted:

Resolved, That the President of this Convention, Rev. E. G. Brooks and Rev. A. C. Thomas be a Committee of three to present to the President of the United States, a copy of the preamble and resolutions on the "State of the Country," adopted at our morning session.

The following resolution was read and adopted:

Resolved, That the sincere thanks of this Convention are due and hereby tendered to Gen. S. F. Hersey and Hon. J. M. Usher, for the able, dignified and impartial manner in which they have presided over the deliberations of this Council.

Rev. C. W. Biddle, of New Jersey, offered the following, which was adopted:

Resolved, That the thanks of this Council be extended to the friends in Chicago for their generous hospitality during the present session of the Convention.

On motion of P. B. Ring, of Illinois,

Resolved, That the thanks of the Convention be tendered to the Clerks of this Council for the promptness and fidelity with which their duties have been discharged.

On motion of Rev. E. G. Brooks, of New York,

Voted, That a collection be taken up at the evening services, in both the churches, to aid the Committee on publishing minutes, in defraying expenses of such publication.

A vote of thanks was tendered to the Pastor and to St. Paul's Church, for kindness and attention bestowed upon the Convention, and for the use of the church for the sittings of the Council.

The Committee on place of adjournment, report as follows: That no application has been made to them for the next meeting of the Convention, and they recommended that when the Convention does adjourn, it adjourn to meet at such place as a Committee consisting of Rev. H. Lyon, Hon. J. M. Usher, and Rev. J. S. Barry, may appoint.

Report accepted and adopted.

Minutes of the day's proceedings read and approved.

United in prayer with Rev. James Gorton, of Michigan.
Adjourned to meet at the call of the Committee appointed for that purpose.

SAMUEL F. HERSEY, President.

JAMES M. USHER, Vice-President.

H. F. MILLER, Secretary,

C. H. WRIGHT, Assistant Secretary.

NOTE.

To the Publication Committee:

The report of the Trustees of the Publishing House was unintentionally overlooked until after the Convention adjourned. It is appended to these proceedings, as an act of justice to the writer and for the information which it contains.

As a member of the Trustees, such disposition of the Report would please me. Yours truly, W. H. RYDER. [See Appendix G.]

APPENDIX.

A

REPORT OF COMMITTEE ON ORGANIZATION.

To "The United States Convention of Universalists," assembled at Chicago, Illinois, September 1862.

Brethren: The Committee appointed at the last session of this body, in New York, to "prepare a detailed plan for the Organization of the Denomination," have attended to that duty to the best of their ability, and hoped to be able to report in full at this session; but owing to the importance of the subject, and the diversity of opinion which has been found to prevail, they have not been able to collect and arrange the requisite material, necessary to the completion of a digested plan; and as the distracted state of the country is such, that all are absorbed in attending to its affairs, we have felt, that, to press the subject at the present time, would hardly secure for it, the attention it demands; we would therefore respectfully report progress, and ask further time, with the promise to complete the report, extra-

ordinaries excepted, in season to be presented at the next session of the Convention.

John S. Barry,

For the Committee.

B

REPORT OF COMMITTEE TO PUBLISH MINUTES OF 1861.

To "The General Convention of Universalists in the United States of America," in session at Chicago, September 1862.

THE Committee appointed to publish the Minutes of the session of 1861, respectfully report that they have issued 500 copies. Copies of the same have been mailed, or otherwise sent to all persons taking part in the proceedings of the Council and to all members of its Committees, to the Denominational Colleges and Schools, to Editors of Denominational publications, and to the Standing Clerks of all State Conventions and subordinate associations. Several extra copies were sent to denominational Book Stores. The remainder, about 200 copies, have been reserved for general distribution at this session of the Council.

Received—from collection at session of 18 From Committee of 1860,	861,	72 11	
	•	83	31
Paid, for printing—J. S. Spooner's bill,	45 42		
For Express and Postage,	4 73		
		5 0	15
Cash balance,		33	16
Respectfully submitted,	JOHN D. W. JO	Y.	
	JOHN S. BARRY	•	
	A. A. MINER.	7	
Thicago, September 1862.	Committee.		

C

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

To the Council of the United States General Convention of Universalists.

Brethren:—The undersigned, members of the Standing Committee on Sunday-Schools appointed at the last session of this body, would respectfully present the following Report.

If we rightly interpret the purpose of our appointment, we are expected, not to present arguments to prove the utility of the Sunday-school organization, or exhortations to our people to be more diligent and faithful in their devotion to its interests, but rather to present to you a simple statement of facts, indicating the present strength or

weakness of this most important department of our denominational labor.

As we find ourselves utterly unable to present a Report of the character which we think you may expect from us, we deem it but courtesy to you and justice to ourselves, to state some of the reasons therefor. And first we would mention the fact that the Chairman of our Committee (Rev. E. Francis), whose long experience in, and intimate acquaintance with the Sunday-school work, justified us in looking to him as the leader in the work assigned to your Committee, has very recently joined the hosts which have gone forth to meet the enemies of our country. In the very limited time allowed us since Bro. F. was compelled to resign the work into our hands, we have striven with considerable earnestness, to secure from the several States such information as to the state of the cause within their several limits, as would warrant us in presenting to you a statistical statement which should at least approximate to a representation of our position; but we can learn of few, if any, State records of sufficient accuracy or completeness to be worth presenting at this time and place.

It seems to us a matter for extreme regret, if not for sincere mortification, that after many years of associated labor, in County, State, and United States Conventions, we should be entirely destitute of a plan; by aid of which we may learn our own relative strength from year to year. Such, however, is the case; and this, we think, is a sufficient explanation of the failure of your Committee to present such a

Under existing circumstances, we think that the best service that we can render to the Sunday-school cause, is to suggest measures by which we may secure for the next session of the Convention, such information as shall be of value as the basis of future action; and to this end would respectfully recommend that a Committee of three from each State be appointed by the present Convention, whose duty it shall be, to forward to the Standing Committee on Sunday-schools, prior to August 1, 1863, the following items of statistical information, viz:

Number of Universalist Sunday-schools in the State?

How many of these are connected with Parishes over which a Pastor is settled?

In how many of the latter does the Pastor participate in the regular exercises of the school?

Number of Pupils?

Number of Teachers and Officers?

Average attendance of each?

Number of Library Books?

Such Committees, if appointed, must realize that their labors will be fruitless, unless persistent. Experience has taught us that a call for such information through the press, is generally unheeded. Circulars and blanks must be prepared and distributed, with the full determination that if the first application is unheeded, a second, and, if need be, a third shall be made. We know from experience that a

good degree of success in this direction is attainable, and the system, once established, may easily be maintained.

We would recommend that each State Committee, to be appointed as above suggested, be requested to send to each school in its own State, a blank for information, substantially like the form submitted, (as reported by Committee, see page 22,) and

That the expense incurred for printing, stationery and postages be

refunded by the U.S. Convention.

The plan we propose has been somewhat hastily drawn, and will doubtless be found susceptible of improvement; we present it in this form in the hope thereby to secure definite action on the subject.

The next point to which we would call attention, is the necessity that seems to us to exist, that the Sunday-school shall be more closely identified with the Parish than is usual. In too many cases, we think it to be true that the Sunday-school, although, perhaps, well cared for by the members of the Parish, and, it may be, by the Pastor also, occupies too much the position of an independent organization; an important auxiliary to the Parish, instead of one of its departments; of recognized utility to the Parish, but not a part of the Parish plan or policy.

How few Parishes, in their standard of qualifications for their proposed Pastor, estimate his fitness to instruct and interest the "lambs of the flock!" How few Pastors, speaking comparatively, make as careful preparation for the duties of the Sunday-school as for the

duties of the Pulpit!

Can any thinking man, in the present state of our civilization and progress, believe that the Sunday-school can truly fulfil its mission, until its importance is recognized, not only by speeches in its behalf, but by allowing it to occupy its true position in the Parish plan?

We claim that preparation for the Sunday-school and for the Pulpit, although they may differ in kind, should not differ in degree; that our best efforts, our brightest intellect, and our most liberal expenditures may be worthily employed in behalf of the young, and that the Pastor or Parish that regards the Sunday-school as of secondary importance will almost certainly fail of attaining any high degree of success.

There are good reasons why each Sunday-school should have a presiding officer, independent of the Pastor; though such officer should be in no wise a substitute for the Pastor, but rather his assistant: the Superintendent, however efficient, cannot perform the work of the faithful Pastor.

It is not within our province to consider whether or not an excess of labor is demanded of the Pastor; we can only claim that such arrangements shall be made, that if any duty must be neglected, the Sunday-school shall not make all the sacrifice.

All history testifies to the fact, that that branch of the Christian Church which has most carefully devoted itself to the interests of the young, has attained to the highest degree of success. Shall we be unmindful of the lesson thus inculcated? Shall we not rather so apply it to our own denomination, that it may stimulate us more faithfully to perform our duties and thus attain to greater success?

Another consideration to which we would ask your attention, is the necessity of providing instruction books better adapted to our wants than any now in existence. That we have plenty of books, such as they are, all must admit; nor would we express a doubt that many of them are really of great excellence, but it seems to us that we need a plan of instruction, a series of books adapted to the growth and progress of the child, which shall lead him gradually into a knowledge of the Divine Economy, and acquaint him with its harmony. We do not need three or four volumes containing lives of Patriarchs or Prophets, or selected passages of Scripture to prove universal salvation, but a carefully prepared work, the study of which shall reveal the purpose and plan of God from the beginning.

To the preparation of such a series, the attention of this Conven-

tion should be given.

It may be asked, how is such a work to be accomplished? We think this is not difficult to determine. If the recommendation meets with favor, let a committee be appointed, either to select competent persons as authors or publicly to invite the preparation of a series of books for their examination, with the assurance that the author whose work shall be approved shall be fairly and satisfactorily remunerated for his labor. If the expense of such preparation is so great that a publisher would not feel like assuming the whole risk of publication, contributions in aid of the same must be sought, either from individuals, or Sunday-schools, or both.

We are fully convinced that the publication of such books as we need, if such are prepared, will not long be delayed on account of pecuniary considerations. If the Publishing House long contemplated by the denomination should soon be organized, the publication

of the work above suggested would properly devolve upon it.

To our various local organizations, our State and County Conventions, and Missionary Societies, we would appeal for a deeper interest in definite work in behalf of the Sunday-school. Sunday-schools can be organized, and can prosper, in localities where public worship might fail to be maintained, and they would, in a large majority of cases, serve as a nucleus for a future healthy Parish. Many instances could be cited in proof of this statement, but we think them superfluous, as all the members of this Council have probably seen ample testimony to its truth.

The smallness of the expense attending the organization of a Sunday-school warrants us in making the experiment, even on slight encouragement; and to this argument we may properly add the suggestion, that the Sunday-school is eminently a "popular" organization, invariably enlisting the sympathy and interest of the children,

and through them, in good measure, that of the parents.

We would again refer you to the experience and present custom of other sects in this regard. What can withstand the Mission School system of the city in which you are now assembled? Who can estimate its influence, either as regards the welfare of the community,

he growth of the branch of the Christian Church under whose

res it is maintained?

17

In conclusion, Brethren, let us not content ourselves with theories, however correct, nor simple admiration of a system, however worthy; but let us put on the whole armor, and faithfully perform our whole duty.

Many of our most faithful and devoted workmen are doing duty, both for themselves and us, in our country's armies; many have already, in that cause, been removed from earthly fields of labor. Shall the work which they loved be permitted to falter? shall not rather our love for our brethren in the field, and our respect for the memory of those whose earthly labors have closed, stimulate us to renewed and increased faithfulness?

Respectfully submitted,

HENRY B. METCALF. JAMES CUSHING, JR.

Boston, September, 15, 1862.

D

REPORT OF COMMITTEE ON EDUCATION.

The Committee to whom was assigned the duty of furnishing a Statement of the Condition and Prospects of the Educational Interests of the Denomination, herewith submit the following Report:

LOMBARD UNIVERSITY.

As the annexed statement of facts will show, this institution—located in Galesburgh, Illinois—is doing, with very inadequate pecuniary means, and in spite of constantly increasing financial difficulties, a great work for education generally, and especially for the denomination in the West. In consequence of the lack of preparatory schools in the West, under the influence of our denomination, Lombard University, in common with most Western Colleges, is compelled to combine with the College proper, an "Academic" Department, whence to derive its annual supply of students for the Collegiate course. It has also been found expedient to establish a "Scientific" and "Ladies' Collegiate Department." Thus, it will be seen, that Lombard University combines four departments. It is gratifying to be able to report, that in all the several courses, the Educational interests of the University are in a flourishing condition.

At the Commencement in June last, eleven students graduated—seven in the College course, and four in the Scientific course—one of the four being a lady. We may add here, that ladies have the same educational privileges as gentlemen; and it is but justice to say, that the ladies succeed in the studies quite as well as the gentlemen. The number of graduates, which is thirty-seven, gives but a very inadequate idea of the amount of college instruction. The

classes for instruction in College studies, are usually large; but few comparatively, however, remain to complete the College course. The past year the students in the Collegiate course numbered 19; in the Scientific course, 19; in the Ladies' Collegiate course, 4; and in the Preparatory Department, 153: making a total of 195 pupils.

The annual current expenses of the Institution are estimated at \$7000; though by means of rigid economy, the amount expended the past year has been reduced to \$5300. The attempt to meet the current expenses, by an income from the sale of scholarships, has

not proved successful.

Experience at Lombard proves, that the only effective method of endowing a College, is by the actual gifts of persons interested in its prosperity. The times have been emphatically hard in the West, the past four or five years; and the war is of course a distracting and every way injurious influence. The income of the institution does not equal its expenses; debts are yearly increased, and it is a stern necessity that money be raised to save the institution. It is devoutly to be hoped, that the denomination will not see, even in the extraordinary exigences of the times, an Institution so indispensable to its growth, perish for lack of pecuniary support.

TUFTS COLLEGE.

Experience has amply demonstrated the sagacity of those, who conceived and founded this Institution. It has made its mark upon the community, and especially upon the denomination in the East. Its sons furnish conspicuous and honored names in the ranks of teachers, ministers, lawyers, and, we are proud to add, soldiers, risking life and limb for their country. Tufts is, prospectively, an amply endowed institution,—rich indeed in its pecuniary resources. When its several bequests shall prove available, its means of usefulness, as a College of the first class, will be most efficient. But, unfortunately for present exigences, its wealth is only prospective. Only a very small proportion of its resources can be made available for current expenses, and the liberality of friends, as it already has been, must, for some years, be severely taxed, before the institution can use the generous legacies of its benefactors. Within the past year, a generous donor has promised \$20,000, on condition that other friends of the college will donate an equal sum; and, as a pledge of his good will, \$10,000 have been placed in the hands of the Trustees. other friend has pledged \$5,000 towards the \$20,000. Valuable additions have been made to the philosophical apparatus by the contributions of friends. We may add, the College has a valuable library of about 7,500 volumes.

Tusts College has graduated six classes, while the total number of graduates is 57. This number, though small, as compared with the results in older institutions, is satisfactory and promising in a high degree, when the youth of the college is taken into consideration.

Few institutions of the same grade have accomplished so much, in so brief a period, dating from their establishment. In every respect, educationally and financially, Tufts has more than realized the fondest anticipations of its most sanguine friends and patrons. We may add, that the number of pupils at present in actual attendance at the College, is very greatly reduced. The call of the President of the United States for the nine months volunteers, touched the patriotism of the young men, and for the time, a large proportion of them have exchanged the college halls for the camp and the battle field. The number examined for the Freshmen class for the coming year, gave promise of the largest class that has yet entered. But that also has been reduced.

THE ST. LAWRENCE UNIVERSITY.

This institution, located in Canton, N. Y., comprises three Departments. First, and as its principal feature, it has a "Theological School," in which young men are fitted—so far as education can do this—for the Christian Ministry. It has been in operation four years, and has graduated two classes—one of 5, the other of 7 pupils. There have been 9 non-graduates, they having left the school after a partial course of study. There are now in the school 2 classes, numbering 16, making a total of 37 who have entered the school. A new class enters the present month.

The funds of the Theological Department are: Property in buildings and grounds, \$15,000; Cash, at 7 per cent. interest, \$21,000; Outstanding subscriptions, \$5,000—making a total of \$41,000. The School has a valuable Theological Library of 5000 volumes. The sums at interest support one professor, and pay incidental expenses. The other professorship depends upon annual subscriptions.

There is also a Collegiate Department, at least in progress; for, in lack of funds, it has, as yet, advanced no higher than a Preparatory and Academic school. A valuable Chemical and Philosophical Apparatus has been placed in the College. The average number of pupils the past year was about 50. It now numbers 65, most of them advanced students. Both sexes are admitted.

The funds of this Department are:—Property in Buildings and Grounds \$15,000; Money at interest and at hand, \$25,000; * Subscriptions deemed good, say \$10,000; making a total of \$50,000. There is outstanding a debt of \$850.

This department, as well as the other, needs large accessions of funds to place it in working order. The two professors are able, popular and faithful, but it is beyond their power to establish and sustain for the institution a collegiate character and reputation. A larger corps of professors is needed; to have this, money must be had. It is the thing needful to the active existence of the college.

^{*} We believe some deduction from this amount should be made on account of debt.

It is hoped that brethren in the Empire State will yet place the college on a firm and broad foundation.

CLINTON LIBERAL INSTITUTE.

Through the persistent labors of its agent, Rev. D. Skinner, the financial and other interests of the Institute have been greatly improved. By donation and subscription, \$18,000 have been raised. A debt of over \$12,000 has been paid; the buildings and furniture have been repaired, and a Philosophical and Chemical Apparatus has been secured. It is enjoying great prosperity under the principalship of Professor H. A. Dearborn, A. M., (a graduate of Tufts, as is also one of his assistants), of the Male Department, and Miss Ellen R. White of the Female Department, aided by 12 assistants. Of its male pupils, the past year, four will probably enter Tufts—possibly have already entered. There is an average attendance ranging from 100 to 175. How far the prosperity of the School may be injured by the War of Rebellion, we cannot as yet say. But, in spite of this distracting cause, it is hoped that the Institute has before it a long and useful career.

GREEN MOUNTAIN INSTITUTE.

Under the principalship of Professor Wm. R. Shipman, A. M., with 8 Assistants, this School is enjoying a high degree of educational prosperity—the only lack being the stereotyped one, that of funds. The income of the School comes far short of meeting current expenses. It is only through the voluntary aid of generous friends, that the valuable services of the principal have been retained. Efforts are soon to be made to place the School on a permanent basis. The number of pupils the past year was 79 gentlemen and 58 ladies, making a total of 137.

The School is pleasantly located in the village of South Woodstock, Vt. It is under the best of moral and religious influences, and only such pupils are retained as can cheerfully comply with its rules and discipline. As a Preparatory School to fit students for College, it is worthy the liberal support of the denomination.

It is proposed to open a new department of the Institute, under the direction of Dr. I. Buckman, for instruction in Physiology and kindred branches. The enterprise only awaits "the public sanction."

WESTBROOK SEMINARY.

Great improvements have been made in this institution, both materially and educationally, during the year. The sum of \$5,500 has been raised, of which amount \$375 have been expended for Philosophical and Chemical Apparatus of the best quality. The large boarding house has been put in complete order, internally and externally. The Academy building is undergoing repair, and is to

have new furniture. Possibly at this date the improvements are effected. The School has been reöpened under very favorable auspices. The new Principal, Rev. S. H. McCollister, A. M., is exceedingly popular with all who have made his acquaintance in Maine, and a degree of confidence has been awakened in the School never before excelled. A good corps of Teachers has been received to aid the Principal in carrying out his plans. The pupils are all under the immediate care of the Principal and his wife. All the teachers occupy the main boarding house and board with the Principal.

In concluding their Report, the Committee feel, that they should neglect a most important duty, did they fail to call especial and renewed attention to the indispensable necessity of Preparatory Schools having for their direct object the furnishing of pupils for our Colleges. It is idle, it is suicidal, to depend on Academies professedly non-sectarian for this purpose. In nearly every instance, the influence of such schools is to direct pupils from our denomination Institutions of Experience has already proved that such is the case. It is not enough that pupils are children of Universalist parents. In their preparatory course, these must be under Universalist influence, or in the great, very great majority of cases, they are lost to Our denomination is suffering the most serious disadvantages, for the want of Preparatory Schools. With these, amply filled and sustained, our Colleges are sure to prosper,—without these, our Colleges must fail. We repeat then :- Foster the Universalist Academies and Preparatory Schools. Let this be the object of immediate and especial regard. Look out well for these, and our Higher Institutions—our Colleges and Universities—will take care of themselves.

Respectfully submitted,

A. A. MINER.

John S. Lee.

J. P. Weston.

Sept. 10th, 1862.

Committee.

NOTE. It is due to Rev. George H. Emerson, to say that the foregoing report was drawn up by him from materials put into his hands by the Chairman of the Committee, whose labors prevented his personal attention thereto.

E

REPORT OF SPECIAL COMMITTEE ON SUNDAY SCHOOL COMMITTEE'S REPORT.

The Committee appointed to consider and report upon the several matters presented in the report of the Committee on Sunday Schools have attended to their duty and beg leave to report: First. That we are in favor of the recommendation to appoint a Committee of three from each State, to collect and report the statistics of our Sunday Schools, and do nominate the following brethren to constitute those committees. Maine—Rev. G. Bailey, Hon. Sydney Perham,

and Hon. N. C. Hichborn. New Hampshire—Rev. A.J. Patterson, Rev. E. W. Coffin, and W. T. Parker. Vermont—Rev. F. S. Bliss, Rev. A. Scott, and William Esterbrooks. Massachusetts—Henry D. Williams, Wm. Mecorney and Hon. E. Trask. Connecticut— Rev. J. S. Dodge, Jr., Rev. T. S. Lathrop and Rev. T. Borden. Rhode Island—C. E. Carpenter, W. S. Johnson, Rev. J. Boyden. New York—J. Cushing, Jr., N. Benson and G. H. Roberts. sylvania—Rev. D. Bacon, Rev. L. F. Porter and Rev. J. Shrigley. Ohio-Rev. G. L. Demarest, Mahlon Wright, Rev. G. H. Vibbert. Illinois—Rev. A. G. Hibbard, Rev. J. H. Chapin, V. Reifsnider. Michigan-Rev. J. B. Gilman, Rev. C. W. Knickerbacker and Indiana—Rev. T. J. Vater, F. J. Waldo and Rev. Justus Gage. Iowa—M. L. Edwards, C. H. Wright and Robert H. F. Miller. Wisconsin—Rev. G. W. Lawrence, Rev. T. H Tabor and New Jersey-J. E. Van Houten, W.S. Creaner Hon. H. H. Giles. and David Toppen. Maryland—Rev. J. R. Johnson, J. L. Camp and W. W. Taylor. Missouri—Rev. E. Manford, Rev. L. C. Marvin and Rev. P. R. Kendall. Minnesota—N. H. Hemiup, Rev. S. Barnes and Rev. E. C. Paine.

Second. We refer the matter of a more intimate identification of Sunday-school and parish to the Standing Committee on Sunday-

schools to report a plan at our next Convention.

Third. The Committee fully sympathize with that part of the report in reference to Sunday-school books, and recommend that a committee of five be appointed, to whom shall be entrusted the work of preparing such a series of Sunday-school instruction books as the report recommends; and we nominate the following brethren as that Committee. H. B. Metcalf, L. W. Ballou, Rev. D. K. Lee, Rev. W. H. Ryder, Rev. J. W. Putnam.

Fourth. We heartily approve the recommendation in the report, in reference to the Sunday-school as a missionary agency, and recommend the subject especially, to those friends who live in commu-

nities where they have no established Societies.

The Committee recommend the following form for the use of the State Committees, and suggest that either the Standing Clerk or the Standing Committee on Sunday-schools, procure the printing of the blanks, and forward the requisite number to each State Committee.

BLANK FORM OF REPORT.

Report of the Universalist Sunday School in State of for the year ending 1st

July, 186-.

Number of Pupils? Average attendance?

Number of Teachers and Officers?

Average attendance?

Number of books in Library?

Is the school connected with a Parish over which is a settled Pastor?

Does the Pastor regularly participate in the exercises of the School?

REMARKS.

The person receiving this will please cause the blanks to be filled, and the report to be forwarded, on or before the 10th day of July, 186-, to ———

A. W. BRUCE.
E. G. BROOKS.
L. J. FLETCHER,

Committee.

F

LETTER OF REV. J. G. ADAMS.

To the President of the United States General Convention of Universalists, in session at Chicago, Illinois, Sept. 1862.

DEAR BROTHER: I regret exceedingly that I am not able to be present at the Convention this year, and to stand in my place as preacher of the Occasional Discourse, at the request of Brother Willard Spaulding, who is necessarily kept from this duty assigned to him. Were it not for very serious reasons adverse to my coming, which reasons I cannot easily set aside, I should rejoice to be with you. I have seldom declined doing any denominational duty asked of me, and shall be happy to do this at some other time, if practicable on my part, and desired by the Convention.

Praying that you and our denominational representatives now in Convention, may have a meeting productive of great good to our common cause, I subscribe myself,

Yours fraternally,

J. G. Adams.

G

REPORT OF THE TRUSTEES OF THE PUBLISHING HOUSE.

To "The General Convention of Universalists in the United States of America," in session at Chicago, September 1862.

SUCH have been the circumstances of the past year, that the Trustees of the proposed Publishing House have taken no action. It did not seem proper to call for a contribution from our churches with the great burdens of the war still resting upon them. Some friends of the enterprise in New England, however, have formed a

Stock Company for the publishing of Books and Newspapers on a plan, which, though differing in form, is kindred in purpose to that of the Convention. The purpose now seems to be near consummation. It is hoped that before another year it will be in successful operation.

Respectfully submitted,

A. A. MINER,

Boston, Sept. 13th, 1862.

For the Committee.

NOTICE.

For reasons beyond the control of the Standing Clerk and Publishing Committee, the Minutes and Reports were not received in season to be published before the present time.

UNITED STATES GENERAL CONVENTION

OF

UNIVERSALISTS.

MINUTES OF THE SESSION OF 1863, HELD AT PORTLAND, MAINE.

DELEGATES PRESENT.

MAINE.—Clerical: F. A. Hodsdon, A. Battles, R. A. Ballou, O. H. Johnson. Lay: Hon. Israel Washburn, James Littlefield, E. F. Beal, J. Howe.

NEW HAMPSHIRE.—Clerical: B. F. Bowles, A. J. Patterson. Lay: W. T. Parker, Moses Humphrey, Ansel Glover, W. A. Vaughn.

Vernont.—Clerical: Eli Ballou, N. C. Hodgdon, T. R. Spencer Lay: John Crane, E. C. Starr, E. C. Fuller, N. A. Sherman.

MASSACHUSETTS.—Clerical: J. G. Bartholomew, Benton Smith, Jacob Baker, J. S. Barry. Lay: Hon. E. Trask, J. M. Sargent, George Wilkins, A. W. Newman, Wright Brownell, J. M. Evans, Benjamin Spinney, G. W. Hall, Willard Goldthwaite.

RHODE ISLAND.—Clerical: A. M. Rhodes. Lay: N. G. B. Dexter, H. J. Angell.

CONNECTICUT.—Clerical: Thomas Borden. Lay: Paschal Converse, C. H. Olmstead.

NEW YORK.—Clerical: H. Blanchard, R. Fisk, Jr., C. W. Tomlinson, G. T. Flanders, B. Peters. Lay: N. Cheney, James Cooper, N. Van Nostrand, G. W. Barnes, J. J. Van Zandt.

New Jersey.—Clerical: H. R. Walworth. Lay: David Tappen, David Tichenor.

PENNSYLVANIA. — Clerical: Richard Eddy.

Oню.—Clerical: G. L. Demarest, George Messenger. Lay: William Chidsey.

ILLINOIS .- Clerical: J. H. Chapin.

The Council of the General Convention of Universalists in the United States of America, met at 9 o'clock, a. m., Tuesday, September 15th, 1863, in the City Hall, Portland, Maine, and was called to order by the Recording Secretary.

Chose Rev. G. L. Demarest, of Ohio, Moderator, and Rev. T. Borden, of Connecticut, Clerk, pro tem.

On calling the Roll, made up from Certificates furnished by the Standing Clerks of the State Conventions of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Illinois, Wisconsin, Michigan and Indiana, Delegates responded from all the States except the three last named.

United in prayer with Rev. J. S. BARRY, of Massachusetts.

The Moderator appointed Revs. J. G. Bartholomew, of Mass., B. F. Bowles, of N. H., and R. Eddy, of Pa., a Committee on Permanent Organization.

The Committee reported the following nominees: Hon. ISRAEL WASHBURN, of Maine, for President; Rev. G. L. Demarest, of Ohio, for Vice President; Rev. Thomas Borden, of Conn., for Secretary; W. T. Parker, of N. H., for Assistant Secretary.

Revs. J. Baker and R. Eddy, were appointed Tellers.

The above named nominees were elected as the officers of the Convention for the ensuing year.

In the absence of the President, the Vice President took the chair.

The reading of the minutes of the last session was commenced, when it was voted to suspend further reading, as they were found to agree with the printed copies furnished the members present.

On motion, the Constitution and Rules of Order were read by their titles only.

The President made the following appointments: Committee on Elections, Rev. N. C. Hodgdon, of Maine, J. M. Sargent, of Massachusetts, N. Cheney, of New York; on unfinished business, the Recording Secretary; on nominations, Rev. B. F. Bowles, of New Hampshire, N. G. B. Dexter, of Rhode Island, G. Messenger, of Ohio.

Voted, That Revs. E. C. Bolles, H. Hersey, of Maine, and J. G. Bartholomew, of Massachusetts, be a Committee to arrange Public Religious Services.

The Committee appointed last year on place of adjournment, reported that they had attended to that duty, and had selected the city of Portland, Maine, as the place for holding the present session of the Convention.

The Committee on publishing the Minutes of last session, made their report. [See Appendix A.]

Voted, To adopt the recommendation of the Committee in regard to an Annual Collection.

Voted, That the Recording Secretary be requested to solicit printed copies of the doings of the Convention for former years, and that five sets be bound, three volumes to be sent to the Libraries of the several Colleges, and the remaining two volumes to be left in charge of the Secretary.

The Committee on Denominational Organization presented their Report.

Voted, That it be read at the public meeting this afternoon.

The Committee on Unfinished Business reported, "That a Resolution to change the time of holding the session of the Convention, was referred to this Council."

On taking up the Resolution, Rev. R. Eddy, moved to amend by striking out the words "The second Tuesday in September," and substituting the words "The first Tuesday in September." Lost.

The original Resolution was then put, and lost.

The Committee on Public Services, reported arrangements for preaching in the City Hall this evening, and prayer and conference meetings in the Church every morning during the session, at 8 o'clock.

The Convention approved the report.

The Committee on Nominations reported the following list of Committees, which the Council accepted and confirmed:

On the State of the Church.—Revs. II. R. Nye, of Ohio, W. H. Ryder, D. D., of Illinois, M. Goodrich, of Rhode Island.

On Education.—Revs. A. A. Miner, D. D., of Massachusetts, J. P. Weston, of Illinois, T. J. Sawyer, D. D., of New York.

On Sunday Schools.—Rev. J. G. Adams, of Rhode Island, Charles H. Isburgh, of Massachusetts, Rev. E. C. Bolles, of Maine.

On Complaints and Appeals.—Rev. J. T. Goodrich, of Pennsylvania, W. T. Parker, of New Hampshire, Rev. J. W. M'Master, of Ohio.

Preacher of Occasional Sermon.—Rev. Giles Bailey, of Maine. Substitute.—Rev. E. Fisher, D. D., of New York.

Voted, That the Secretary of this Council forward the minutes of the doings of the Convention immediately to the Recording Secretary, and that he constitute the Publishing Committee of the Convention.

Voted, That there be no other Religious Services this afternoon, than those provided for by the Rules of the Convention.

Voted, To adjourn to meet in the New City Hall, at 3 o'clock, P. M.

Tursday—Afternoon Session.

Met according to adjournment.

Council called to order by the Vice President.

United in prayer with Rev. B. Peters, of New York.

Rev. J. S. Barry, of Massachusetts, read the report of the Committee on Denominational Organization, and the accompanying plans for "Church," "Association," "State" and "General Convention" Organization.

[See Appendix B. for the Report, and Plans as amended and adopted by the Council.]

Voted, That the Report on Denominational Organization be printed with the Minutes, and referred to the next Council.

Adjourned to 9 b'clock, A. M., Wednesday.

WEDNESDAY-MORNING SESSION.

Council was called to order by the Vice President.

United in prayer with Rev. F. A. Hodsdon, of Maine.

On recommendation of the Nominating Committee, the three retiring members of the Board of Trustees of the Publishing House, Revs. Drs. Miner and Ryder, and Hon. I. Washburn, were re-elected.

Revs J. G. Bartholomew, of Massachusetts, H. R. Walworth, of New Jersey, and A. Battles, of Maine, were appointed a Committee on Business.

On motion of Rev. R. Eddy, of Pennsylvania,

Resolved, That it shall be the standing rule of this Convention, to solicit contributions for the purpose of defraying the expense of publishing the Minutes, at the meeting or meetings held for Public Religious Service, on Wednesday evening during the session of the Convention.

The Committee on Public Religious Services, reported arrangements for a social re-union at 3 p. m., in the new City Hall. Preaching in the Hall at 7½ p. m., by Rev. G. L. Demarest, of Ohio, and in the Church at the same hour, by Rev. H. Blanchard, of New York.

On motion of Rev. R. Eddy, to change the mode of collecting Statistics of Sunday Schools,

Voted, That the Standing Clerks of the several State Conventions be Committees to distribute the blanks for Sunday School Statistics, instructing those to whom they are sent that when the blanks are filled they shall be forwarded to the Chairman of the Committee ou Sunday Schools.

On motion of Rev. J. S. Barry, of Massachusetts,

Voted, That the Recording Secretary provide the blanks for Sunday School Reports, and furnish them to the Standing Clerks of the several State Conventions.

A motion to suspend the rule of the Council requiring its sessions to be held in one place, was lost.

Voted, That the Reports on the State of the Church, and on Education, be read on Thursday, at 9 A. M., in the adjoining Hall.

The Business Committee offered a plan for creating a Relief Fund. [See Appendix C.]

A motion was made and seconded that the plan be printed in conection with the report on Denominational Organization, and that it lay over until the next meeting of the Convention. Lost.

Voted, To lay the plan on the table.

Voted, That when we adjourn it be to meet in the City Hall, at 2 o'clock, P. M.

The Council listened to the Occasional Sermon, by Rev. J. G. Adams, of Rhode Island, after which it adjourned.

WEDNESDAY-AFTERNOON SESSION.

Council called to order by the Vice President.

Read and corrected the Minutes of the previous sessions.

Received a Report of the Committee on Sunday School Instruction Books. [See Appendix D.]

Voted, To re-appoint the Committee.

The Report of the Business Committee on Relief Fund, was taken from the table.

Voted, To print the same, and refer it to the next Council.

Voted, That the vote to refer the Report of the Committee on Denominational Organization to the next Council be reconsidered, and that the Report be taken from the table.

Pending the discussion, the President arrived and took the chair.

Voted, To reconsider the vote laying the Report of the Business Committee on the table, and ordering that it be printed with the Minutes.

Voted, To lay the above Report on the table.

A motion to make the Report on Denominational Organization the special order to-morrow morning, after hearing the Reports already assigned to that time, was lost.

A motion to print the Report on Denominational Organization, and refer the same to the next Council, was again made, and lost.

Rev. C. W. Tomlinson, of New York, offered the following:

Resolved, That the Recording Secretary be instructed to have the forms of Organization proposed by the Committee on Denominational Organization printed, and copies forwarded to the several Associations and State Conventions for their consideration and adoption; and that it being adopted by two-thirds of such Conventions, this Convention, at its next session, have power finally to adopt said forms of Organization; anything in the Report of this Committee to the contrary notwithstanding.

The previous question being ordered, the Resolution was lost.

Voted, To lay the Report now before the house, on the table.

Voted, That when we adjourn, it be to meet in the large Hall, at 9 A. M., to-morrow, and after the reading of Reports on the State of the Church, and on Education, to return to this room.

The Report on Organization was taken up, and a division of the question called for.

Pending the reading of the plan of Church Organization, Voted, To adjourn.

THURSDAY-MORNING SESSION.

Met according to adjournment.

Council called to order by the President.

United in prayer with Rev. J. G. Bartholomew, of Massachusetts.

Roll called. Twenty-five Delegates absent.

Minutes of yesterday's session were read and approved.

By unanimous consent, the Committee on Nominations reported that they had received an invitation from Rev. L. L. Briggs, for the Convention to meet in Philadelphia, in the year 1864; the Council to meet in the Church of the Messiah. The Committee recommended that the Convention accept the invitation.

Voted, That the final Report of the Committee on Nominations just made, be referred to a Committee of three, with power to receive application for, and determine the place of adjournment for 1864.

The President appointed Revs. B. F. Bowles, of New Hampshire, J. S. Barry, of Massachusetts, and G. L. Demarest, of Ohio, as such Committee.

Rev. J. W. Putnam, of Massachusetts, read the Report of the Committee on the State of the Church. [See Appendix E.]

Voted, To lay the Report on the Table.

By unanimous consent the Committee on Business presented the following Resolutions, which were read and laid on the table:

Whereas, The General Convention of Universalists in the United States of America, has ever been distinguished for its loyalty to Government, and its devotion to the principles of freedom and humanity; therefore,

Resolved, That in this time of national peril, when the wicked hands of a blood-thirsty rebellion have been raised to strike a death-blow at the Constitution and laws of the land, and overthrow the liberties of every citizen, we recognize the merciful hand of Providence in the constant and zealous loyalty of the great majority of our people, as well as in the victories which have recently crowned our arms; and while we still appeal to our rulers and the people not to abate their vigor in prosecuting the war until the rebellion is effectually subdued, we yet feel that our trust must be in God, who alone can give us permanent triumph.

Resolved, That we renew our expressions of Christian fidelity and loyalty to the Government, and reaffirm our confidence in our Chief Magistrate, whose honesty of purpose stands unimpeached; and that we recognize in his Proclamation of January 1st, 1863, a carrying out of the injunction of Scripture to "break every yoke and let the oppressed go free."

Resolved, That we recognize the wisdom which prompted our fathers in their struggle for National Independence to arm the negro in securing our freedom, and are sanguine in the belief that a similar policy adopted at this time, which shall call the blacks to share with the whites in the perils and sacrifices of our present struggle, and secure to them the blessings of a common freedom, will be equally effectual in re-establishing order among us, and striking at the root of this cruel rebellion, "so that when peace comes, it will come so as to stay, and be a peace worth having."

Resolved, That the President of this Council be instructed to forward to the President of the United States a copy of these resolutions.

Rev. W. R. French, of Maine, presented and read the Report of the Committee on Education. [See Appendix F.]

The Council repaired to the small Hall.

Voted, To reconsider the vote by which the previous question was ordered on the adoption of the plans of Organization presented by the Committee.

The reading of the Plans was resumed, and several amendments proposed and adopted.

Owing to the lateness of the hour,

Voted, To lay the Report on Denominational Organization on the table.

Adjourned to 2 o'clock, P. M.

THURSDAY-AFTERNOON SESSION.

Council called to order by the Vice President.

A Resolution to have the Report of the Committee on the State of the Church, read by the Ministers to their Congregations, was lost.

The President took the chair.

Resolved, That the thanks of this Council be extended to our Brethren of the Universalist and Unitarian Societies in Portland, and to all of other Christian Denominations who have entertained visitors, for their ample and generous hospitality during the session of the Convention.

Resolved, That the thanks of this Council are hereby tendered to the President and Vice President of the Convention, for the courteous and dignified manner in which they have presided over our deliberations; and to the Secretary and Assistant Secretary, for their valuable services in our behalf.

The Resolutions of the Business Committee were taken from the table.

A division of the question was called for.

The first Resolution was adopted.

The yeas and nays were demanded on the second Resolution, and taken, with the following result:

Yeas—Battles, Hodsdon, Washburn, Beal, Bowles, Vaughn, Humphrey, Ballou, Spencer, Starr, Fuller, Barry, Smith, Sargent, Spinney, Hall, Goldthwaite, Rhodes, Angell, Borden, Converse, Blanchard, Tomlinson, Cooper, Ven Nostrand, Barnes, Van Zandt, Walworth, Tappen, Eddy—30.

Nays—Tichenor, Demarest, Messenger—3.

The remaining Resolutions were adopted without division.

Voted, That the thanks of the Council be presented to Rev. J. G. Adams, for his timely and able Occasional Sermon, and that he be requested to furnish a copy for publication.

On motion of Rev. J. S. Barry, of Massachusetts, adopted the following:

Resolved, That Hon. Samuel F. Hersey, President of the Convention last year, be requested to furnish the Recording Secretary with the response of the President of the United States to the Resolutions passed by this Convention in 1862, that it may be published, and filed with the papers belonging to this body.

The Report on Denominational Organization was taken from the table and after a final reading and amending, was adopted.

The following was unanimously adopted:

Resolved, Two-thirds of the members present voting in favor thereof, that the Constitution of "Churches," "Associations," "State Conventions" and "General Convention," just acted upon in detail, be adopted, to take effect when the majority of the State Conventions shall approve the same.

The Council took a recess for the purpose of attending the Communion Service.

On re-assembling,

Voted, That the Constitution now adopted be printed, and copies of the same be forwarded by the Recording Secretary, as soon as practicable, to the Standing Clerks of the several State Conventions, equal in number to the number of Ministers and Societies belonging to said Conventions.

Voted, That the Reports of the Committees on the State of the Church, and on Education, be printed with the Minutes.

Voted, That the thanks of this Council be tendered to the Committee on Organization, for the faithful and acceptable discharge of their arduous duty.

Voted, That the thanks of this Council be presented to the authorities of the city of Portland, for the facilities afforded by them in opening for our use the spacious Halls in which we have been convened.

Rev. H. Blanchard introduced the following, which was laid on the table:

Whereas, Woman has ever given the power of her sympathy, the eloquence of her advocacy, and her untiring efforts in accomplishing each step of progress in civilization, in this country;—as she has contributed so generously to the successful prosecution of the war of resistance against the encroachments of the barbarism of Slavery, by her invaluable services in connection with the Sanitary Commission, by her maternal tenderness and care for the soldiers in camp, and field and hospital; and as the true dignity of man is in entire harmony with the broadest, Christian, personal freedom, independently of the limitations of sex,

Therefore, be it Resolved, By the Universalists of the United States of America, in Convention assembled, That we hail the dawning day of Providence, in which the women of America shall have and enjoy their social, intellectual and political rights, so that shall be dispelled that relic of a crumbling social state, which regards woman as the helpless dependency of man's will, instead of being the counterpart and complement of his highest and noblest nature.

United in prayer with Rev. J. S. Barry, of Massachusetts.

Adjourned to meet on the third Tuesday in September, 1864, at such place as the Committee appointed for that purpose shall select.

IBRAEL WASHBURN, President. G. L. DEMAREST, Vice President.

THOMAS BORDEN, Secretary.
W. T. PARKER, Assistant Secretary.

APPENDIX.

A

REPORT OF COMMITTEE TO PUBLISH MINUTES OF 1862.

To "The General Convention of Universalists in the United States of America," in Session at Portland, September 15, 1863.

The Committee appointed "to publish the Minutes of the Session of 1862," respectfully report that they have attended to that duty, and have issued 500 copies. Copies of the same have been mailed, or otherwise sent to all persons taking part in the proceedings of the Council, and to all members of its Committees, to the Denominational Colleges and Schools, to Editors of all Denominational Publications, and to the Standing Clerks of all State Conventions and of Subordinate Associations. The remainder, about 250 copies, have been reserved for the disposal of the Council.

From causes beyond the control of the Standing Clerk and Committee, the Minutes and Reports were not received in season to be published till nearly eleven months after the session had closed.

At the last Session of the Council the usual collection to defray expenses of the Publishing Committee, was from some cause not taken. We urge upon the Council the necessity of adhering to the plan of an annual collection.

We would recommend that the next Publishing Committee be instructed to solicit copies of the published minutes of the Convention, and as far as they may be obtained, have 5 sets of them bound, one for each of the College Libraries, the other two to be placed with the Standing Clerk for preservation.

Received—from Committee of 1861, Balance due Committee,	33 16 8 9 26
Dessinal from Committee of 1001	\$ 42 42
For postage, For Express and Telegraph,	5 09 1 42
Paid, for printing—J. S. Spooner's bill,	\$ 36 00

Respectfully submitted,

John D. W. Joy, John S. Barry, W. P. Cherrington. Committee.

Portland, Sept. 15, 1863.

\mathbf{B}

REPORT OF THE COMMITTEE ON ORGANIZATION, 1863.

To the United States Convention of Universalists, Assembled at Portland, Me., Sept. 15, 1863.

Brethren:—The "Committee on Organization," as constituted and appointed at the Session of the United States Convention, in the City of New York, in 1861, were instructed "to prepare a detailed plan for the organization of the Denomination;" and all "plans, reports and resolutions on the subject," in the hands of the Convention, were referred to them to be examined in the preparation of their report. In accordance with this vote, the following Report is respectfully submitted.

From the character of the instructions which were given to your Committee, it would seem to have been the design of the Convention, in their appointment, to assign them a specific work to perform, viz., "to prepare

a detailed plan for the organization of the Denomination."

The importance of this duty, we cannot over state. At the same time, we are aware of the difficulties which environ the task, and must presume, therefore, largely upon the indulgence of the Convention, in the statement

of the reasons which have governed our action.

It is quite easy for the student to frame, in his retirement, a system of government which shall seem to himself to be absolutely perfect; and the American people are said to be pre-eminently gifted in this direction. But for a denomination like ours, scattered over territory covering thousands of miles, and made up of Separate Societies, Associations, and Conventions, each claiming to be independent, and all differing in their opinions upon church government, it is no easy task to prepare a plan, which shall be applicable to all cases, and which shall meet the wants of every community. Your Committee would despair of accomplishing anything towards such a result, were it not for their conviction that the want of a system more efficient than that which we now have, is felt so deeply, as to justify the belief that any deficiencies which may be discovered in their work, may be remedied by the wisdom which exists in this body, and which needs only to be called out, to reduce us to a practical, working condition.

The principal objections to our present organization are, that it is lacking in system, and is not adapted to our actual needs. The General Conventions are variously composed, and most of them unincorporated; and our religious societies, instead of being churches, are mere associations, some of them not even requiring a profession of faith as a condition of membership. We have no uniform system of fellowship and discipline; no means have been devised for giving efficiency to our missionary labors, and we have no funds for denominational purposes. Everything, as yet, is in an unsettled state. We have neither "a substance perfect, nor a substance inchoate."

In inquiring into the causes which have produced this result, we are led to examine our past history, as a people; and it may, perhaps, assist us somewhat in deciding what we should do, if we can put ourselves back, along the line of our former action, until we reach the days of our earliest beginning, and ascertain, by actual inquiry, what were the views of the fathers of our Zion. In coming out, as they did, from the darkness of

partialism, into the marvellous light of God's free grace, did they throw off the restraints of a wholesome authority?—and was the child of their love, that old Convention of 1785, a mere effigy, without vitality? Did they stand upon the idea of a bald independency?—an independency which deprived them of all power, and made them but the echo of the opinions of others?

We are aware that an impression prevails somewhat extensively, that the denomination of Universalists has never been organized; and in a former report, presented to this Convention in 1844, it is said, that the object of the association of 1785, "seems to have been chiefly to assist each other in maintaining and defending their religious rights, which were then greatly endangered." "It does not appear," it is added in the report, "that it possessed any power in the important matters of fellowshiping and ordaining ministers, or in exercising any government or discipline whatever." If this last statement is correct, our present condition is certainly not anomalous. But a careful examination of the records of that period has convinced us that the excellent brother who prepared the report to which we have referred, was misled through an imperfect

acquaintance with the facts in the case.

The General Convention of 1785, was indeed a voluntary association; but it was an organized body, and was composed of "ministers, elders, and messengers, appointed by the Universalist Churches and Societies in Massachusetts, Rhode Island, New Hampshire, Vermont, Connecticut and New York, to represent said Churches and Societies in General Convention." Whether it had a platform of faith, we cannot say, but within six years, (i. e. in 1791,) it adopted the "Philadelphia platform of faith and church government," and recommended "that the same be observed by the Churches and Societies forming this Convention;" and in 1802, a Committee was appointed "to form a plan of fellowship in faith and practice, for the edifying of the body and building it up together." This Committee reported in 1803, at Winchester, N. H., and the "Winchester Confession of Faith" was adopted, which was declared to be "unalterable," and which is the approved Confession of the Convention to-day. In sending it forth to the world, however, the Convention say:—

"While we, as an Association, adopt a general profession of belief, and plan of church government, we leave it to the several churches and societies, or to smaller associations of churches, if such should be formed within the limits of our general association, to continue, or adopt within themselves, such more particular articles of faith, or modes of discipline as may appear to them best, under their particular circumstances, provided, they do not disagree with our general profession and plan. . . . And while we consider that every church possesses within itself all the powers of self-government, we earnestly and affectionately recommend it to every Church, Society, or particular Association, to exercise the spirit of Christian meekness and charity toward those who have different modes of faith or practice; that when the brethren cannot see alike, they may agree to

differ; and let every man be fully persuaded in his own mind."

The "Plan of the General Association," provided for an annual meeting of ministers and delegates, under certain fixed rules; and among the particulars embraced in this plan, and showing the powers which were claimed by the Association, we notice the following:—

"To examine into the state of particular Societies, Churches, or Associations, on due representation, and give or withhold, continue or withdraw

their fellowship, as may be necessary.

"To look over the conduct of the members of the Association, especially those who labor in word and doctrine, and approve or rebuke, or deny fellowship, as occasion may require.

"To examine into the qualifications of ministers, preachers, or other individuals, who appear candidates for the fellowship of the Association, and give or withhold fellowship as may appear best.

"And to adopt all such measures in their power. as may tend to the

promotion of good order, instruction, and edification."

It will be perceived from these statements, that, while the rights of the Societies were carefully respected, the Convention itself claimed and exercised jurisdiction over them all; it required from each, as the records show, an annual return of its condition and prospects; it granted letters of license to all persons entering the ministry, and letters of fellowship to such as were worthy; conferred ordination, either at the Sessions of the General Convention, or in the recess, by a Committee appointed for that purpose; sent out missionaries; and exercised discipline whenever necessary,—even going so far as to excommunicate publicly, "in the presence of all who were assembled," those who were guilty of immoral conduct. At the same time, the Convention disclaimed all authority for passing any further judgment against any particular Association, Society, Church, or individual, than "the mere withdrawing of fellowship;" but it reserved to itself, "under the direction of the divine wisdom, which was to accompany the followers of Christ to the end of the world, the right of making hereafter such alterations of the general plan of the Association as circumstances may require."

Other powers were likewise claimed and exercised by this Convention; as for instance, it made provision for the religious instruction of the young, by choosing a Committee "to compose a short piece, simplifying a system of religion adapted to the capacity of children, to instruct them in the first rudiments of the Gospel of Christ." It approved, also, of church ordinances; and uniformity of practice was recommended to be established among all the churches. And as early as 1801, it was "Voted, that a fund be raised, by such ways and means as may be hereafter devised, the amount of which fund is to supply the wants of brethren sent forth to preach; to aid in the printing of any useful works, and to answer all such charitable purposes as the Convention may judge proper." This last project seems to have been a favorite; for a Treasurer was chosen to take charge of the funds collected; Societies and Churches were recommended to contribute to the same annually; ministers were to receipt for, and forward what was collected, and personally solicit contributions; and the circular letters, for two or three years, speak of this movement, and urge it upon the people with a great deal of zeal.

Thus it will be seen that the powers which were claimed and exercised by the first General Convention, embraced substantially all our leading denominational interests. That Convention was the recognized legislative body. To it, every society, while in its fellowship, was amenable; by it, all matters of license and fellowship, ordination and discipline, the instruction of children, church organization, and the collection of funds for the missionary cause, for printing books, and for the relief of the widows and orphan children of deceased ministers, were chiefly regulated. The records of that period show very clearly the ground which was covered in all these respects, and how thoroughly it was covered by the fathers of the church. They believed in order, not in confusion. Organization was cared for from the beginning; and no subject received more attention.

or was more earnestly discussed.

For the period of nearly twenty years—certainly from 1785 to 1799 the General Convention stood alone, managing its affairs with great discretion; and all that was accomplished for the good of our cause was accomplished by that body in its exclusive sway. We hazard nothing in saying, that not a single person was licensed for the ministry, or fellowshipped or ordained without its consent. No Society ever assumed to stand alone; but, as each was organized, it sought and received the fellowship of the Convention. The union was complete. Throughout the body, there was a recognized head, exercising limited and delegated powers, which the people had voluntarily conferred, to which they assented,

and which were severally respected.

The first Association apart from the General Convention, is said to have been organized in 1799; and under the name of "The Eastern Association," it appears on the records for the year 1800. The first action of the Convention in relation to this subject, was taken in 1803, the year of the adoption of the "Winchester Confession,"—when, we are told, "several applications were made, that it might please the Convention to sanction the holding of religious Associations in the recess of the General Convention; and brothers Joab Young. Hosea Ballou, and Zephaniah Laithe, were chosen a Committee to act in the premises, and make immediate report at the present Session of the Convention." This Committee reported favorably, and a meeting was appointed at Jericho, Vt., in June, 1803, the beginning, we believe, of the "Northern Association." Two years from this date, (1805,) the "Western Association" is alluded to on the records; and a few years later (1816) the "Southern Association." All of these bodies were fellowshipped by the General Convention, and Committees were appointed from year to year by that body, to attend their Sessions, and "make due return to the next General Session."

It is worthy of notice, in this connection, that the new Associations seem not at first to have claimed or exercised the rights of fellowship and ordination; for in 1801, the Eastern Association, the oldest on the list, recommended Father Barnes to the General Convention for ordination as a minister of the gospel, and a committee was appointed to attend to that duty; and for some time after, similar recommendations were received and answered from other bodies. Nor does the General Convention seem to have designed to relinquish its jurisdiction over these Associations; for the very vote which permitted the holding of the Association at Jericho, Vt., provided, that a committee be appointed " to visit said Association, and said committee, representing the General Convention, are hereby empowed to maintain order and regularity in said Association, if needed; to afford the Association counsel and advice, if necessary; to act with and for the general and particular good of the whole body, and its special members; and the Clerk of said Association is to deliver a correct copy of the proceedings of said Association to the presiding elder of the General Convention, and said presiding elder is to make a faithful report to the General Convention at their yearly session, in Sept., 1804."

Such were the views of the General Convention of the relations it sustained to the minor Associations. At the outset, they were regarded as subordinate bodies; and it seems not to have entered into the minds of our fathers, that they would gradually assume an equality with the parent, and eventually leave it shorn of its strength, and crippled in its energies. The powers it had exercised were essential to its existence. Deprived of these, it would be reduced to a nullity,—of no more value than a cypher at the left of a decimal fraction. Hence in 1814, as an indication of the intention of the Convention still to claim jurisdiction over all in its fellowship, it was "Voted, that when any brother in the ministry, holding fellowship with this Convention, receives ordination or installation over any church or society, or takes up such connection, it shall be the duty of such brother to make due return to the General Convention of such proceedings." Nay, even earlier, when Father

Ballou moved from Barnard, Vt., to Portsmouth, N. H., in 1809, and when Abner Kneeland moved from Langdon, N. H., to Charlestown, Mass., in 1811, these changes were reported to the Convention, and its

approval accorded.

It happened, however, in the history of this Convention, as of similar bodies, that changes took place which were not foreseen; and, as churches multiplied, and ministers became numerous, new interests were created, which were rivals of the old. "New lords, new laws," has been the experience of communities in all ages of the world. The ties of brotherhood were less closely drawn. A wider liberty was claimed by ministers and churches, as well as by Associations; and gradually the Convention became but a shadow. Its former glory passed away. It was under an eclipse. True, brilliant meetings continued to be held, famous gatherings, heralded abroad from place to place, to which the multitudes continually flocked; but the care of the churches,—the first care of the fathers,—was subordinated to the display of the talents of accomplished and eloquent preachers. More was thought of a "good time" and a "great sermon," than of good order and great prosperity. Attendance at the councils began to wane. Business was neglected. The powers slipped from the hands of the Convention, and its body was fettered. It was permitted to advise, but its advice was not binding. Vain were the warnings of the far-seeing and prudent. Widely and more widely the bodies diverged; until, at length, the relations between them were so uncertain, that in 1830, the Convention was in doubt as to its position in regard to the Conventions in Maine and New York, and Committees were appointed to visit those bodies, for the purpose of ascertaining more exactly the relations between them and the General Convention.

Thus "The General Convention of the New England States and others," became a second-rate power, instead of the first, as it was entitled to be from its age. It ceased to be the sun of the planetary system, and subsided into a moon, shining by a cold, reflected light, or took its place among the nebulæ, dimly defined, and unresolvable into definite

forms.

It will be perceived from this sketch of the history of the Convention, that its original powers were much more broad than those which it possessed at the date of the reorganization in 1833. But it must not be inferred that the change we have alluded to, was the result of deliberate premeditation, or that it was the express design of the subordinate bodies to "crib and confine" the powers of the parent. The causes which led to this were probably various. Some of these we have already pointed out. And it is but justice to say, that there were many who lamented the decrepitude of the Convention, who still regarded it with the fondest affection, and who would have gladly stepped in, and arrested its decline. Several attempts were made for this purpose, one of which was in 1827, when "Bro. Paul Dean brought forward the following Preamble and Resolution, which were unanimously adopted:

Whereas, in the progress of the societies of Universalists, in the United States, and the multiplication of Associations in fellowship with this Convention, claiming the same power, composed of the same members, and extending over the same territory, there is not that perfect order in their government and proceeding desirable to be preserved,

Therefore.

Resolved, That it is expedient so far to alter the plan of the General Convention, and the subordinate bodies, as to provide that the General Convention shall consist of the ministering brethren of all the Associations and Societies in fellowship with the order, together with delegates from each of the State Conventions; and that in each State, where there

are three or more ministering brethren, to be composed of ministers of the State, and delegates from the branches of said State Associations, to be composed of the ministers, and of two delegates of each in the territory which shall be specified. All Associations to adopt the articles of faith professed by the General Convention, and to be governed by the rules of the General and State Conventions, or such as they

may adopt in conformity thereto."

This plan was referred to a Committee for consideration; and at the same session, the "outlines of a revised plan for the better government of the Convention, the Associations, and Societies in its fellowship," was presented, and is entered in full on the records for that year; and a second Committee was appointed, consisting of Revs. H. Ballou, Paul Dean, and Thos. Whittemore, who were to review the subject, and report at the next session, which was held at Cavendish, Vt., in 1828:—but the result was a report, "that it is inexpedient to make the contemplated alteration," and there the matter dropped.

We have no space for comments on the character of the plan which was thus presented, nor would it be wise to speculate on the effects which might have followed its adoption by the Convention. It was perhaps unfortunate that some conclusion was not reached in which all could agree; had that been the case, the organization of a separate Convention, of Restorationists, might possibly have been prevented, which took place soon after; and the evils of disorganization, which are affecting us

to-day, might have been less extensive, and less seriously felt.

But the failure of this first attempt to reorganize the Convention did not disconrage the friends of that movement; and in 1831, the attempt was renewed, and with better success. Indeed, it was time to act; for State Conventions were gradually withdrawing from the General Convention, the new Association of Restorationists had been formed, and if something was not done, the prospect was that everything would fall into anarchy and confusion. A Committee was appointed, therefore, by order of the Convention, to consider the matter and report; circular letters were sent to other bodies, soliciting their co-operation, written by brethren still living, and in high repute for their wisdom and abilities; and the result was the adoption of a report, recommending "that this General Convention shall neither claim nor exercise authority to make laws, or to prescribe regulations for the government or discipline of any of the State Conventions or Associations, but the doings of the said General Convention shall be advisory only, and for the purpose of communicating general information, or of promoting the general union and prosperity of the order."

Such was the plan for reorganization. Differences of opinion had reached such a height, that it was found impossible so to harmonize and adjust them, as to admit of a return to the position of the fathers, and the resumption of that power which had originally been exercised. On this basis, of making the Convention but an advisory body, a new Constitution was adopted, at Strafford, Vt., in 1833, or more properly substituted, as an amendment to the old Constitution. The 6th Article

reads as follows:

"This Convention disclaims all authority over, or right of interference with, the regulations of any State Convention or minor Association, and will only exercise the privilege of advising the adoption of such measures and regulations as in their opinion shall be best adapted to the promotion of the general good of the cause."

Judging this instrument by the lights of our own day, we cannot but feel not a little surprise, that the absolute worthlessness of such a provision was not seen at the time it was made. The Convention was

deprived of its headship and powers, and henceforth it was to be simply an "advisory body." The Sceptre, indeed, departed from Judah, and the lawgiver from between his feet; but Shiloh came not, and the tribes were scattered. What was the real character of the Convention thus organized? Was it an organized body instinct with life? Had it muscular activity, and energy of will? Could it work, or merely wait?—act, or simply advise? It was an advisory body. It could say, "Be

good!" but that was all. All authority was taken away.

Need we wonder that the practical workings of a body so organized were feeble and inefficient, producing but meagre and inadequate results? It might hold its conclaves, and, in solemn assembly, deliberate and advise; but it could not say, like the ruler of old, "I have soldiers under me; and I say unto this one, Go, and he goeth; and to another," Come, and he cometh; and to my servant, Do this, and he doeth it." It had no soldiers; had no servants.—"But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned; and the remnant shall be very small and feeble."

It might, perhaps, be both interesting and profitable to pursue our inquiries to a still later date,—down even to the period of the adoption of the Constitution of 1855; but in the brief space of time which is usually devoted to the sessions of this Council, what is done must be done quickly. Long reports are generally burdensome; and although we would not assume that a report on organization will be regarded as hackneyed, and listened to with impatience, if of reasonable brevity, there is ground to fear that, if lacking in this quality, it may not only weary, but fail of producing a favorable impression. It is sufficient to say, that, for the past twenty years,—and perhaps we might say thirty, few have been satisfied with the workings of the Convention, and complaints of its inefficiency have been frequent and loud. Not that it has been fruitless in valuable results; for often, the best lessons are learned from reverses. Had the progress of our cause been decidedly onward; had our churches and ministers numerically increased, and were everything around us most clearly indicative of a marvellous growth, we might, perhaps, have been filled with rejoicing, if not puffed up with pride. But the work of development has been steadily advancing; and if our outward growth has not been all that the sanguine could have desired, our inward unfolding has been clearly perceptible. We have been ripening for the harvest. The very "indifferentism" which has been publicly complained of, is not one of the greatest evils. God is searching and trying our hearts, to see if we are worthy to bear up his ark. And while the unstable are restless, and the lukewarm are leaving us, our true strength remains, and if we will arise in that strength, and put on the beautiful garments of Zion, we may yet attain to that glorious position, when, for our fidelity, there shall be given to us, as to Judah of old, "a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that God will do unto us; and they shall fear and tremble for all the goodness, and for all the prosperity that he will procure us."

It is not the purpose of your Committee to enter into the discussion of the relative merits of different plans of Church government. All who have had any experience in this matter, know that there are objections to every theory; that no system of human device is or can be absolutely perfect. Often, there seems left to us but a choice of evils; and if we can choose the lesser instead of the greater, happy may it be for us and our cause. We object to Episcopacy, as unsuited to the genius of our free institutions; we object to Congregationalism, or to baid Indepen-

dency, as leading irresistibly to individualism and anarchy. Whether there is any middle ground, which can be safely occupied; any plan, which shall not encroach upon the liberty of the churches, and which will, at the same time, prevent that liberty from degenerating into licentiousness, by the application of reasonable and salutary restraints, is the question to be decided. Fortunately for your Committee, they feel that that question has been already decided; that the experience of our body for the last eighty years, has been gradually eliminating the evils which have afflicted us, and preparing the way, if not for a perfect, at least for a rational plan of government, which has only to be tried, and to be carried out in good faith, to open for us a brighter and a more prosperous career.

In submitting to the Convention the following "Plan for the Organization of the Denomination" at large, we would say, that the Constitution of every State Convention, so far as published, has been carefully consulted; that the Records of the Convention, from the very beginning, have been thoroughly examined; that a somewhat extensive correspondence has been carried on with brethren residing in different parts of our wide-spread Republic, to ascertain their views; that not a suggestion is made, not an item is inserted, for which precedents cannot be found, in the former action of this very body; and that the "Plan," as a whole, is but a digest, or collection of the Resolutions of the General Convention, passed from time to time, adopted, to a greater or less extent, by subordinate bodies, and tested, in a measure, by practical experience. It is true, that the workings of the different parts of this plan, dissevered from each other, have not been as effective as they might be if combined. It is for us to combine them, and infuse into them

As the church is the basis of all organization which can be properly denominated Christian organization, your committee would submit the following Plan in relation to these bodies, and would earnestly commend it to the attention of the convention. It is substantially a re-statement of the Plan which was reported and approved by the convention, at its

sessions in Boston, in 1860.

REPORT OF PLAN FOR THE ORGANIZATION OF CHURCHES.

Section 1. Any number of adults, male and female, assenting to the Winchester Confession of Faith, adopted A. D. 1803, and associating together for religious improvement and the support of the public worship of God, shall be considered a Church in the Universalist denomination, and by complying with the rules hereinafter prescribed, shall be entitled to the fellowship of the General Convention of Universalists in the United States of America.

Sec. 2. It is the preference of the above named General Convention that the primary bodies desiring its fellowship should, in all cases, be organized as churches rather than as "societies," and that the Communion of the Lord's Supper should be statedly observed, leaving it optional with members to partake or not. Water baptism may also be administered to adults who desire it, and in the dedication of children, who may be allowed to partake at the communion with adults, if the Church so elects, and their parents or guardians consent. Other forms may be adopted at the pleasure of each church.

SEC. 3. Whenever a church is organized as above, its officers shall

consist of a pastor, two or more deacons, a clerk, a treasurer, and three or five discreet men, who, with the clerk and treasurer, shall constitute the Standing Committee, or Vestry of the church.

The pastor shall preside in all meetings of the church, except where he is personally concerned; and in his absence one of the deacons shall

preside.

The senior deacon, and in his absence, the junior deacon, or one of the vestrymen, shall preside in the vestry meetings, unless the church shall

otherwise order.

The deacons shall hold office during pleasure, or until others are chosen; and they shall prepare the elements, and assist the pastor in the administration of the Lord's Supper, and in all other offices of the church

in which their services shall be required.

The Standing Committee or Vestry shall hold office for one year, or until others are chosen in their stead; and it shall be their duty to contract with the pastor, and provide means for his support; to provide sacred music, and a place of public worship; to appoint a sexton, and other needed officers; and generally to act as the Standing Committee of the church, and watch over its temporal interests.

The clerk shall keep a fair and accurate record of all the acts and votes of the church and vestry, and shall receive such compensation for

his services as the church may award.

The treasurer shall give bonds for the performance of his duties, if the church so elects, and he shall have the custody of all monies and securities belonging to the church, and shall pay out money only by order of the Standing Committee.

The deacons and vestry shall have power to fill vacancies in their

boards until the next meeting of the church.

- SEC. 4. There shall be an annual meeting of the vestry of every church at a fixed time designated in its constitution, for the choice of vestrymen, and of deacons when necessary, and for the transaction of any other appropriate business; and notice of this meeting shall be given from the pulpit, or shall be posted by the clerk upon the outer door of the place of public worship, at least seven days prior to the time specified for the meeting. Preparatory meetings may be held whenever the church elects. Special meetings may by called by order of the vestry, or at the desire of any five church meetings shall constitute a quorum for business. All vestry meetings shall relate to the temporals, and all church meetings to the spirituals of the church; and notices for meetings shall specify whether they are meetings of the vestry or of the church.
- SEC. 5. Any person who has come to years of discretion, and assents to the Winchester Confession of Faith, may become a member of the Church by a two thirds vote of the members present, and may be admitted with such formalities as the candidate may desire, and the church approve: and it shall be regarded as the duty of every member, male and female, to contribute according to his or her ability towards the support of public worship, offices of charity, and other objects connected with the interests of the church and denomination, and to attend statedly upon the meetings of the sanctuary and of the church whenever practicable; and habitual neglect of either of these duties without sufficient cause, for the period of one year, shall be a warrant for the suspension of fellowship from the church.
- SEC. 6. It shall be the duty of every church, whenever practicable, to be incorporated according to the laws of the State in which it exists, and to maintain such incorporation by holding an annual business meeting; and all churches thus incorporated, and desiring fellowship, shall report

their names to the nearest Universalist Association, with the names of their officers, and if such Association shall find the church worthy of fellowship, it shall have power to confer the same, and report its doings to the State Convention at its next meeting for approval, which approval shall entitle the church to all the privileges which it may claim in common with other Universalist churches.

- SRC. 7. Any church which shall, for the period of two years consecutively, neglect to support the public worship of God, by pastoral or lay meetings, or to maintain a Sunday-school, shall be deemed to have forfeited fellowship, and on representation of such neglect, its name shall be omitted from the published roll of the State in which it exists. Any church which shall neglect for the period of two years consecutively, to report its condition to the Association with which it is connected, shall be liable to the withdrawal of fellowship.
- SEC. 8. All churches are entitled, according to congregational usage, to elect their own pastors; but no church in the fellowship of the General Convention of Universalists shall license, ordain, or send forth to the work of the ministry by its own act, any person whatever; and it shall be deemed irregular for any church to employ as its minister a person not in the fellowship of the Universalist denomination; and for such irregular action, if continued for more than one year, fellowship shall be suspended so long as it continues.
- SEC. 9. Any church desiring to instal as its pastor one who has been licensed, but not ordained according to the usages of the Universalist denomination, shall apply in due form for the ordination of the licentiate before he is installed; and no licentiate shall be considered a formal pastor until ordination has been conferred.
- SEC. 10. Whenever a pastor is to be formally installed, the church, in accordance with congregational usage, shall call an installing council from neighboring churches, not less than three in number, each represented by pastor and delegate, to meet at a designated time and place for the examination of the candidate; and if he shall be found to be in full fellowship and good standing, the council may assent to his installation. And when it is the desire of a church or of its pastor to dissolve the pastoral relation, a similar council shall be called at the request of either party, to inquire into the reasons for such dissolution, and if they shall be deemed sufficient, the council may assent to such dismissal, and, if no charges of unministerial conduct are preferred, give the pastor clean papers. In all cases of installation, pastor and people may select the persons to whom the parts shall be assigned in the public services of installation.
- SEC. 11. It shall be the duty of every incorporated Universalist church, not only to support public worship, and observe the ordinances of the Gospel, but, also, to organize and maintain a Sunday-school, for the religious instruction of the young: and to act as a missionary body for the spread of Universalism in its vicinity, by the appointment of committees for visiting and aiding the sick and poor, including the widows and orphans of deceased members who may need aid, and the aged and infirm; for visiting families not formally connected with other churches, to secure their co-operation, and gather their children into the Sunday-school; for increasing the number of communicants at the Lord's Supper; and for such other purposes as may be deemed advisable; and these committees shall report their doings to the church at least once in six months, at a meeting convened for that purpose; and an abstract of these reports and of the state of the church and Sunday-school, including number of mem-

bers, number received, number dismissed, &c., shall be furnished by the church to its delegates to the Association, to be laid before that body at its next annual meeting.

- SEC. 12. Whenever it is impracticable to organize a society as a church, owing to legal impediments, it is nevertheless desirable that the clerk elected by such society should be a member of the church, and should act as its clerk, and that a majority at least of the Standing Committee should be members of the church.
- SEC. 13. No minister in the fellowship of the Universalist denomination shall aid in forming or consent to settle over a church in a place where there is an existing church, with a view to create division in the same; and no new church organized within the limits of an existing church shall be fellowshipped, unless the population or wealth of the place shall be sufficient for the ample support of the new organization as well as of the old.
- SEC. 14. Every Universalist church shall be regarded as substantially an independent body, managing its own affairs, and disciplining its own members according to the rules prescribed by our Saviour; and all powers properly belonging to such bodies, and all rights and privileges not now or hereafter conceded by them to the General Convention of Universalists, shall be held to be theirs, to be exercised by them at their discretion, in such way as the majority shall direct.
- SEC. 15. By-laws and regulations not conflicting with the constitution of the General Convention of Universalists, may be adopted by any church at its pleasure, at a regular meeting called for that purpose, and copies of these by-laws and regulations shall, when requested, be furnished to the council of the Association and of the State Convention with which such church is connected.
- SEC. 16. Any member of any church shall have the privilege of withdrawing membership at any public meeting, provided no charges are pending, and if desiring to move into another community shall be entitled to a letter of dismission and of recommendation to sister churches.
- SEC. 17. All societies in the fellowship of the Universalist denomination not now organized as churches, are earnestly requested to effect such organization as soon as practicable, if it can be legally done, without detriment to existing arrangements.

Next to the Church comes the Association, made up, usually, of pastors and delegates from the churches. We submit under this head the following plan for their organization; simply premising, that while it has been our aim to avoid encroaching upon the rights of the humblest body, we have, at the same time, kept steadily in view the idea of a necessary, yet voluntary subordination, as vital to the welfare of the Association itself, as to the progress of the cause which it is intended to subserve. No existing Association covers the entire ground embraced in this plan; but the modifications which will be needed to carry it into effect, will be slight, though general, and in no case such as to destroy the integrity or vitality of the body.

REPORT OF PLAN FOR THE ORGANIZATION OF ASSOCIATIONS.

SEC. 1. Any number of contiguous Churches, being not less than five, desiring to associate for religious improvement and the advancement of

Association under a specific name, and frame a constitution and by-laws for its government, in harmony with the Constitution of the Convention of the State in which it exists, and of the General Convention of Universalists: but no Association shall cover a less territory than a single county of a State, nor shall a new Association be formed within the limits of an existing Association without its consent, and the consent of the State Convention; and every Association thus organized shall report itself immediately to the Convention of the State in which it exists for fellowship, which being granted, it shall possess, and may exercise, all the rights and privileges conceded to other Universalist Associations.

- SEC. 2. The council of every Association shall be composed of three lay delegates from each church within its limits,—one of whom, at least, shall be a communicant in the church, and one an officer or teacher in the Sunday-school,—and of all resident clergymen actually engaged in the work of the ministry, or identified with a definite denominational movement.
- SEC. 3. The officers of each Association, to be chosen annually by hallot, shall consist of a Moderator, who shall preside at the meeting, and appoint special committees unless otherwise ordered; a Clerk, who shall perform the usual duties of that office; a Business Committee of three; a Standing Clerk, and such other committees as the Association may elect. A committee of five—three clergymen and two laymen, both of whom shall be church members—shall also be chosen, to be called the "Executive Committee," which shall have the power to grant letters of license within the limits of the association for one year, to such persons, being Church members, as may be recommended as suitable for the work of the Christian ministry; and at the close of this year, if the persons so licensed are deemed worthy of fellowship and ordination, the Association may re-. commend them to the State Convention at its next session, or to any committee or body authorized by such Convention, and if the State Convention or its authorized agents find such persons to be worthy and well qualified, it shall have power to grant fellowship and confer ordination according to the rules prescribed by the General Convention of Universalists.
 - Brc. 4. The Executive Committee of each Association shall act as a committee of inquiry or discipline, and shall inquire into the facts in all cases of difference between Churches, among themselves, or Churches and Pastors, when requested so to do. but not between ministers or individual members of Churches. A fair and impartial hearing shall be had on all complaints, and the cases shall be settled, if possible, according to the rules prescribed in the New Testament. Where such adjustment cannot be effected, and the case involves the necessity for censure, or the withdrawal of fellowship, the facts ascertained by this committee shall be reported to the State Convention at its next annual meeting, which, by itself, or by its authorized agents, shall investigate the same, and if the charges are sustained, censure shall be administered, or fellowship withdrawn; and such withdrawal of fellowship shall be reported to the council of the General Convention of Universalists, and shall operate thereafter as a bar to fellowship in all bodies connected with said Convention, until such disqualification is removed, or fellowship is restored by a formal vote.
 - SEC. 5. It shall be the duty of every Association to act as a missionary body, and to encourage by all proper means the formation of new churches and Sunday-schools within its limits; and it shall exercise a watch-care over existing churches and schools, and require of each an annual report of its condition and prospects; and an abstract of these reports shall be

prepared by the Standing Clerk of the Association, with the annual record of the doings of the Association, and forwarded to the Standing Clerk or Secretary of the State Convention, to be laid before that body at its annual meeting. A neglect of this duty by any Association for two consecutive years, shall annul its fellowship with the State Convention.

- SEC. 6. At each annual meeting of an Association, besides the business already alluded to, public religious services shall be held, at such times and under such regulations as the Association may direct; one of which services shall be devoted to the reading of the Report on the state of the churches, another to the Sabbath-school cause, and another to the observance of the communion of the Lord's Supper.
- SEC. 7. Whenever a new church is organized within the limits of an Association, it shall be the privilege of such Association, if it deems the Church worthy, on application, to confer fellowship, and report its doings to the State Convention at its next annual session for approval.
- SEC. 8. The province of every Association shall be strictly confined to its own territorial limits; nor shall it grant fellowship to churches or license ministers, or in any way claim or exercise jurisdiction under any circumstances whatever, beyond those limits.
- SEC. 9. Whenever a State Convention has fixed in its constitution the number of Associations within its limits, nothing in this instrument shall be so construed as to interfere with or annul such regulations, provided the same do not contravene the regulations of the General Convention of Universalists; and no new Associations shall be formed in such Statewithout the consent of the State Convention be first obtained.

Following the Associations, the organization of our State Conventions has next been considered, and the subjoined plan, in relation to these bodies, is submitted with great deference, and in the earnest hope that it will at least be considered in the spirit which has suggested it, before any judgment is passed by the Convention. It is here, and not elsewhere, that the dividing line has been drawn by your Committee, because of an unwillingness to proceed any further, for fear of endangering our solidarity. Somewhere, it is evident, the line must be drawn, or Episcopacy is the inevitable and forgone result. Our National Government has stopped at the States, assuming their virtual independence of each other, and leaving each to frame its own constitution, in harmony with that of the United States. And here we would stop, and for a similar reason. We would leave each State free to frame its own constitution, in harmony with that of the General Convention; yet we would have the conventions of the separate States unite in supporting a Federal Government, in which each shall be fully and fairly represented, and which shall amply assure the rights of all. In this view, we respectfully submit the accompanying draft.

REPORT OF PLAN FOR THE ORGANIZATION OF STATE COVENTIONS.

SECTION 1. All State Conventions in the fellowship of the General Convention of Universalists shall act as its auxiliaries, and, to legalize their actions, and empower them to hold funds, it is desirable and proper that they should be incorporated bodies; but each State Convention may frame its own constitution and adopt its own by-laws, so far as the same shall not conflict with the constitution and by-laws of the General Con-

vention; and copies of these State constitutions and by-laws shall be forwarded to the secretary of the General Convention to be placed on file.

- SEC. 2. Each State Convention shall hold an annual session, at such time as may be designated in its constitution, for the transaction of business; and a report of the doings of each Convention, printed or written, shall be forwarded as soon as practicable to the secretary of the General Convention, to be placed on file, and to serve as the basis for his annual report.
- SEC. 3. Each State Convention shall appoint an Executive Board, of a suitable number of persons, clerical and lay, to have the charge of the interests of the Convention in the interval of its sessions; to this Board, of which the secretary of the State Convention shall be ex officio a member, the general management of affairs shall be intrusted; and the Board shall meet as often as once in six months, or oftener if prescribed by the State constitution. At its first meeting, after the adjournment of the Convention, committees shall be appointed, of at least three members, on each of the following subjects:
- 1. Missionary work, and the care of superannuated ministers and their families.
 - 2. Educational work, including denominational and Sunday-schools.

3. Publication, including books, tracts, papers, &c.

- 4. State of the Church, including organization, history, statistics, condition, &c., and
 - 5. On Finance.

The duties of these committees shall be prescribed in full, and reports or abstracts of their proceedings shall be included in the report of the Secretary of each Convention, to be read at the next annual meeting.

- Sec. 4. Each State Convention shall have full jurisdiction over all associations, churches, and ministers in its fellowship, subject to the provisions of the constitution of the General Convention of Universalists, and full power of fellowship, ordination and discipline. The discipline of the ministry shall be vested exclusively in the State Convention, or in bodies properly authorized by the same, according to fixed and definite rules; and in the exercise of this power, every minister charged with immoral or unchristian conduct may claim the right to be tried by his peers, as near the place of his residence as possible, to be heard by counsel, and to challenge for sufficient cause any person who may be called to sit in judgment on his case; and the decision reached by the Convention or its committee, if approved by a majority vote, shall be final, unless an appeal is made by the accused to the General Convention of Universalists, by notice in writing, to the Clerk of the State Convention from whose decision the appeal is taken, within thirty days after judgment is rendered.
- SRC. 5. Whenever an appeal is made to the General Convention from the decision of a State Convention, the representatives of the State Convention shall put in the facts upon which its decision was based, and the accused shall be entitled to a re-hearing of his case, by counsel if he shall so elect, and the question shall then be put, "Shall the judgment of the State Convention stand?" and if decided in the affirmative, the accused shall be disfellowshipped; but if in the negative, the judgment of the State Convention shall be reversed, and the accused restored to formal fellowship.
- SEC. 6. When a minister has been tried by the proper authorities, and has been acquitted, any five ministers or ten laymen in the fellowship of

the State in which the trial was held, who dissent from the verdict, may take an appeal to the General Convention, by giving a written notice to the Clerk of said State Convention within thirty days after judgment is rendered; and the clerk shall furnish the appellants a certified copy of the case as tried, to be laid before the General Convention, and a statement of the grounds of their appeal, and if the appeal is entertained, a new trial shall be had, and the question of sustaining or reversing the decision of the State Convention shall be put as provided in the preceding section.

- SEC. 7. It shall be the duty of the Standing Clerk or Secretary of each State Convention to forward to the Secretary of the General Convention annually a certified roll of the ministers and churches in the fellowship of such State Convention, and of the changes which are made from year to year, with the causes, so far as the same may be known.
- SEC. 8. Every ordained Universalist minister moving from one State into another, shall, as a condition of fellowship therein, obtain letters of transfer from the proper authorities of the State which he leaves, public notice of which shall be given by those authorities; and the officers of the Convention of the State into which he moves may, on the exhibition of such letters, grant fellowship until the next meeting of the State Convention, which grant shall be published in some denominational paper circulating in the State, and if the State Convention shall ratify their doings, such fellowship shall be complete.
- SEC. 9. Each State Convention may make its own arrangements for the collection, investment and disposal of its funds, and shall act in concurrence with the General Convention in procuring funds for the use of that body, according to the constitution of the General Convention of Universalists.
- SEC. 10. The jurisdiction of each State Convention shall be strictly confined to its own territorial limits, and in no case whatever shall it fellowship a Minister, Church, or Association beyond these limits, nor shall it interfere with the action of any Church or Association not under its jurisdiction, or claim or exercise any power over it.
- SEC. 11. Whenever a minister, charged with immoral or unchristian conduct within the limits of one State Convention, moves into another State after charges are preferred, he shall be amenable to the proper authorities of the State from which he moved, and shall be notified in writing of the charges preferred, and the time of trial; and his case shall be tried in the State which he left, in the same manner as if he were resident. If the charges are proved, fellowship shall be withdrawn.
- SEC. 12. In all cases of disputed jurisdiction between one State Convention and another, the question shall be decided by the General Convention.

It only remains for us, in the fulfilment of our duty, to present to you the "Plan of a General Convention," and we do this in the form of a Constitution, based upon the provisions of the preceding instruments, and aggregating the powers which are therein conceded.

CONSTITUTION OF THE GENERAL CONVENTION OF UNIVER-SALISTS IN THE UNITED STATES OF AMERICA.

ARTICLE I. Name.

This body shall be known and distinguished by the name and title of "The General Convention of Universalists, in the United States of America."

ARTICLE II. Jurisdiction.

The jurisdiction of this Convention shall extend over all incorporated Churches and Conventions enjoying its fellowship; and all territory not embraced within the limits of State Conventions shall be under its supervision as a field for Missionary effort, in which it shall aim to foster the interests of our Spiritual Zion, by the establishment of Churches, Sunday-Schools, Associations, State Conventions, and other working bodies; and to this end, it shall have power to confer fellowship, employ and license itinerants and colporteurs, ordain ministers, and perform in general all the duties necessary for the accomplishment of the ends of its organization.

ARTICLE III. Composition.

Section 1. This Convention shall be composed of a Permanent Secretary and Permanent Treasurer; the President and Secretary of each State Convention in its fellowship; the Standing Committee; and of Clerical and Lay Delegates chosen by the State Conventions, in the proportion of one Clerical Delegate for every thirty Clergymen, and one Lay Delegate for every thirty Churches in formal fellowship: Provided, That where there are less than thirty Clergymen and Churches in fellowship in a State, one delegate may be chosen,—Clerical or Lay, as the Convention may elect,—in addition to the two to which it is entitled in the persons of its President and Secretary; And, provided, That where there are more than thirty Clergymen and Churches, and the fractions left after dividing by thirty shall amount to thirty in the aggregate, one additional delegate may be chosen.

- SEC. 2. The Council at each annual Session of the Convention shall judge of the elections, returns, and qualifications of its members; and any number of delegates from five State Conventions shall constitute a quorum for the transaction of business: but a less number may adjourn from time to time, and demand the attendance of absentees.
- SEC. 3. The Convention may determine the rules of its proceedings, and reprove or expel any of its members for disorderly conduct during any Session of its Council.

ARTICLE IV. Objects and Purposes.

The objects and purposes of "The General Convention of Universalists" are declared to be:

- 1. To hold, invest, manage and disburse all funds intrusted to its care from any source, for general or particular denominational purposes.
- 2. To draft rules and regulations for securing a Uniform System of Church Organization, and of Fellowship and Discipline in the Universalist Denomination, which rules and regulations, being approved by a majority

- of the State Conventions, shall be thereafter the law of the denomination within its jurisdiction, until altered or repealed.
 - 3. To constitute a tribunal and Court of Appeal, before which shall be tried and by which shall be settled cases of discipline and questions of government and jurisdiction not provided for or settled by subordinate bodies.
 - 4. To hold funds and act as a Missionary Society within the limits named in Article II. of this Constitution, and throughout the region not embraced in any State Convention to exercise the powers necessary for carrying on its Missionary work.
 - 5. To maintain a watch-care over the interests of Churches, Sunday-Schools, and Educational Institutions of every kind in the Universalist Denomination, and to devise measures necessary for promoting their efficiency and increasing their usefulness.
 - 6. To inaugurate or aid in establishing a Denominational Publishing House, with such branches as may be deemed advisable; to aid in the publication of newspapers, tracts, and other periodicals, and books for illustrating the principles of Universalism, for Sunday-School Libraries and general reading; and to foster generally the literature of the denomination, by such encouragements and recommendations as shall tend to enlist and call into exercise the best talent among us, and thus advance us to a higher position in personal improvement and public influence.

ARTICLE V. Limitation of Powers.

- Section 1. This Convention neither claims, nor shall it exercise any authority to interfere in any case of fellowship or discipline in regular process of adjustment by subordinate bodies, nor shall it entertain any case under either of these heads until it shall come before it in due form, on an appeal from the action of a State Convention, or from other bodies or persons properly authorized to make such appeal.
- SEC. 2. This Convention neither claims, nor shall it exercise any right to intermeddle with or prescribe matters of faith, beyond an expressed or implied assent to the Confession of Faith adopted by the General Convention of Universalists, at Winchester, N. H., A. D. 1803, which Confession is as follows:—
- "ARTICLE I. We believe that the Holy Scriptures of the Old and New Testament contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.
- ART. 11. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
- ART. III. We believe that holiness and happiness are inseparably connected, and that believers ought to be careful to maintain order, and practice good works; for these things are good and profitable unto men."

ARTICLE VI. Officers and their duties.

- SECTION I. The officers of the General Convention of Universalists shall consist of a President, a Vice-President, a Permanent Secretary, a Permanent Treasurer, and a Standing Committee of eighteen persons, subdivided into the following classes:—
- 1. On the State of the Church, including all matters pertaining to fellowship, ordination and discipline, through whom shall be presented such

information as may be gained from subordinate bodies concerning the condition and wants of the denomination, and who shall examine and report on all cases of complaint and appeal and make such suggestions and advice in general as shall be deemed needful for the prosperity of our Spiritual Zion.

- 2. On Missions, including the care of the different branches of Missionary work, as the appointment of colporteurs, the licensing of itinerants, the ordination of ministers. &c.; and this Committee shall have charge of and disburse the funds appropriated for Missionary purposes, and report their doings in full to the Convention at its annual Sessions.
- 3. On Education, including Denominational and Sunday-Schools, and Colleges, who shall report upon the condition, wants and prospects of those institutions, and the best methods of increasing their number and extending their usefulness.
- 4. On Publication, which shall have the charge of all matters referred to in Art. IV., Sec. 6, of this Constitution.
- 5. On Ministerial Relief, including the care of Superannuated Ministers and their families, and of the widows and children of deceased clergymen; and this Committee shall have charge of and disburse the funds appropriated for these purposes, and report their doings annually to the Convention.
- 6. On Finance, by whom shall be audited the accounts of the Treasurer, and of the different Committees entrusted with funds, and who shall report annually the condition of the treasury and the amount of funds held in trust for different purposes. This Committee shall also, in conjunction with the Treasurer, have the investment and take the general oversight of the funds of the Convention.
- SEC. 2. The Permanent Secretary and Permanent Treasurer shall be chosen by ballot at the first meeting of the Convention after the adoption of this Constitution, and shall hold office during pleasure, or until others are chosen in their stead. The President and Vice-President shall be chosen annually by ballot. The Standing Committee, who, with the President, Vice-President, Secretary and Treasurer, shall constitute the Executive Board of the Convention, shall be chosen for the term of three years, and be divided into three classes, one of which classes shall be chosen annually by ballot.
- SEC. 3. The Executive Board shall have the general management of the affairs of the Convention in the recess of its Sessions, and shall hold meetings as a Board or by Committees as often as may be necessary for the transaction of business—notice of such meetings to be given in all cases by the Secretary, at the instance of the President, or Chairman of some Committee. Records shall be kept of all these meetings in due form, and an abstract of the same shall be embodied in the Report of the Permanent Secretary, to be submitted to the Convention at its annual Sessions. The traveling expenses of the Board to and from business meetings shall be paid from the treasury.
- SEC. 4. Special Committees of three or more members shall be appointed by the President or elected by the Convention at each annual Session on the following subjects:—
- 1. On Elections, to whom shall be referred the credentials of delegates, and other matters pertaining to the organization of the Council.

- 2. On Unfinished business, who shall examine, prepare, and report upon the business continued from the previous Session.
- 3. On Nomination, who shall report the names of persons to constitute the Standing Committees, the preacher of the Occasional Sermon, and the place for holding the next Session of the Convention; and—
- 4. On Public Meetings. The appointment of these Committees shall be made immediately after the Convention is organized, and their duties shall cease at the close of the Session.
- SEC. 5. The President, and in his absence the Vice-President, shall preside in all meetings of the Convention, and of the Executive Board when in Session, and shall appoint all Special Committees unless otherwise ordered.
- SEC. 6. The Permanent Secretary, who shall be a sworn officer, shall notify all meetings of the Convention and its Committees, and in the absence of the President call the Convention to order. He shall keep a full record of the doings of the Convention, and of the Executive Board, and Standing Committees; conduct the correspondence of the Convention; and attend to such other duties pertaining to his office as the Convention or the Executive Board may prescribe. He shall also prepare the Annual Report of the doings of the Convention and its Committees for publication; and for the performance of his duties, he shall receive such compensation as the Committee on Finance shall deem to be just. If assistance is required on extraordinary occasions, it shall be furnished at the expense of the Convention.
- SEC. 7. The Permanent Treasurer shall give bonds in such sum as the Committee on Finance shall direct for the faithful performance of his duties, and shall have the custody of all monies and other property belonging to the Convention, which he shall keep and disburse under the direction of the Committee on Finance; and he shall render annually a full account of his doings, and of all monies received and disbursed by him, and of the state of the treasury, which account shall be audited and approved by the Committee on Finance. For the performance of these duties, he shall receive such compensation as the Committee on Finance shall deem to be just.

ARTICLE VII. Meetings.

- SECTION 1. The annual meeting of the General Convention of Universalists, which shall be called to order by the Permanent Secretary, or, in his absence, by the President of the last year, or some member of the Executive Committee, shall commence at 9 o'clock on the morning of the third Tuesday in September, at such place as may have been previously designated and publicly notified, and shall continue in Session until the business of the Convention is transacted in full.
- SEC. 2. Special Meetings may be called when necessary by the Executive Board, or by petition from the Presidents of three State Conventions, setting forth the reasons for the same, and designating a time and place for holding such meetings,—which petition shall be forwarded to the Permanent Secretary, who, upon its receipt, shall call such meeting by public notice, given at least three weeks before the time of meeting, with the petition on which the call is based; but no action taken at such meeting shall be legal, unless the conditions of Sec. 3 of this article are first complied with.
 - SEC. 3. The presence of representatives from at least five States shall

be necessary to constitute a quorum for business, and no business transacted by a less number of persons shall be deemed legal.

- SEC. 4. At each annual Session of the Convention, Public meetings with religious services shall be held, under the direction of the Special Committee appointed for that purpose, on the evening of the first day, when the Occasional Sermon shall be preached; on the afternoon of the following day, when the Report of the Permanent Secretary shall be read; or the afternoon of the last day, when the Communion of the Lord's Supper shall be celebrated, and at such other times and for such other purposes as may be deemed expedient;—but not to interfere with any regular business meeting; and at one at least of these public meetings, a collection shall be taken in aid of the Convention, for the payment of the current expenses of the Session.
- SEC. 5. The Permanent Secretary shall seasonably confer with the friends of our cause in the place appointed for the meeting of the Convention, in regard to the accommodations required by the Council; and the rooms once designated for the Sessions of the Council in the call for the meeting, shall be occupied for that purpose throughout the Sessions, nor shall a change be made without the consent of the Convention itself, first obtained.
- SEC. 6. The Executive Board shall have discretionary power to change the time and place of the annual meeting whenever, in their judgment, the health, comfort or personal safety of the members of the Convention would be endangered by pestilence, famine, insurrection or other cause; and due notice of such change, and of the reasons therefor, shall be given in the public call for such meeting.

ARTICLE VIII. Funds.

As no public movement can be successfully conducted without funds, it is hereby ordered, in order to procure funds for the legitimate purposes of this Convention, that the following course shall be pursued:—

- Section 1. Each Church in the Fellowship of the Universalist Denomination, and enjoying its privileges, shall annually collect, in such way as may be agreed upon by its members, and pay over to the Secretary or Standing Clerk of the State Convention in which said Church exists, a sum equal to twenty cents for each member, male or female. connected with such church; and of the monies thus collected and paid in, twenty-five per cent. shall be deducted for the use of the State Convention, to defray its expenses, and the remaining seventy-five per cent. shall be forwarded to the Permanent Treasurer of the General Convention, who shall acknowledge its receipt, and hold the same in trust for the use of the Convention. And the clerk of each church contributing as aforesaid, shall forward, with such contributions, to the Standing Clerk of the State Convention, a certified statement of the number of persons connected with such church, to be placed on file as evidence of the fulfilment of the provisions of this section.
- SEC. 2. Any person or persons favorably disposed toward any or all of the objects of this Convention may, at pleasure, donate to its tunds such sums in stocks, money or other property, as their liberality may prompt; and the property thus donated shall be suitably acknowledged, held in trust, and faithfully applied according to the expressed wishes of the donor.
- SEC. 3. All profits accruing from the publication and sale of books, newspapers or other documents at the expense of the Convention, shall

be added to the general fund, and be used for the interests of the denomination at large; and all matters pertaining to such publications shall be under the direction of the Standing Committee appointed for that purpose.

ARTICLE IX. Amendments.

Additions, alterations or amendments may be made to this Constitution by a vote of two-thirds of the members present in Annual Session of the Convention; *Provided*, That such alterations shall deprive no subordinate body of its equal rights in this Convention.

ARTICLE X.

The Provisions of the Reports of a "Plan for the Organization of Churches;" a "Plan for the Organization of Associations;" and a "Plan for the Organization of State Conventions," are hereby adopted and made a part of the "Constitution of the General Convention of Universalists."

Not an item of this constitution is original with your Committee. We do not aspire to the honor of constructors. We have but followed the leadings of the Convention itself, adopting the hints of different reports and embodying the wisdom which has been furnished by others. If in this we have erred, we have erred on the side of a judicious conservatism,—an error which, we think, will be regarded as venial, in comparison with a proposal which would offend by its radicalism, and be acceptable to none. There is just enough of radicalism in the instrument to preserve it from stagnation, and just enough of conservatism to keep it within bounds. Such as it is, it is presented to the Convention, in the humble hope that it may contribute, in some measure, to relieve us of the nightmare which has paralyzed our efforts, and send us forth, with recuperated powers, to the accomplishment of the work which has been given us to do.

All of which is respectfully submitted,

John S. Barry,
I. Washburn, Jr.,
A. J. Patterson,
Committee.

C

REPORT ON GENERAL AID ASSOCIATION.

- I. The General Convention of Universalists in the United States of America hereby appoints three clergymen and six laymen, Trustees of the General Aid Fund to be raised and vested in this Convention, as hereinafter determined.
- II. This Convention shall annually elect three members of the Board of Trustees, one clergymen and two laymen, the same number retiring from the Board each year. The order of retiring shall in the first board be determined by lot.
- III. The said Board of Trustees shall annually report their proceedings to this Convention; which report shall include the financial statement of the Treasurer of the General Aid Fund.

- IV. The General Aid Fund shall consist of memberships of the General Aid Association and Donations: the amounts to be safely invested, and the interest only shall be expended by the Board of Trustees.
- V. The members of this Organization shall consist of individuals and societies, who shall pay into the Treasury of the Fund one hundred dollars each.
- VI. The Board of Trustees shall have power to invest the same in such manner as they may determine, to secure a safe income for their use.
- VII. The Board of Trustrees shall appoint, as soon as' possible, an Agent in each Universalist Society in the United States and Canada, to recommend the objects of the Association, and to aid in carrying out the plan of operations.
- VIII. The said Agents shall be instructed to procure life memberships to the Organization, and to receive the said memberships of \$100 from societies in sums not less than \$25 per annum, and from individuals in sums of not less than \$10 per annum. The word "societies" shall also include Sabbath Schools.
- IX. The Board of Trustees shall give all necessary instructions and regulations to their agents for the efficient and safe transaction of their business.
- X. The Interest accruing from the General Aid Fund shall be expended for the following named objects:
 - 1. To aid weak societies in the support of preaching; and in the building of good and substantial churches.
 - 2. To sustain missionaries in new and promising locations.
 - 3. To aid aged infirm ministers and their families.
 - 2. To print and distribute the best arguments in favor of our faith.
 - 5. To provide such general aid to the cause of truth, as may from time to time be sanctioned by two-thirds of the Board of Trustees, or approved by this Convention.
- XI. The Board of Trustees shall make such regulations for carrying out these objects as may be necessary.
- XII. In the distribution of aid, care shall be had in the first place to aid those societies, and individuals, and their families, who have been connected with the organization by membership.
- XIII. The Board of Trustees shall be empowered to receive, by donation or otherwise, Trust Funds for any of the specified objects of the Association; and to invest and use the same in accordance with the specified directions of the donor.
- XIV. This Convention shall have supervisory powers over all the proceedings of the Board of Trustees, and may make such regulations and give such instructions as from time to time may be deemed necessary.
- XV. The Board of Trustees may appoint the Secretary and Treasurer of the General Aid Fund from their own body, or otherwise, and continue them in office at their pleasure.

D

REPORT OF THE COMMITTEE ON SUNDAY SCHOOL BOOKS.

Boston, September 14, 1863.

To the Council of the United States General Convention of Universalists:

The Committee, to whom was "entrusted the work of preparing a series of Sunday-School instruction books," would respectfully state,

That having received no notice of their appointment, except through the recently published printed Minutes of the last session, they have had no time adequate to the work assigned them.

They deem the subject one of extreme importance, and respectfully recommend that the present Council take measures for the prosecution of the proposed work.

For the Committee.

HENRY B. METCALF, Chairman.

E

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Portland, Mr., September 15, 1863.

To the United States Convention of Universalists:

The Committee on the "State of the Church," respectfully submit

their Annual Report.

The Committee fully appreciate the importance of the labor given to their charge by the Convention at its last annual session in electing them to report to this body on the "State of the Church;" and have to regret their inability to present such statistical information as comes properly within the province of such a report. We were embarrassed in the outset of our labor by the want of reliable sources of information on which to base such a report. Appealing to those persons who are in possession of such returns as the Annual Conventions of the several States furnish, with a single exception, we have not been honored with the slightest notice of our communications upon the subject. Nothing more, therefore, than a hypothetical report of the statistics of the denomination, founded on the returns of two or three States, which are in our possession by chance rather than by official courtesy, could be made; and since it is facts that the Convention wants, and not the speculations of the Committee, though they might have some probable foundation in fact, this part of their duty had to be abandoned. To atone, however, in part for this failure, the committee have prepared, and hereby recommend the adoption of the following plan for securing such materials as shall enable our successors, it is hoped, to draft and present a report on the "State of the Church."

1st. We recommend, that the Standing Committee of this Convention, on the "State of the Church," be hereafter composed of one person from each of the several States in the fellowship of this body.

2d. That it be required of each member of said Committee to procure the most reliable information as to the condition of the cause in his own State, embracing the details to be gathered from reports of the State

Convention and the several Associations in the State; and to transmit the same in the form of a written report to the chairman of said Committee, as early as the first day of September of the year for which he may be chosen.

3d. We recommend that a Sub-committee of three persons, likewise members of the full-board, be designated by this Convention, the Chairman of which shall also be chairman of the full board, to draft and present to this body an annual report on the "State of the Church."

This plan is certainly simple; and your Committee believe it to be feasible, and have no doubt that by adopting it an annual report of some statistical value may be had.

CHURCH ORGANIZATION.

The Committee have had this matter under consideration, but understanding that the subject is in the hands of a Special Committee, whose report is expected at this session of the Convention, they anticipate, with great pleasure, that one of the long-standing wants of the denomination will be answered by the adoption of some uniform system of Church Organization. Our prosperity, certainly, if not our life, depends in some measure upon our action in this particular. Some uniform system in general use, though it should not be the best possible, would undoubtedly be much better than none. The old objections that have hitherto stood in the way of such a measure must, we think, in the light of our experience, have lost much of their force. They have grown mainly out of the fact that two things essentially unlike have been confounded. We have in times passed endured such great injustice, and suffered so much at the hands of our opponents through the bitterness of sect xrianism, that we have, most unfortunately for ourselves, come to despise the very term sect. But the two things are entirely distinct, and have no necessary connection one with the other. Sectarianism embraces those negative forces that go out in hostile array to undo the work of another. The term sect properly stands for the positive power resulting from unity of faith and practice, by which a denomination rears its own temple and conserves its own life. Sectarianism is dissent and opposition; and has associations as unpleasant as they are unchristian. But a sect is a community of believers exercising the functions unto which they are called of God, for their own growth in grace and to promote the truth given them among men. In short, a sect is properly the healthful body that God gives his truth, while sectarianism is the disease to which it is liable. If we have more health than disease, which the committee do not doubt, more of the positive power of the Gospel than of the elements of a negative warfare, we certainly ought to get upon our feet by the adoption of some form of organization that shall give us system, unity and harmony as a Christian body.

The Committee believe that this subject, which they regard as one of vital interest to the cause and the denomination at this time, is in good hands; and would not have the presumption, or commit the discourtesy of making any recommendation in advance of the Special Committee's report. But it would seem that, if our faith embraces all men in the great Redemption, our Church should comprehend, at least, all who love the Lord and his truth. And perhaps one important work given us to do, is that of organization on the basis of a more catholic recognition of

the members of the one Church of Christ.

Assuming that the Church is properly the school of Christ, and its work the work of the Master, it may find its members where he found his pupils, in all who manifest a desire to learn of Him. Without any disparagement of those organizations known as churches, and which have been instruments of great good, it is worthy of consideration whether there may not be a form of organization more consonant with our faith. the first principle of which shall be a recognition, on the part of the Church, of all believers as members of a common body, and all children of believers as persons in pupilage for a like membership, to be recognized by some of those simple rites now in use on their declaration of faith in the Lord Jesus Christ. The Christian teacher, of course, must have the qualifications of a teacher; but the pupil has claims for admission to the school of Christ on the ground of his desire to learn. The difficulty in the way of a more general union with the Church, has been the fact that the believer does not recognize his actual relations to the Church of Christ. He shrinks from a standard of merit by which a few are elected to a select school of discipleship, and since his inclinations forbid him to aspire to such a distinction as this select school implies. he abandons the idea of belonging to the Church. It is not unfrequently the case that the believer is deterred from entering this select school from such considerations as we have named: and since this is the only body known to him as the Church, he is bewildered into the belief that he belongs to no school, and is without Christian responsibility except to the world. But, on the other hand, our theory is that of the Common School System; and when it shall have been so far adopted in practice, that every believer shall recognize his actual relations to the Church of Christ—actual by virtue of his belief, the further labor of organization will become comparatively easy.

CHURCH ETIQUETTE.

There are some things that are essential to Christian worship, while there are, connected with this service, other matters that rank secondary in importance, and are somewhat liable to be overlooked on this account. We should not, certainly, lose sight of the fundamental truth that "God is a Spirit; and they who worship him must worship him in spirit and in truth;" nor would we be understood as unduly magnifying what may be regarded as simply a question of propriety in conducting divine service, or a matter of Church Etiquette. But it appears to the Committee that, in connection with the Sunday service and incidental to public worship, there are certain customs or habits somewhat common, and into which we inadvertently fall, that are not unworthy of a moment's notice.

It is not, perhaps, absolutely essential to Christian worship that it should be public, or that the congregation should assemble in the church to hold a public service. But experience proves that, while the worshiper may choose any place most agreeable to him for the purposes of prayer and praise to God, some places are more favorable for these devotions than others. The school-room has been found much better adapted to promote the cause of sound learning than the street, or even the family fireside. While it can safely be said that the pupil may learn at home, yet we suppose the instances in which one attains to eminence or to any considerable degree of merit as a scholar, without the benefit of some institution of learning, are exceedingly rare. So while there may be Christian worship outside the house of God, experience proves that the Church and the Sabbath are much more favorable to growth in grace than any resort of pleasure, or even our own firesides. Perhaps it is as rarely the case that neglect of the Christian ordinances developes genuine piety, as that truancy and absenteeism in the public schools ripen into sound learning. While, therefore, the House of 3 od may be regarded as incidental rather than absolutely essential to hristian worship, it is certainly very important.

In like manner other matters that rank only as forms, or customs, or habits, may be quite important; and contribute greatly to the general effect of the service, or detract much from the benefit to be derived therefrom. We dedicate our churches to God. By this solemn act of consecration, they are set apart to the most sacred service in which mortals can engage; and by the same act we recognize their claims to a corresponding regard on the part of the worshiper. They represent no common interest but the greatest of all human concerns. The pleasures and graces of life have their temples, but the church edifice stands in their midst at once the representative of prayer and the atoning blood of the world's Redeemer. 'The halls of science are fragrant with the offerings of classic loves and labor, but the Church is hallowed by more than human wisdom, and by loves that seek communion with God and angels. Education, social refinement, civil law and government, have each their appropriate and respective alters, but the church is the House of God, and we gather within its walls as to the altar of his praise; and anything unbefitting the place of these solemn duties and trusts must react upon the worshiper, to impair the sensibility of his own heart, or to dissipate the emotions of love and gratitude which he comes to offer in worship of God.

Now, it is probably from the force of habit, but a habit which certainly implies forgetfulness of such a place as our churches are believed to be, and such a presence as they are supposed to furnish, that men are sometimes seen marching to their pews without removing their hats until seated; and this too not unfrequently after the service has already commenced. If we did not know that such an act is the result of habit, we might infer that the worshiper does not recognize the claims of the church to be regarded as the House of God, or that if he does, he would purposely leave us in doubt as to whether he had come to worship Him, or to declare himself free and independent of his Sovereign. This, however, is but one of many similar improprieties, which, though not offences of the first magnitude, are perhaps of sufficient importance to be noticed and corrected.

We all remember when we were boys at school, with what longing expectation we looked for the concluding exercise of the session, and how grateful was the moment when we stood bracing ourselves for the quickest and the longest leap toward the door, the instant the accustomed benediction, "school is dismissed," should have fallen from the master's lips. Have my minsterial brethren ever been reminded of those days by the evident haste of the congregation to leave their presence before the benediction had been pronounced! You must have been fortunate never to have dismissed your hearers, some with their hats in their hands, others in eager search for them, while others still, further back from the altar, were already covered and moving toward the door. If the minister were not aware that such is the custom of the people, he might suppose in such cases that the congregation had taken offence, and were retiring with sentiments quite unlike those of the true worshiper in the House of God. This may not be the unpardonable sin, nor a very near approximation to it; nor would we deny that a man may have the spirit and the truth essential to Christian worship with his hat in his hand, or even on his head, but if there are certain conditions which are more favorable to worship than others, that would seem to be a sufficient reason why we should observe them. Moreover this eagerness to make our exit from the church at the earliest possible moment does not indicate the spirit of the true worshiper. While, however, wo are far from believing that such a practice is common, the fact that it prevails anywhere may justify this brief allusion to it.

If a preacher has a good sexton in his parish, he is certainly an un-

grateful man, and in this particular not a faithful exponent of the Gospel he preaches, if he is willing, without the best of reasons, to wound the feelings of his right hand man. There is no settled pastor who does not know how much the pews as well as the pulpit are indebted to one who serves them faithfully in this office. But if the sexton sometimes throws off his coat, unbuttons his vest, divests himself of his cravat, and perhaps rolls up his sleeves, and thus waits upon strangers to seats in the midst of Divine service, while you may remember that he is a doorkeeper in the House of the Lord, you cannot help fearing that he has forgotten it. The Committee are of opinion that while such admonition as the above, by any individual preacher, to the sexton of his own parish, might be offensive on the score of personality, no such objection can attach to it when it comes from this Convention; and we therefore take this method of admonishing the door-keepers in all our churches, who have renounced the tents of wickedness to serve in the House of the Lord, of the improprieties mentioned under this head. Moreover, we suggest that a certain business-like air, resembling the freedom with which the salesman obeys the requests or fills the orders of his patrons; great haste in moving to and fro among the congregation, as though the worshipers were guests at a public entertainment, and must be served at the earliest possible moment; a lightness of manner which sometimes makes the step correspondingly heavy, and leaves the countenance to vibrate between the emotions of a cheerful greeting and the pressing cares of so much labor and duty, are likewise improprieties in the Ilouse of God.

There are many other matters pertaining to public worship that we should be glad to notice, which, though not absolutely essential, contribute not a little to the end for which Divine service is held. Choir would have some reason to complain, if omitted from any extended notice of the subject of Church Etiquette. It has sometimes been a wonder to the Committee that the ear, trained to detect the slightest discord in singing, should be so little sensitive to the want of harmony in whispering during prayer or the delivery of the sermon. It is equally a matter of surprise that a cultivated taste, which so readily brands a discordant note with disfavor, should allow an important period of the sermon to be emphasised by the collision of a hymn-book with the floor, or by some sudden concussion of the gallery door. These and similar improprieties we would respectfully commend to the attention of Church Choirs, with the suggestion that quietness in the gallery contributes greatly to harmony in all other parts of the church during the exercises of the altar. The same remarks, together with a similar suggestion. are likewise commended to the notice of the congregation. If a door opens, if a fan drop's, if a child speaks, it is not to invite the attention of the audience; nor is it necessary that all should instantly turn in the direction from which the slightest disturbance comes.

We mention but one thing more, which, unlike the other improprieties named in this report, has the sanction of custom well nigh if not quite universal. We allude to the practice of turning back to the altar during the exercise of singing. This custom has probably grown out of the efforts that have been made to introduce a modified form of the opera into the religious service of the Sabbath, and thus increase the attractions of the church for those who value song more than prayer. Until within a few years, the congregation had been accustomed to stand during the offering of prayer, and to maintain the appearance of joining in the devotions of the altar. But since the new and superior attractions presented by the orchestra, custom has changed; and now the congregation is seated to pray,—rises and turns its back to the altar to sing. Of the two customs we think the former much the best. Others may take a

different view of the subject, but there would seem to be a manifest impropriety in turning entirely away from the altar during religious worship.

We look to the altar for God's grace and blessing. If there is any place in the church that answers to the holy of holies, it is the altar. If there is any place which more than another symbolizes the Divine presence, and brings us face to face with the God of our worship, it is the altar. We would worship neither the orchestra nor the altar, but if the altar, by the consecrating hand of our religious faith and usage, symbolizes the Divine presence and authority, would there not be greater propriety in looking there rather than to the choir for his spiritual presence and blessing? As a matter of fitness, and as one of those customs that serve to deepen the current of religious life or to dissipate our spiritual sensibilities, it seems to us that the subject is not unworthy of the attention of our preachers and congregation.

CONCLUSION.

With respect to the general condition of our cause, nothing more than our impressions, gathered from what has been made public by the press, and what has fallen under our own observation, can be given. It may be of little consequence to the Convention that our impressions are favorable; and that we feel warranted in the statement that the banner of universal grace is advancing, if not to a speedy triumph, yet to ultimate victory.

Churches are being built and dedicated to "God in whom is no darkness at all." But just how many of these temples have been reared during the past year and consecrated to the cause for which we labor, the

Committee are unable to say.

Many new laborers, fresh from the academic halls of a more ample pupilage, and with more liberal acquirements than fall to the lot of the pioneers in any moral enterprise, are entering the service of our common Master, with prospects alike honorable to themselves and the cause they represent. But the number of these welcome accessions to our ministry since the last meeting of the Convention, is not definitely known.

We likewise hail the advent of several new books which, for substance, must have a permanent value, and, for method, an interest equally permanent. Among these, the Committee will not be thought invidious if they commend to the confidence of all believers, and to the impartial judgment of all unbelievers, "Theology of Universalism," by Thomas B. Thayer, of Boston; and "Universalism a Practical Power," by Elbridge G. Brooks, of New York. In these and similar particulars we have indications of positive growth and prosperity which, if they could be more definitely stated, would doubtless, increase our own zeal, and carry joy to many a toiler in the vineyard who bears the heat and burden of the day amid the solitudes of the West, or in the equally laborious task of redeeming the more sterile soil of the East.

There are, also, certain negative signs which by transposition give a positive value in estimating the state of our cause at the present time. Whether it be owing to the fact, as some declare, that "the carnal mind is enmity against God," or to some other cause, it is nevertheless a fact that the literature which is read by the public, contains in much greater measure than formerly the leaven of Universalism.

It is also a fact that some of our most prominent preachers of the socalled Evangelical faith are not free from the suspicion of consulting their popularity by holding the doctrines of the fathers in abeyance. Nor is the rod of Church discipline held with so firm a grasp over the offender, as to make it morally certain, that he will have forfeited his fellowship on conviction of a want of fidelity in this particular. The past year has furnished an example, if not more than one, by which we may verify this statement; and likewise a modern classification of the race, which though made in jest would seem to have some foundation in fact. Since the recent trial of Rev. Charles Beecher, which resulted in the disagreement of the council as to his religious status, and in which it was found impracticable to prove him a sinner on the one hand, and equally difficult to rank him with the saints on the other, we have some reason to believe that the world comprises not only saints and sinners, but a third class also to be known as the Beecher family.

Another fact not without a practical significance we may mention. It is that the public services of Ordination and Installation, as conducted by our brethren of the Evangelical faith, are of late tempered with great lenity toward those whose short-comings relate to matters of opinion. The sermon and the charge not unfrequently set forth that difference of opinion upon minor points of doctrine is no bar to Christian Fellowship, which, by implication, is allowing that there is a liberal element in the community if not in the Church itself that must be considered and re-

spected.

Once the members of the Evangelical communion would have buried their dead without the solemnities of a Christian burial, rather than have sought consolation from the lips of a Universalist minister. But the experience of many of our preachers would probably indicate a great change in this respect. Instances are not unknown to the Committee in which our clergymen have been called, in the absence of the pastor, to officiate at the funeral of members of long standing in the Evangelical churches, in preference to sending out of town for one of their own persuasion, or calling one in town of a different denomination though belonging to the school known as Evangelical. We merely mention these things as symptoms of a more healthful public sentiment, and also as showing the gradual fading away of prejudice before the silent but onward march of truth.

Some embarrassment has been experienced throughout our denomination in consequence of our National troubles, which we trust may so end as to verify the scripture which declares that "The Lord chasteneth whom he loveth and scourgeth every son he receiveth." And equally grateful to every loyal heart must be the signs that the day of our deliverance is at hand, "when there shall be no darkness nor shadow of death, where the workers of iniquity, who add rebellion unto their sin,

may hide themselves."

The state of the church is, of course, affected more or less by the state of the country; but, so far as we can learn, the depression of religious life and interest in consequence of the war, is even less than we might have expected. Some of our most worthy preachers, together with hundreds and thousands of our young men who are endeared to the church by their superior intelligence and virtues, are in the army. An honor alike to both—the church mourns a loss which is the country's gain, but cheerfully yields her crown and jewels in a cause honored alike of God and Christian men.

J. W. PUTHAM, G. W. MONTGOMERY,

G. S. WEAVER.

Committee.

F.

REPORT OF COMMITTEE ON EDUCATION.

The Committee appointed to present a statement of the present condition of the Colleges and other Schools in connection with our Denomination, offer the following Report:

TUFTS COLLEGE.

It gives us pleasure to say that this institution of learning is enjoying good success, and that its prospects are highly satisfactory. It has unproductive property amounting to \$147,000. This consists of:

Making a total of productive funds.....\$112,500

Of this sum, \$30,000 have been donated to the College within the last year and since the last report. A generous friend, who has already given the College nearly or quite \$55,000, proposes to give \$20,000 more when its other friends shall have raised \$30,000, including \$10,000 already pledged. The work of raising this money is now being prosecuted.

In addition to the above, sums amounting to not less than \$95,000 have been secured to the College, most of which will not be productive for some years. The whole amount of property and funds is \$354,500. If to this be added the sums in process of being raised, we shall have a total of \$404,500.

The number of volumes in Library is 8,220; of pamphlets there are 4.195. The Cabinet contains specimens of minerals to the number of 3,000, and of shells, corals, &c., to the number of 10,000.

The Faculty have just established a philosophical course of study, of three years, on the completion of which the degree of Bachelor of Philosophy will be conferred. It differs from the full College course in omitting the Latin and Greek languages, and including more of mathematics as applied to civil engineering, or of chemistry as applied to agriculture and the arts.

Seventy students have graduated at Tufts, from 1857 to 1863, of whom eleven have entered the Christian ministry. Eight others, who had been connected with the College, but did not graduate, have also entered the ministry, making nineteen in all. Several of the graduates are teachers, some are in the law, and others in the study or practice of medicine.

Of the graduates, under-graduates, and those who have been connected with the College, fifty are or have been in the army, a number considerably larger than one-half of the number graduated. Patriotism must find in this institution of learning a congenial home, else so large a proportion of its students would not rally for the defence of their country in this time of peril.

There are now in attendance at the College, notwithstanding the effects of the war, forty-five students, all but two of whom are in the regular course. The number entering this year is twenty, a larger number than for several years past.

If the College sends out, on the average, two educated and well-qualified preachers a year, besides those who, still cherishing love for it as their Alma Mater, engage in other pursuits, it is exerting a great influence for our Denomination. Let us all, then, continue to bestow upon it our fostering care, that it in turn may still exert an ever-widening influence for us.

LOMBARD UNIVERSITY.

This Institution is located in Galesburg, Illinois, amidst a rich farming country, which is rapidly increasing in population. It has suffered hitherto for want of funds; but during the past year money has been raised towards liquidating outstanding debts, and its friends are now hopeful that they shall succeed in securing, ultimately, a sufficient and permanent endowment for all the departments. It is still in pressing need of funds, yet is doing a good work in the cause of education, which should secure the approbation of friends and patrons.

To meet the peculiar wants of the West, the Trustees of this University have arranged several courses of study which students may pursue at

their option, if found qualified.

First is the collegiate department, having a four years' course of study open to both gentlemen and ladies. Students, on completing this course,

receive the degree of Bachelor of Arts.

Second. The scientific department embraces a three years' course of study, and is designed to qualify those for professional or business pursuits, who do not choose to pursue the full College course. It differs from the latter, mostly, in omitting the languages. Gentlemen and ladies both strive for the honors of this department, and, when the course is completed, receive the degree of Bachelor of Science. A preparatory course of two years qualifies those who wish to enter it.

Third. A Ladies' Collegiate Department has recently been established, and embraces a course of study which is completed in three years. On the completion of this course, the degree of Laureate of Arts is con-

ferred. This department has but just gone into active operation.

Provision is also made to meet the wants of those who have not previously enjoyed opportunities for good academic instruction, and who are unable to pursue either of the courses of the Institution.

Apparatus is possessed sufficient for all experiments and illustrations necessary to make the studies pursued profitable and interesting to the scholars. Valuable additions have been made the past year to the cabinet of minerals, and of natural history, and also to the library.

Ladies have the privilege of entering either department of the University, and have thus far proved themselves fully equal to the gentlemen in the recitation room. This statement applies to all the studies pursued, to the languages, mathematics, logic, metaphysics, rhetoric, and natural sciences.

There are in the different departments two hundred students; but the number in the collegiate course is small, being ten; in the scientific

course, nineteen, and in the ladies' collegiate course, five.

Five of the students have entered the Christian ministry in connection with our Denomination, three of whom are graduates, and one also a graduate of Canton Theological School. The students incline more to

the profession of law and to business, than to the ministry.

Of ten gentlemen who graduated in 1862, seven are in the army, and hold important places. As large a proportion of the students, it is thought, have entered the army, as of other citizens in the State, thus showing that Lombard University does not smother the fires of patriotism which glow in the heart of the loyal West.

ST. LAWRENCE UNIVERSITY.

This Institution, located in Canton, N. Y., has two or three ments. The Divinity School is under the care and tuition Ebenezer Fisher, D. D. Its financial condition may be stated as Interest in buildings and twenty-six acres of land	of Rev. s follows: . \$15,000 . 21,000
Making a total of	.\$41,000
In addition to this there is a loan fund of	
	\$600

Number of volumes in Library is five thousand. The whole number of students from the beginning is forty-one. The number of graduates is twenty-two, and there have been twelve in partial course. There are now connected with the School three Seniors, four in the Middle Class, one resident graduate, and six Juniors are expected. All the graduates now living, except two, are either in the ministry or are connected with it. Two have fulfilled their mission on earth, and have passed away; W. W. Pattee and W. L. Gilman. Two have entered the army as privates, thus showing that the desire, not to command, but to serve, which the true disciple of Jesus always cherishes, animated them as patriots. One of these, Brother Gilman, gave his life for his country.

The present prospects of the School are fair, except as they are clouded by the war, which has probably prevented many from entering. But we hope this cloud now resting upon this, as well as other institu-

tions of learning, will soon pass away.

It is a cause of thankfulness that the Theological School is separate from any large College, and from the atmosphere of worldliness by which such Colleges are liable to be surrounded. It is desirable that the atmosphere of a Theological School should be truly and reverently religious, and that its every influence should be favorable to the development of Christian manliness, and a pure and noble character.

The Collegiate and Preparatory department of the University continue under the care of Professors J. S. Lee and J. W. Clapp, assisted by one female teacher. The Collegiate department has not gone into active operation, on account of a lack of funds, yet students pursue the studies

proper to a Collegiate course, if they choose.

The academic department is said to be in a flourishing condition, and growing in popular favor and denominational usefulness. The annual income from tuition and from money at interest, pays the teachers and leaves a small surplus. Five hundred dollars have been recently expended in purchasing apparatus, and the collection of a cabinet of minerals has been commenced. A Library of about five thousand five hundred volumes has been placed in the Institution recently, chiefly through the liberality of Silas O. Herring, Esq., of New York city.

CLINTON LIBERAL INSTITUTE,

This school is located in Clinton, New York, one of the most healthy and pleasant villages in the State. It has both a male and female department, but in separate buildings, yet so near each other that the students frequently meet together for social intercourse, recitations, lectures, etc.

The buildings are in good condition, having been recently repaired and furnished with all things necessary for the comfort and convenience of the occupants.

The financial condition of the Institute is good, it being clear of debt

and having funds invested to the amount of about \$6,000.

H. A. Dearborn is Principal of the male department, assisted by six teachers, one of whom is a graduate of Tufts as well as the Principal. Miss E. R. White is Principal of the female department, assisted by seven teachers.

A course of study extending through five years, and comprising all the branches usually taught in the higher seminaries, has been prescribed in both departments. Diplomas are awarded to those who complete the course of study to the satisfaction of the faculty.

In the male department eleven have been fitted for college, of whom six have entered Tufts. The average number of students throughout the year is 144. Of these, sixteen have entered the army. The school is

highly prosperous under the care of the present Principal.

WESTBROOK SEMINARY.

This Institution pleasantly located on Stevens' Plains, three miles from Portland, is in a more flourishing condition than it has been for some years. Rev. S. H. McCollister, its accomplished Principal, is very popular, and its number of scholars is constantly increasing. Whole number in attendance the past year is 292. This is supposed to be the

aggregate by terms.

The property of the Institution consists of ample grounds, a seminary building, a chapel, and two commodious boarding houses, the whole worth about \$30,000. It has besides certain funds to the amount of several thousand dollars, consisting of donations from a generous friend of education in Boston, from friends of the seminary in its vicinity, and from the State. These donations are paid in annual instalments, and are to be continued a few years more.

Recently a Female Collegiate Institute has been established in connection with the Seminary, for which an act of incorporation was obtained last winter. Quite a number of ladies are pursuing the course of study

prescribed. The prospects of the Institution are good.

Three have fitted for college, none of whom have entered Tufts. None have entered the army, and one is preparing for the ministry. On the Sabbath the Principal conducts religious services in the chapel for the benefit of the students, and such of the citizens as choose, come in.

GREEN MOUNTAIN INSTITUTE.

This Seminary is located in South Woodstock, Vermont, eight miles west of the Connecticut river and the Hartland station on the Vermont Central Railroad. It was incorporated in 1848, and has since been in successful operation. "A full course of instruction is given in both the English and Classical Department. The former embracing such branches as are usually taught in academical institutions, and the latter fitting young men for college."

Its financial condition is not good, depending, as it does, upon tuition and the donation of friends to meet current expenses. The average number of students for the year is 80, with an aggregate by terms of 240.

Three have recently completed preparatory studies, and all have entered Tufts. Nine have entered the ministry, not many have entered the army within a year; but within four years nearly fifty have entered the army, nearly all of whom were members of the school when the war broke out, or have been since.

An entire change has been made in the Board of Instruction; J. J. I. ewis, A. B., a recent graduate of Tufts College being Principal, and Miss Henrietta Burrington, Preceptress. Four assistants have also been secured.

At the recent session of the Vermont Convention of Universalists, initiatory steps were taken to establish and endow a scientific and classical institution, of the grade of an academy; and a committee was appointed to confer with the Green Mountain Institute, and the Orleans Liberal Institute at Glover, for the purpose of making satisfactory arrangement in reference to the future of these schools.

A scientific and classical school has been commenced in Logansport, Indiana, under the care of Rev. J. D. H. Corwine. It is at present but little more than an individual undertaking; but the purpose is to make it a State Institution. A commodious building has been secured for the use of the school, and a good selection of philosophical and chemical apparatus is possessed. The institution is only three months old, but en-

joys fair prospects of success.

In concluding this report your Committee feel it their duty to repeat in substance what has been said in previous reports respecting the importance of preparatory schools. These are necessary that our colleges may have a large number of students. The influence which is exerted over scholars at academies is very great, and if this influence is of the right kind our colleges, nay, the whole denomination will feel it. In schools of all kinds and grades where young men are fitted for college, their choice may often be determined by the teachers in whom they have confidence. We must see the importance of building up and sustaining denominational schools, that we may become a highly respected and influential people. And young men, upon whom our institutions of learning confer their honors, must cherish that denominational love and pride which is honorable and commendable, so that wherever they may go, and whatever calling they pursue, they shall remember our Schools and Colleges and do what they can in their behalf. Being engaged in a good cause, we may well remember and heed the admonition of the wise man, saying, whatsoever thy hand findeth to do, do it with all thy might.

Respectfully submitted,

W. R. FRENCE

for Committee on Education.

CHRISTIAN FIDELITY.

OCCASIONAL SERMON

Delivered before the United States Convention of Universalists, at its annual session, in Portland, Maine, September 16, 1868.

BY REV. J. G. ADAMS.

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." Acts xxvi. 19.

The text introduces us to one of the great lights of the Christian Church,—one of the most justly renowned of all men,—Saul of Tarsus, the Paul of the New Testament, the leading apostle to the Gentiles. No personal history is more distinct, none fraught with a deeper significance than his. He had been specially called and commissioned of heaven as a dispenser of Christian truth to mankind. The evidences of this truth, coming as they did in the midst of his opposition to it, were to him indisputable. The light above the brightness of the sun which fell upon him as he journeyed to Damascus, and the voice which made its appeal to his understanding and conscience, were effectual in giving him entrance upon that life-course which has made his history a blessing and a power in the Church through all subsequent ages.

The words of the text are in the speech of the apostle to Agrippa, as in the presence of that ruler he relates the call so marvellously made upon him. In answer to the question which he asks in trembling conviction, "Lord, what wilt thou have me to do?" he heard the heavenly direction; "Arise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

The word is effective, as he here affirms. "Whereupon. O King Agrippa, I was not disobedient unto the heavenly vision." Heaven had spoken, and the hearer had obeyed. Henceforth he was to prove his obedience in his true and glorious ministry of the Gospel of Christ.

And what was this ministry? A dispensation of divine grace and truth to man; that of a Gospel whose teachings all men needed to know. to accept, to practice and enjoy.

1. Prominent among its doctrines was that of God's paternal love. This was the basis of the dispensation which it was the privilege of the apostle to proclaim;—God's paternal interest in his children. It was the Father's love to mankind that sent his Son to enlighten and redeem them. He had a definite object in thus sending him. He had purposed a destination for his children. In this Gospel-day he had appointed,—this time of his special spiritual administration,—he was to "judge the world in righteousness by Him whom he had ordained, whereof he had given assurance unto all men, in that he had raised him from the dead." Henceforth was he to live in human hearts, and works, and institutions. Blindness in part was upon Israel until the fulness of the Gentiles should come in. "God had concluded them all in unbelief, that he might have

- mercy upon all.—For of him, and through him, and to him were all things; to whom be glory forever." This is his Gospel; and its work is before him, in the divine purpose and power. It contemplated the reconciling of all things unto God, whether they be things on earth, or things in heaven. The lost are found, the wandering reclaimed, the spiritually dead made alive. In the strong language of Dr. Adam Clarke, "Death is conquered, hell disappointed, Satan confounded, and sin totally destroyed." Such would God, in his paternity, do for man. Such was Paul's Gospel of the Father's intentions respecting his children. Such was, and is, and will be, the Gospel, through all the ages.
- 2. But this is not all of it. Paul preached repentance. If God had a purpose respecting man, he had a demand of him also. He calls him to righteousness. He has made him capable of answering to the call. If he was merciful to men in their ignorance in former days, he has a higher demand of them now that this new illumination appears. "He now commandeth all men everywhere to repent;"—Jew, Gentile, every mortal in anywise out of agreement with truth, with heaven, with holiness. Godliness is the requisite good. Men could have no true life out of it in any world they might enter. If it was a good to be contemplated as coming in the future, it was a good equally valuable to be secured now. It was not merely a change of opinion, of conviction, which this repentance signified, but a change in purpose, habit, life. So Paul understood: and as he declared to Agrippa, "He showed first to them at Damascus, at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance." To these works the Gospel is ever calling mankind. It is only through "works meet for repentance."—in harmony with true godliness and humanity,—that the world will be morally elevated and redeemed. Christianity is at war with the world's errors and wrongs. Its business is to meet, to expose, to lead men out of them; to eradicate them; yea, to aid men in this work of extermination, with themselves and with their fellow men. It is in this sense that the olden words of the prophet may be universally applied: "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."
- 3. Again, Paul preached the resurrection. In his examination before Felix, he says: "And I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." He was brought before the court of Areopagus, at Athens, "because he preached unto them Jesus and the resurrection." His letters to the Corinthian church are eloquent with this theme. The future life for man is presented in no narrowness of vision, but in excellent agreement with the love and care of the Divine Parent for his offspring. It is announced, not for one class or condition of men; not for those only who have in the present life been informed of the change, and fitted in some good measure of spiritual knowledge and experience, to enjoy it. It is the gift of God conferred upon all. Hence the significance of that statement made by the apostle himself: "For as in Adam all die, even so in Christ shall all be made alive." There is but one sense, it seems to us, in which we can have this text fairly interpreted. Through whatever process God shall bring all souls, the result shall be deliverance from all that can be meant by death, temporal, spiritual, in this, or in any sphere of being which is, in his infinite wisdom, designed for us. Any other resurrection,—any one short of that which embraces this universal good—could not be a subject of rational, unselfish hope. And the Christian doctrine of the resurrection ever is such a hope for man;—for himself, his kindred, his race.

With these great doctrines, the apostle confronts the world, and is made mighty in the promulgation of them, through the sustaining grace of the God and Father of all.

This same great mission, my brethren, we come up hither to represent, to honor, and to maintain. It has lost none of its significance since the early apostolic days. Then it was, and now it is, "the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Gentile." It is given to us. What are we to do with the divine trust thus committed to our hands? No more vital question can present itself in this brief time of our opening service here. God grant us

grace rightly to meet and to answer it.

Honor to all men who do their work of Christian truth, in the spirit of the great Master, according to their honest convictions as to the nature of the service he requires of them. Blessed be all our Christian sects for what good they are effecting in all their sincere and earnest endeavors to Christianize mankind. God will see that so far as they really abound in his work, their labor in him will not be in vain. He will be equally faithful with us, as we are true to our convictions of the teachings of the Gospel of his Son. If other Christians, with hopes of far less import than ours, with faith of narrower bounds, with prayers in their hearts and upon their lips which their creeds affirm can never be answered; if they have earnestness, and untiring zeal in the dissemination of what they believe to be the truth of God in Christ his Son; what should be the depth of our interest, our degree of fervor and zeal, the actual Christian work performed by our hands? Have we not, every one of us, most abundant reason, in response to the divine call, as it comes to us, to go forward in the holy ministries which it imposes, with a heartiness and

energy which no lesser interest could possibly awaken?

Here we are, with our Gospel which we so justly esteem for its universality, and through which we think we see man's highest good wrought out in the light of the divine promises;—here we are, holding this Gospel in a world as much in need of its enlightening and redeeming influences, as that in which the first apostles lived and wrought; a world abounding in unbelief, lying in wickedness, and needing conversion to "the truth as it is in Jesus;"—this great world with its scarcely three hundred and thirty-five millions of what are called Christians, its one hundred and sixty millions of Mohammedans, its eight millions of Jews, its seven or eight hundred millions of heathen. And in that portion of it denominated Christian, we have in many instances, more of the letter than of the spirit and life of Christianity. Grossest errors and superstitions darken it. The word of God has not free course and is not truly glorified as it might be. Too much of our ordinary Christianity is but an educational habit or convenience. Too much of it lacks conscience, directness, faithfulness in dealing with the earthly, sensual and satanic which beset and impede the true "life of God in the soul of man." A discouraging view, indeed, to him who has little faith in the renovating power of the Gospel; but never so to the mind resting in God's word, and realizing the intent and work of this word with our race. Christianity is in the world because of the world's unbelief and sin; and much as these abound, we are ever to understand, that the power which can, and is to overcome them, "doth much more abound." What of this power do we possess? What, by God's grace, shall we obtain of it, and how use it to the rebuilding of the Christian cause?-how evince our FIDELITY in view of the responsibilities resting upon us as a Christian fraternity?

1. Among the first indications of this fidelity, may be mentioned, that of a personal religious interest in the faith and the work of the Gospel.

This is the New Testament view. The primitive churches were not built up on mere theological opinions or speculations. The apostles went out on no such errands to their fellow-men. They made their appeals not only to men's understandings, but to their hearts, also. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Unto salvation;"—that was the object of their preaching, that the end in view of which their cause was to have advancement and success. "The preaching of the cross is to them that perish,"—to the chief opposers and rejectors of it,—"foolishness; but unto them that are the saved it is the power of God." Churches were instituted of such as were or sought to be "the saved" from error, unbe-lief and sin. The prosperity of the Christian cause was measured by the extent of the religious interest of its professed friends and supporters. We can never do more wisely than to heed the direction of this rule. of the worthiest and best friends of our cause that most of us have known. -our beloved and departed Dr. Ballou,—has written: "We have no right to exist as a Christian denomination, or to pretend to exist as such, but on this one condition, viz.: that it is in good faith our great paramount object to maintain within us the religious spirit, in its fullest vigor."

I speak not thus in any unjust disparagement of the religousness of our own fraternity. We have good and true disciples of the Master with us; and so have other sects. But then, we share with them the misfortune of having too much that is nominally Christian in connection with our denominational being, and too little of that which has had its baptism into the spirit and life of our divine Lord. And this has been a hindrance in the way of our prosperity. Societies, with more of partisan than of Christian feeling in them, have risen and appeared for a little time, and then have vanished away. A few truly sincere hearts in love with the Gospel might have been found among them, but other influences than those the most enduring, were uppermost, and the days of prosperity with such societies have been numbered. The seed could not germinate

and grow, and produce fruit, because it had no deepness of soil.

Upon any other basis than that of personal heart-consecration to the Christian cause, it will be in vain for us to attempt to build up this cause permanently. Though we might otherwise have a "name to live," the power of that "name which is above every name," will not be ours. We must have a healthful, sound and deep religiousness; not one of extremes, Godward in piety, but of meager humanity and benevolence, nor on the other hand, holding humanity as the chief interest, and heart-devotion to God as but of secondary concernment; but a true godliness and a true humanity, which the first great commandment and the second

like unto it, so emphatically enjoin.

Although believing in revivals as well as in declensions of religious interest in the churches, yet we have no special revival machinery, such as some other sects have used, by which to advance our cause. But we have with us the means of human regeneration by which men in every age of the Church's history, have been born into the new life; "the word of God, that liveth and abideth forever." We have the privilege of prayer; we have access to the Holy Spirit; we have the life and directions of Jesus, and the instructions of the faithful who went forth in his name. We have means at our hands that other Christian sects enjoy for religious growth and culture, and in the midst of them all should we make ourselves felt as a power for Christian good; such a power as will strengthen and prosper us, and lead others to take knowledge of us, that we have formed a spiritual acquaintance with him who is Lord of all.

2. Again; our Christian fidelity may be evinced and our cause made prosperous, through a competent, devoted, and faithful ministry. There are special endowments needful for the Christian minister. Some one has written, that "to constitute a Christian, three things are necessary; faith, experience, and practice; to constitute a minister, four; faith, experience, practice and gifts." The ministering servant of God should be competent to do his work, -- "apt to teach." A want of this aptness has been realized more or less by all sects in Christendom. As a denomination, we have had our share of experience in it. We believe that a minister needs "gifts" to enable him to be faithful and efficient in his calling; and that among these gifts we are to reckon right mental training. The Christian ministry is to be a leading and directing power among men, and therefore should be an intelligent power, that it may rightly present, divide and apply the word of truth. This subject has been so variously and ably presented in previous addresses to this Convention, that any attempt at a labored discussion of it on my part, at this time, would seem to be needless. The attention already given by our denomination to our educational interests, is an augury of good to our ministry; and our first Theological Institution has already shown itself to be a most encouraging helper in the Christian work before us. It deserves our wakeful and fostering care. Long may it stand an honor to our cause; and may others like it arise in due time, to send out their

healthful influences everywhere throughout the Christian world.

But our ministry needs something more than intellectual strength. should be a devoted ministry, one having a full heart in its calling. vain are all other accomplishments, without this one. If we cannot have the whole soul of a man in our ministry, his bodily presence will profit us but little. If he comes into this ministry with any devotion less than that of a heart baptized into the love of its great interests;—if the ministry itself is secondary in its affections; if he is actuated by worldliness, or excessive ambition to gain notoriety as a public speaker; or may be in readiness to leave the ministry in quest of any new phantom which may appear pretending to truer substantiality than the old and enduring Gospel; then is he not a comer-in at the door, but a stealthy pretender to a good that is not in him. He may have gracious airs, eloquent words, a captivating address, transient popularity, even; but he is standing where God has not called him to stand. He lacks one virtue for which as an equivalent no other can be given, that is, spiritual consecration to his work. That we have been losers by such pretenders to the sacred office, I need not say. We cannot have our ministerial standard too high in this one direction, nor be too watchful in maintaining and preserving it. We are weakened, in just such proportion as we seek to favor or fail to discourage and abjure all such unworthy pretenders to the holiest office which our world can know. Ministers of moderate intellectual attainments, with sincere and devout souls, will do more for us,—I mean, more that ought to be done,—than will those of the most acceptable gifts or utterance, where the consecrated heart is wanting. The grand intellect and scholarship of Paul were made chiefly effective by that baptism of the Holy Spirit which he had received. This freed him from all meaner aims, and kept open before him that pathway of increasing brightness into which the Christian faithful are ever welcomed. This inspired him to say, out of the depths of his spiritual fidelity, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." This is the consecration which we need in our ministry, that it may reach the hearts and consciences of men, and engage their powers in the life of holiness, and make them dispensers of this life to a famishing world.

Our ministry must be a faithful one. This implies directness, boldness, thoroughness. We have a positive faith. It has points,—strong, luminous, attractive. To these the Christian minister is to direct men; —"In doctrine showing incorruptness." This is the demand coming with unquestionable authority. "Christ and him crucified—the power of God and the wisdom of God;"-his doctrine of the Divine Paternity, of humanity, of morals, of spiritual life, of the resurrection power;—these are the great central points of Christian truth. Men need to know them, to live by them; and they have seen but half their duty, who conceive the preaching of Christian doctrine at the present hour to be regarded as a work of secondary importance. It is not, it cannot be. Doctrine we must have,—the doctrine of Christ, faithfully declared and steadfastly maintained,—or lose our identity, as we deserve to, if we leave this for other attractions. Because unreasonable and revolting dogmas have been urged upon men in the past, it does not therefore follow that we should give less attention to doctrine in the present time, and in the future. This idea of a medium course between truth and error, is born of human weakness. Would we shun a bigoted sectarianism? There is nothing that will so effectually kill this evil, as a thorough instruction in the uplifting and truly liberalizing spirit of our holy faith. I fully agree with what has been so well expressed by one of another sect, in reference to the indefiniteness which manifests itself in these days of theological inquiry and transition. "Children of the Mist seem to be multiplying in the church. Theological fog always had some admirers, but it is now growing as thick in some quarters as the atmosphere of London. Why have any clear ideas in our divinity? it is asked. Slur over all dogmatics, and be satisfied with a general mystical and pietistic devotional feeling. Let us be ignorantines as to all grounds of philosophy and the-There is a great virtue in a universal haze over the most important and interesting of all subjects. Now we think that mist has its uses, and would respect it, wherever God has put it. And as far as he has spread any of it over the pages of the Bible, we will not insist on penetrating its meaning. But he sent his word to be light to us, not darkness, and therefore we suppose it was intended that we should receive notions from its teachings."

This is the right thought. We want positiveness in faith; the foundation of the Christian life-power in Christian truth. Much, much is there yet to be done in the great wilderness of religious error everywhere around us. Enlightened as we sometimes deem ourselves, as a Christian community and people, still this error abides. Its hold in the prejudices of men is deep and strong. They cannot easily be set free from it. There must be labor in God's name, and in the spirit of the Christian Master, that this freedom be attained. Said a brother in our ministry, not long ago: "When a minister of one of the reputed orthodox sects freely says to me, 'As to the philosophical argument, it is on the side of your doctrine, but I should like to converse with you at some convenient time in reference to your expositions of certain passages of Scripture,' it seems to me as though the current in the churches was setting surely and strongly in our favor. But when I receive a letter from some young friend at a sectarian boarding-school, entreating me to send her some book or tract that will set forth clearly our doctrine, as she is beset by those who are either ignorantly or wilfully misrepresenting it, and reproaching those who hold it as God's truth, it seems to me, then, as though a great work of doctrinal instruction was yet before us." And it is. We shall need the faithful preaching of Christian doctrine, so long as there are any souls upon the earth to whom our ministry can have access, who need conversion from error to truth.—translation out of their mental and spiritual darkness, "into God's marvellous light."

Nor are the practical tendencies and appeals of our doctrine to be overlooked. These have great plainness and significance. The divine word is given, not only "for doctrine," but "for correction, reproof, and instruction in righteousness." Our ministry is to keep this in view. The world is not only to be enlightened but regenerated by its purifying power. It is a trial for the minister to meet this responsibility manfully; to face the world's wrong, the prejudices alike of opposers and friends; the suggestions of the adversary, that "the truth is not to be spoken at all times," and that there are some sins, some wrongs, some allowances and institutions of men, which, from considerations of prudence he had hetter let alone. It requires true and strong Christian fidelity to enter upon this work, and follow it up during a life-ministry. We have reason to bless God for what of this ministerial fidelity we have had and still have in the pulpits of our fraternity. May we have an increase of it. It has been a help in setting astir the minds of men; in causing them to discern between fact and falsehood, righteousness and unrighteousness, "him that serveth God, and him that serveth him not." Pure Universalism is an investigator, an agitator, a reformer. So is it to be held, and so employed, by all who would be its faithful ministers.

Personal righteousness is one great end of preaching under the Gospel dispensation. All reforms have their source here. The pulpit consecrated to such preaching, is to be a living one. The service therein con-

ducted is to be something more than

"Faultily faultless, icily regular, splendidly null."

He who leads in this service should feel that his business is with the consciences and hearts of those who wait on his ministry, and that to reach them aright, he must "use great plainness of speech." "The end of preaching." as some one has properly remarked, "is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preaching. If ministers cared more for their people and less for their sermons, their usefulness would be more abounding." I think we have, among those who would be faithful in our ministry, an increasing conviction of this great want. May God strengthen this conviction still more, and thus grant us an increase of blessing in the life of his Son.

3. Again; that our cause may have prosperity, we need in constant aid of it, an earnest and active laity. I mean by this plain saying, all that it implies. No sect can live mainly on the dignity, or piety, or learning, or good reputation of its ministry. Leaning too much on these, it will grow formal and cold; it will fail to become an active force among the masses,—in the midst of the opposing hosts of this great world around them. To sustain a ministry as a kind of moral or spiritual convenience, to wait upon it chiefly to be entertained, or to be satisfied with the respectable precision with which its functions are performed, and thus to "keep in good standing" with the Christian community and the observant world, is different entirely from the intent of that great spir-

It was a significant saying of the rebuilders of the ancient temple, that "the people had a mind to work." Leaders, priests, prophets, master-builders, were aided by others on every hand, and so the work went successfully on. It must be thus in the uprearing and strengthening of the walls of our Christian Zion. With the diversities of gifts, there should be the one spirit, one will, and endeavor, and the one glorious end constantly in view. The direction of the Apostle to the Church at Rome, gives us the true idea: "We, being many, are one body in Christ, and every one members one of another." He used the well-known illustration of the limbs and members of the human body to describe the several offices and functions in the Church; setting the right estimate on the di-

versity and unity of those who composed it, giving to all their places, and to each its share of the essential life-work to be done.

There are three instrumentalities by which our Christian cause is to be built up and strengthened. I can only allude to them here. These are instrumentalities of the people, and as such are to be accepted and employed by them. I refer to the Family, the Church, and the Sabbath School.

The Family is the first human institution, and its earthly home needs consecration to the divine service. The primitive Christian churches had, in many instances, their first formation and nurture in Christian homes. We have failed to advance as these influences have been neglected; we have been blest as they have been cherished. No instruction, no example, no impression favorable to the religious growth of the soul, elsewhere realized, will be more direct or potent than that coming through our homes. No sanctuaries should have in them a purer or more expressive devotion. Our actual stamina as a religious fraternity may be determined by the number and influence of our Christian families and homes.

Next to the home, in importance, is the Church institution; and no Christian sect having low or indifferent views of it, need look for prosperity. The church means, not a congregation, merely, gathered to hear Christian truth dispensed, but a fraternity of spirits banded together, in Christ's name, for the mutual promotion of the growth of his spirit within and among them. This is the Church of the New Testament. It is one of the positive institutions of the new kingdom; and its claims are constantly before us. It is a call upon the people. And we have too many, I fear, who, although they wish our common cause prosperity, and are prophesying its success, and would use other instrumentalities to advance it, are yet neglecting to avail themselves of this one which the Great Master of Christians himself founded;—are thus retarding a work which they would be glad to see others accelerate; are

"playing win the battle,
When they've never been enrolled."

We must be wiser than this, and we shall be, if we rightly seek the guidance of the spirit of heavenly truth.

Akin to the agencies just noted do we account the Sabbath School. Once an experiment, it has now become a power in our hands. What this powershall be, how extensive, how effective for good, it is and will be for us to decide. We hold the use of this power, in common with other sects; but if we rightly comprehend our mission, we hold it with broader views as to its great and noble aims. No Sabbath School teachers occupy a more responsible position than ours; and none should more sincerely and devoutly consider the work before them, none enter upon it with a nobler zeal, or pursue it with a more unfaltering faith. Our Sabbath School work is for the people. It is for the children and youth, for their parents, guardians and friends. It is for the more elderly members of our congregations. The Sabbath School should be something more than a nursery for babes. It ought to be an institution where maturity and age seek new instruction in that law of the Lord which "is perfect, making wise the simple," while it commends itself to the profoundest mind. Our congregations ought to be enlarged Bible Classes and Sabbath Schools. If the discussions and experiments now going on in our own as in other sects, as to the propriety of giving one whole servicetime on the Sabbath to the school, shall tend to a good like this, we may welcome the change. One thoughtful discourse on the Subbath, adapted to the needs of a congregation, is enough for the digestion and improvement of the hearers, if they can be led to see that in the other servicetimes of that day, their spiritual interests can be better subserved by their special work in the social Conference, or Bible Class, or Sabbath School. Better no change, than that our Christian work should suffer in consequence of it. In searching and striving for our duty in reference

to these interests, may the wisdom of the Highest direct us.

These instrumentalities, then, we are not only to hold, but to use, in the full consecration of them to the great work of the Gospel. Ministers and people are equally called thereto. Each is to wait in his office, each to serve there, as "a good steward of the manifold grace of God." No sect can make much progress with a toiling ministry only, and an indifferent or inactive laity. There is no mistaking the old apostolic injunction: "Standing fast in one spirit, with one mind, striving together for the faith of the gospel." This means unity of heart-interest, unity of action, unity of life.

4. Our Christian fidelity may be evinced in our endeavors to increase and deepen a fraternal denominational interest. We have had this in the past. We have it still, in some good measure. But we need more of it. We are a sect, and have never yet been inclined to deny it. Why should we? We need have no false fear of a true sectarianism. "The household of faith" is an old institution, as we read Christian history. Let it be an honored one with us. A good, hearty, family interest throughout all our denominational borders, will greatly bless us. It is what we owe to ourselves. No other Christian sect will think the less of us for loving truly and strongly our own. They might wonder at us if we did not. And we cannot think rightly of ourselves if we do not prefer our own church and the great principles which it embodies and symbolizes, "above our chief joy." If we do not, let us find this highest interest in some other denominational home which we deem superior.

We need this interest on the part of our ministers. A complaint like this appears in one of our public journals, illustrative of what I would here say: "Our clergymen too seldom preach to their people in regard to denominational enterprises and wants. And many societies hardly feel identified with the denomination at all, and this because some of our clergymen manifest no hearty denominational zeal. We have repeatedly known the urgent requests of the State Convention to be passed by entirely unnoticed. The Convention has asked in vain the ministry to call the attention of their people to some denominational work. It may have been the Tract enterprise, the Missionary movement, the claims of the Conference or the University. While some will be faithful, too many will be utterly regardless of any such calls." The consequences of this indifference are apparent. The cause languishes in such hands, and will, until a new interest is awakened. This statement I ought to say, is made in reference to one of our Western States, but may have its application elsewhere in our fraternity. We can, by this fraternal, this family interest, most effectually run our lines of co-operative sympathy in every direction, and thus do good to the greater number within their embrace. And this is a work for both ministers and people. If we do not take the right denominational care of ourselves; do not put ourselves upon a good, healthful, living basis, by our united and concerted endeavors, we may be assured that other sects will not be specially eager to do this work for us, and save us intact. If there are ministers or people, who, holding our sentiments, are indisposed to act in co-operation with us, denominationally, they have a right to please themselves in such other action as may seem best to them. But let us, who really desire an increase of denominational prosperity, see that we are employing every available means to secure it. Let us fraternize; let us cherish love one to another. Let all local jealousies, unfriendly competitions, strivings

who shall be greatest," be put far away, and "the unity of the spirit in in the bond of peace" be ours.

Shall we become stinted in our spiritual growth by such a special interest as this? Not at all; but better developed, more generously expanded in our views and aims. Our faith teaches us not only to be the best of home-guards and conservators, but because we are so, to be the best of neighbors. Our faith can afford to be most generous to all others of the Christian profession. It instructs us in the broadest liberality; in widest searchings for the good and profitable everywhere else, in Christendom, out of Christendom; for this most significant reason, that there is no good needful for the spiritual blessing of man which it does not embody, or would not welcome. We are not afraid that any one who has really found a heart-interest in it from a rational conviction of its divine origin, and from its evident adaptation to human wants, will ever be induced to exchange it for any other faith of lesser means and attrac-So that while we stand forth in this light as sectarians, members of a Christian household, the home instruction we are constantly receiving teaches us the use and meaning of that truly catholic apostolic benediction: "Grace be with all those who love our Lord Jesus Christ in sincerity." What broader Christian liberalism than this can we hold or exercise?

This denominational interest of which I speak, implies not only fraternal feeling, but united action; it signifies doing as well as being. It means organized effort for the dissemination of our views. We have sufficiently discussed this subject in our various Conventions and Associations, to be ready by this time to advance freely and boldly in the work before us; to adopt measures and use means now, under our new and better organization. And I believe we are to do this, as our people become more and more satisfied that organized action is one of the great means by which we are to make headway in the midst of the opposing forces of the world.

No denomination can be greatly successful that is not a devoted and active missionary power. There is an obligation constantly resting upon us to disseminate this good which we hold. If we have heard our lesson aright, we shall not be unduly scrupulous as to our efforts for proselyting. This is a part of our Christian work. If by "proselyte" be meant a convert to Christian truth and the Christian life, we are bound to pray and to strive earnestly for as many such proselytes as we can obtain. We have the best of reasons for such a course, since our proselyting is of the heavenly and not of the opposite character; and we have less than the least of any reason to rest satisfied with merely holding or proclaiming our convictions, without any reference whatever to the work they may effect with our fellow-men. The Home Missionary ought to be of as much consequence to us as the settled pastor, and his support by the people an object of unfailing interest. When contributions and efforts to this end shall have become fixed habits in all our churches, we shall have acquired a vigor which we do not yet possess. Places needing the work of our missionaries are on every hand. Just now, I notice an appeal in one of our journals, from a zealous brother, directed to this Convention, in reference to the great missionary work called for in the West, and of the need of our organized and determined effort to carry it Other missionary sects go into new territories in advance of the tide of emigration, all in readiness to meet that tide when it rolls in. This is our work as well as theirs, and none should be more wakeful in it than Besides, we have not only this land, but others—the whole world tor our field, and a dispensation that all the world's multitudes need to hear and receive. Through faithfulness to the work nearest us, we may extend our influence more and more abroad, taking part by our great gospel of the common human brotherhood, with other Christian fraternities who would extend their benign ministries from the rising to the setting sun.

Among the most effective means of disseminating our views, we may justly reckon our denominational publications. Our religious newspapers are among our best forces now in the field of denominational action. There must be a better appreciation of the work of the ministry and of the worth of our Christian cause, in a congregation composed in a good measure of the readers of our weekly publications, than in one where but little interest is taken in them. Then, the paper is a missionary, and ought thus to be employed wherever such use is practicable. It should go to our neighbor, who is destitute of any such helper, or to one who may have such an expositor of his own faith, and would learn also by an exchange of sheets, what the teachers of our holy gospel have to affirm in its behalf. Next to the newspaper, I would mention our denominational books. These are agencies which we need to have multiplied. mean books adapted to our wants as a Christian community. Although not destitute of books that are an honor to us as well as to their authors, we need more of the right character, as aids to our growth and progress. We are dependent too much, in this regard, on the will and policy of our denominational publishers, who, like other business men, in their issuing of publications, look more to the prospects of sure and safe sales than to the actual needs of purchasers. In the late Sabbath School Report to the Maine State Convention, I notice this deficiency justly and earnestly stated by the writer. And this is only one testimony of many others which have been and are now ready to be made on the same subject. Our need of juvenile books, suited to our children and youth, is a glaring one. We are too much indebted to other sects for the supply of this want in our homes, and in the libraries of our Sabbath Schools; while we have a goodly array of unemployed talent, that might be called into requisition to do this very work. That such books may be issued, not so much in view of immediate pecuniary profits, as for the largest circulation at the most favorable prices; we need one agency, much desired and spoken of hitherto, but not yet in existence,—a generous denominational publishing fund.

And this word "fund" has a special and healthful significance. It implies, in this instance, means to meet the want just stated, and other kindred calls upon us in furtherance of the Christian work. It is a good sign that the new Constitutions of our State Conventions are taking heed that this instrumentality shall be kept prominent. Funds are potent agencies in the business transactions of the world. They erect dwellings and storehouses, build ships, railroads, manufactories; they keep human industry and enterprise in operation; they endow schools and colleges; they sustain governments in peace and in war. They are needful in the building up of the Christian cause. If through these, it is lawful to pay tribute to any earthly interest, it is equally lawful through them, to

"render unto God the things that are his."

We need funds, then, to meet these imperative denominational calls;—to support missionaries, to help feeble societies, to issue and distribute books, to sustain scholarships having the ministry in view, for the relief of enfeebled ministers, or the needy families of departed ones. There are and will be calls enough upon us, and we have the means to meet and to answer them. As one of our own friends has just forcibly written, in an article in our "Quarterly," on "Religion and Money;" (and I would that the communication could be read by every professor of our faith in the land;) "We say everything for our religion which language can say, but would not money say something more for it? We call it the Gospel, the better covenant, but do we give it even the offering demanded by the law? We have princely fortunes among us, but how few are our princely gifts to our religion. We have men of rich dividends in nearly all our Societies, but how few Society treasuries rejoice in the

plenitude of their financial offerings. We have fair incomes as the common possession of our people, a tithe of which, in a few years, would cause all our churches to flourish like a green bay-tree. The Gospel is glorious; but the Gospel with a strong financial voucher serves the sinful world much better. It is at least the question of religious love. This is where God puts it. Try to evade it as we will, it is the old question, God or Mammon, which do you love best?" These are truthful

sayings. We can bear them; and may we wisely heed them.

There is, then, a denominational responsibility resting upon us, to which no other sect can fully answer. We are committed to a special interest, and this is to be worked out according to the means we actually possess. Instrumentalities which have aided and blest others, will aid and bless us also. If we rightly apprehend our faith, we can never do too much for its advancement in the world. And he who has committed to us so precious a trust, will judge us by the rule which the Divine Adjudicator himself has announced: "For unto whomsoever much is given, of him shall be much required." To every one of the seven churches so remarkably addressed in the Apocalypse, there came this declaration from the Master; "I know thy works." It was by their works that they were judged. We shall receive our dues at the same righteous tribunal. Obedient to that full measure of his truth which the God of all grace has given us, our labors shall not be in vain. The word of the Highest shall have success. The wilderness shall smile, and the waste places be made fruitful. Our grounds of conflict shall be made fields of victory and redemption, radiant in the world's history with a light like that which shone upon the path of the converted Hebrew, above the brightness of the sun.

In considering our denominational affairs at the present time; we are called upon to view them—especially those connected with our own country—under aspects quite different from what most of the past years have revealed. In all his providences, God has special and instructive lessons for us. He has in his present visitation upon our country. Nationally, we have come, as did another people of old, to the mount burning with fire, and unto blackness and darkness, and a horrible tempest, and the sound of the trumpet summoning us to consider, as we never have before, our responsibilities as a people, our relations to God, to humanity, to the present and future welfare of our nature and our race. Blessed are they who can take clearest, highest, broadest views of duty; who can faithfully test and manifest their spiritual interest in that other mount, the heavenly, where the equal God of all presides, and the just made perfect have their spiritual home, and Christ sits as the Judge of the nations, and rules in righteousness; unto which the eye of Christian faith is ever directed, and whither all the really progressive steps of earth's nations and peoples are tending. Thanks to the Father of mercies that this privilege is ours!

I cannot here discuss our war. That is under discussion and re-discussion every day and hour. But I may speak my convictions of it as they strike me in the light of our great and holy faith. We have had—thank heaven, we yet have,—a government, which has more truly represented the principles of this faith than any other that the world has known. It acknowledges, in its beginning, as no other nation ever has before, the great doctrine of human rights and of the human brotherhood; just as plainly as Paul uttered it of old before the assembly at Mars Hill; all nations of one blood, having common hopes, dependencies, responsibilities one to another, and all to God; the strong bound to be supporters of the weak, and all to be aids to each other in the great work of human improvement and happiness. Our National Constitution meant this, in its inception, and so must mean this now and in the future,

if we as a nation prove ourselves true to the spirit thereof. In the language of our historian, Mr. Bancroft, the assertion of right made by our Declaration of Independence, "was made for the entire world of mankind and all coming generations, without any exception whatever; for the proposition which admits of exceptions can never be self-evident."

Under this Constitution we have lived and made progress; and with all our faults and errors, have stood foremost among the nations. Art, science, trade, education, freedom of thought, of speech, of the press;— Christianity and its healthful institutions, all have made their contributions to our posterity. But evil days came upon us, the result of long years of deadly working on the part of plotting factionists, ambitious to rule or ruin. Our free institutions had become an offence, an abhorrence unto them; and in their malice and madness against them, and in impious opposition to the progressive tendencies of the age, they have presumed to disavow their allegiance to these institutions, and set up a Confederacy founded, according to one of its chief expounders, "upon exactly the opposite idea;" a Confederacy the chief corner-stone of

which is Human Slavery.

It is with this evil Confederacy that we are now in terrible strife. It is this strife that so heavily weighs upon us, as we attempt to realize its spirit, its magnitude, the priceless sacrifices and mighty issues which it involves. What its further progress may be, is known only to Him who seeth the end from the beginning, and from ancient time the things not yet done. "Man proposes; God disposes," But one privilege is ours, and that, too, in the light of our holy faith. It is that of hopeful-As we read God's order, as we interpret "the heavenly vision" granted us in this great work with our nature in this earthly scene of his doings, we cannot be doubtful as to the final issue. We will not believe the worst, but the best, of the divine dealing with our nation. It cannot be that we must interpret the past to signify that the infernal and not the human is to have the supremacy; that our strifes and gains as a nation, built upon the strifes and gains of others before us, are of no avail; that God has mocked us with these awakened hopes of better days to come for our darkened and enslaved humanity, only to shut down a deeper night upon us, and to give us up to the reign of ignorance and barbarism. No! we have a better interpretation of the law of human progression which God is writing out with more and more distinctness before the eyes of his earthly children in every age. We are moving on in the mighty sweep of his heavenly purposes, "and none can stay his hand, or say unto him, What doest thou?" The principles upon which our national structure was based—the principles of Liberty and Equality —are destined to triumph, as man is God's offspring, and as God himself is true. And as we are true to these principles, so shall we have the victory of the Right at last, through this dreadful contention. In the clear and calmutterance,—truly prophetic as I believe,—made soon after the outbreaking of our national troubles, by a writer in the North British Review: "The present calamity and confusion probably form the crucible fires in which the Union is to be purified, made white, and tried, in order that she may take her destined place in the van of the world's progress in Christianity and civilization, fulfilling in the resistless march of her dominant Anglo-Saxon race across the American continent, one grand part of the divine scheme for the spread of that Gospel which shall survive all changes, overcome all evils, and achieve its mightiest triumphs in the latter days of our world's history."

We may be hopeful, then, and shall be, if we keep the faith committed to us. Stern as is our call to duty, this call we must answer. We did not ask this war. It was forced upon us by deluded, maddened brethren; and we are standing in defence of their and our family interests—our

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common national home. We would save that from destruction, even at the immense sacrifice which it must evidently cost; that we may still share its blessings with our very brethren who would wrest them from

us, and impart them unimpaired, to the generations to come.

As a Christian fraternity, we have, in common with others, given of our numbers to the defence of our country. Our pulpits, our congregations, our Sabbath Schools, our halls of education, and our homes have made their contributions. Devoted ministers and equally devoted people have gone out to share the perils of the camp and field; to give their toil, their talent, and life itself, if need be, in the defence and maintenance of our dearest earthly rights. Some have fallen, and made their names sacred to freedom and humanity evermore. Others are still at their posts of duty. God shield them, and enable them still to "endure

hardship as good soldiers of Jesus Christ."

And now, we need our faith, as a conservator of our true life-power. Breathing as we do so constantly this war atmosphere, we should not, in all the earnestness of a true and holy patriotism, forget that we are Christians; believers in the doctrines of the common brotherhood, lovers of peace and haters of war;—that the contest in which we are engaged, is a last and inevitable necessity; and that, while it is our imperative duty to use every justifiable means to foil the evil designs of our adversaries, and shorten this war by making it most severe and effective, it is equally our duty to remember and teach, in line upon line and precept upon precept, that a nation's surest prosperity and greatness must be built up and perpetuated, not in a predominant love of the war spirit, but in cultivating the arts of peace.

Besides; war, although it disciplines, also demoralizes a nation. It causes a fearful waste of its best energies. Christian faith is the recuperative power. We need this now, as a good foundation against the time to come. We can make no safer investments for ourselves and our nation, than those we make in our Christian institutions. These gone, and all is gone. These secured, and we may come up out of our hardest, direct conflicts, still "strong in the Lord and in the power of his might."

We have reasons for thankfulness, brethren, that during these few years of our national excitement and extremity, our denominational in-· terests, although severely tried, have not suffered any more serious de-Although some churches and societies have been weakened and diminished, many have kept their own, and others have had increase in numerical strength and religious interest. Deeply engaged in the war as our people have been, many of them have not forgotten the call of their Christian faith upon them. Our ministers and leading writers, with scarcely an exception worth noting, have, through pulpit and press, spoken their timely and truthful words for our country and its free institutions; and our people have heartily responded. That our Gospel, in its certain sound in reference to these trying times, should have given satisfaction to all who heard it, was not to have been reasonably expected. Of those who may have been turned away from its pleadings for the triumph of a true Christian democracy; from its prayers for the upbuild ing of freedom on the ruins of oppression; from its songs in honor of liberty and the equal rights of our race; under pretence of dissatisfaction that "the negro" should be so specially recognized, and thus "politics and religion" be introduced to each other in our Christian sanctuaries, we have to pray, that they may become more intimately acquainted with the demands of the holy Gospel of Universalism upon them, and upon our whole nation. Why, this great movement of the Almighty with man is not thus to be blinked with impunity? It means the vindication of

human rights; means the advance of Freedom and the doom of Slavery. It means that we shall yet,

"Beneath the reign of a new peace, behold
The shaken pillars of our Commonwealth
Stand re-adjusted in their ancient poise.
And the great crime of which our strife was born
Perish, with its accursed progeny."

Failing to see this, holding and proclaiming as we do, the great doc-, trine of the human brotherhood, our pretensions would appear a solemn mockery in the face of humanity, and "He who sitteth in the heavens" would hold them in derision!

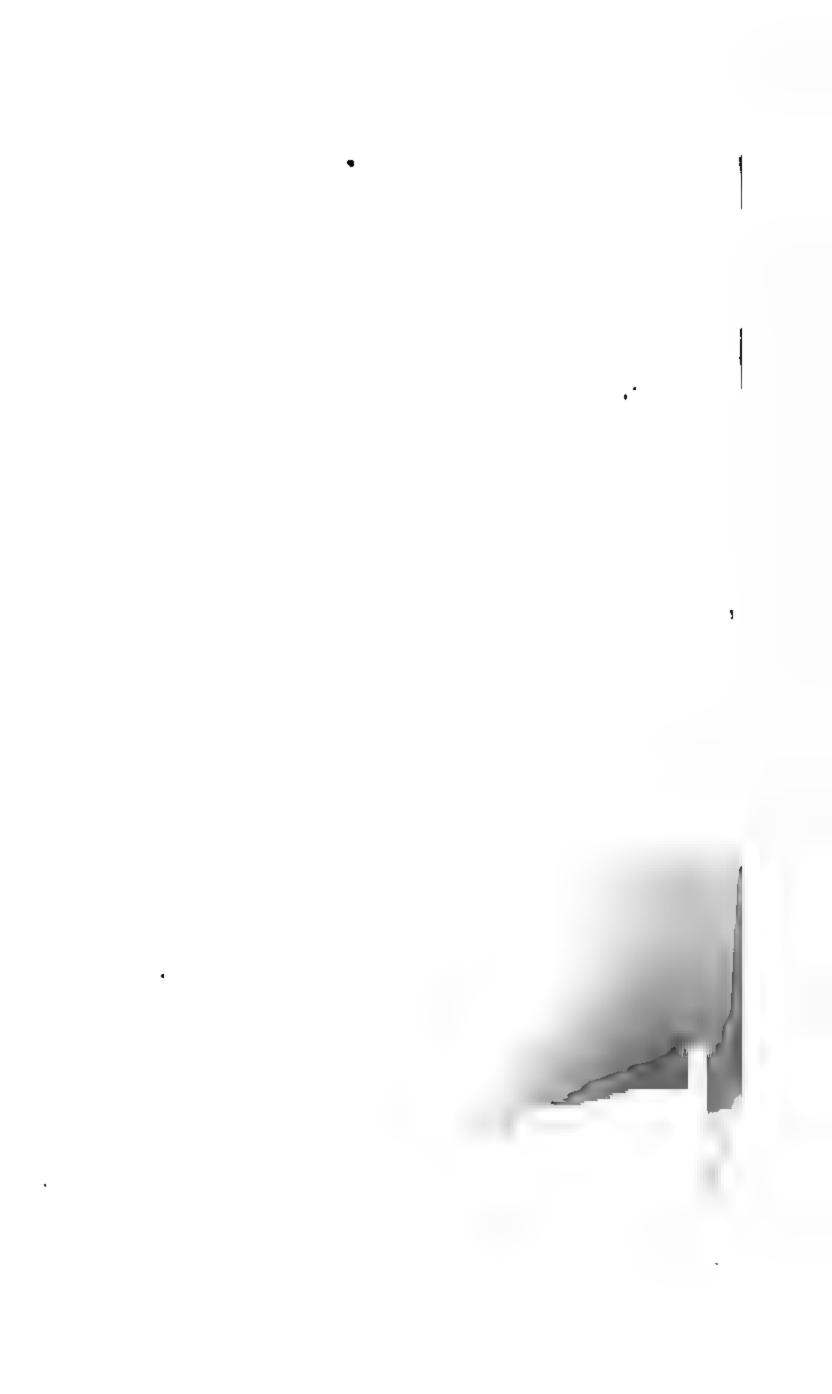
The signs of the times in the religious world are favorable to the advancement of our faith. Indeed, they were never more so. Many are running to and fro, seeking new light; theologies are more closely questioned than ever; and that dissatisfaction and unrest which all partialisms must occasion, may be traced through nearly all the sects, in the inquiries, divisions, and controversies going on among them. Old School and New School at irreconcileable variance, High and Low Church-men and Dissenter, Catholic and Protestant, Rationalist and Puritan, all stirred to this encounter of opinions; the harshness of Calvinism softened to suit the more liberal and reasonable minded who wait on its ministry; growing satisfaction with the ministry in other pulpits than our own, when its teachings are most in accordance with our precious faith; -these, and other indications declare to us the yearning and travailing of the human mind and heart for that Gospel which alone can meet these manifold wants, adjust these difficulties, solve these theological problems, "vindicate the ways of God to man," and commend the Christian faith and life to him as his just and reasonable service. The unspeakable worth of its heavenly consolations, too, is making its appeals to thousands of hearts, amid the desolations of our war, as it never has before. No partialism, under whatever name, can give satisfaction and comfort to the mourner in view of this immense sacrifice of human life, if it teach, that at the termination of this life, in most iustances, the saving mercy of God with the creature, ends. Creeds are now tried, "so as by fire," in this furnace of affliction, as bleeding hearts are seeking the Divine Reconciler and Consoler. The great need is, the truth of Christ,—that Christ in whom "all fulness" dwells. hold the Gospel that proclaims him; and we are to hold it in faithfulness, obedient to its high behests, and inviting the church and the world to the blessings of its light, and joy, and peace.

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Christian brethren and friends: I submit these thoughts to you. They have been plainly spoken, as was my intention; for I would improve this privilege in your presence to-day. What shall be the measure of our fidelity to the Christian cause? This is the question for us, and no other should take its place. Let us halt before no obstacles, yield to no doubts or fears. The Gospel of God has not come into the world to be a failure. In the comprehensive language of John Von-Muller, "It is the fulfilment of all hopes, the perfection of all philosophy, the interpreter of all revolutions, the key to all the seeming contradictions of the physical and moral world. It is life, it is immortality." It is; and let this be our inspiration. We shall die soon; but what we do for the Gospel will live, and have its redeeming influence in human hearts, thoughts, habits, institutions. And so, through human instrumentality and by God's power, the olden prophecies shall be fulfilled; the world's redemption time shall come; the triumph song of the great Emancipator shall be taken up and chanted by exultant mortals,

> "Till nation after nation taught the strain, Earth rolls the rapturous hosanna round."

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Proceedings of the U.S. Convention.

CONCORD, N. H., Sept. 20, 1864.

The Council of the General Convention of Universalists was called to order by the Vice President, Rev. G. L. Demarcet, at 9 o'clock, A.M., in Eagle Hall.

United in prayer with Rev. J. O. Skinner of Vermont.

On calling the roll of delegates a quorum was found in attendance.

Foled, to appoint a Committee of five on Permanent Organization.

Appointed as said Committee, Charles Foster, of Mass., Rev. E. C. Bolles of Me., Rev. L. J. Fletcher of N. Y., P. B. Ring of Illinois, Rev. F. S. Bliss of Vt.

The Committee subsequently reported.

For President, Rev. G. L. Demarest, and Vice President, Hou. A. D. Manson, Me. For Secretary, Rev. B. H. Davis, Mass.

Voted, To proceed to ballot, all the officers to be placed on one ticket.

Rev. J. M. Usher, of Mass., and Dr. J. V. Wilson of Conn., were appointed tellers.

The above named nominees were unanimously elected. The Constitution and Rules of Order were read by their title only. The proceedings of the last session were read.

The President appointed the following Com-

On Elections, Rev. L. Barstow, of Maine, C. Johnson, of Mass., C. Styer, of Ohio.

On Unfinished Business, Recording Secretary.

On Nominations, Rev. J. M. Usber, of Mass., A. D. Vose, of R. I., L. J. Fletcher, of N. Y.

Committee on Patrious Services, Rev. A. J. Canfield, N. H. of Penn., L. Berstow,

of Ma

mont, offered the follow-

be the standing rule of a Committee to arrange a shall submit the nominaduct said services to the al, before any one shall be

e laid on the table.

On motion of Br. Eddy,

Voted, That the Council hear the report of the Committee on Sunday Schools, Wednesday afternoon, in the church, and take action thereon.

The report of the Becording Secretary, as Special Committee to solicit copies of published minutes, was read and placed on file. [Doc. A.]

The report of the same as Committee on Printing the minutes of the last session was read and placed on file. [Doc. B.]

On motion of Rev. L. J. Fletcher, of N. Y., a Committee of three was appointed to audit the above account of the Recording Secretary.

Brs. Fletcher, Munson, and Foster were appointed.

The Recording Secretary read the reports which he had received from the State Conventions on the proposed organization of this Convention.

[Doc. C.]

Voted, That the whole matter be referred to a Committee of one from each State, to report on or before Thursday morning. The President asked time to make the appointment.

The report of the Committee on Adjournment of last year was read, accepted, and placed on file.

Voted, That when we adjourn, it be to meet in this place this afternoon at 2 1-2 o'clock.

Adjourned.

Tuesday, P. M. Council met according to adjournment. Committee on Religious Services reported Rev. C. R. Moor, of Mass., to preach this evening; and that prayer and conference meetings be held each morning during the session at 8 o'clock. Report adopted.

The President announced the following Committee on the proposed organization. Rev. R. Eddy, Pa., A. D. Manson, Me., Rev. J. Fisher, N. H., S. Gold, Vt., Chas. Foster, Mass., Rev. M. Goodrich, R. I., Rev. E. Francis, Conn., N. Van Nostrand, N. Y., C. Styer, O., P. B. Ring, Ill.

Voted, That the business of the Council be suspended until such time as the President may call them together, and that the time be spent in a Conference meeting.

The Council called to order by the President.

The Committee on Nominations reported the following as in part: Preacher of Occasional Sermon, Rev. E. Fisher, D.D., of N. Y. Substitute, Rev. N. H. Ryder, D.D., of Ill.

State of the Church, Rev. E. G. Brooks, of

N. Y., Rev. D. M. Reed., of Iowa, Rev. A. J. Paterson, of N. H.

Committee on Education, Rev. M. Goodrich, of

R. I., Rev. J. S. Lee, of N. Y., and Rev. S. H. McCollister, of Me.

Committee on Sunday Schools, Rev. J. Boyden, R. I., Rev. L. J. Fletcher, of N. Y., Rev. J. H. Tuttle, Ill.

Committee on Complaints and Appeals, Rev. Moses Ballou, Conn., David Fairbanks, Mass., J. S. Carow, of Pa.

Trustees of Publishing House, in place of Rev. T. J. Sawyer, G. W. Platt, Esq., Rev. Stephen S. Pope, whose terms of service expire. Rev. C. A. Skinner, of Mass., Chas. E. Carpenter, Esq., R. I., Rev. G. W. Montgomery, N. Y.

Voted, That the report be accepted, and the persons named be chosen as nominated.

Resolved, That Dr. J. V. Wilson, of Conn., Rev. M. Goodrich, of R. I., P. B. Ring, Esq., of Ill., Rev. Richard Eddy, of Pa., Rev. L. J. Fletcher, of N. Y., and Rev. J. M. Usher, of Mass., be a Committee to report resolutions on the state of the country.

Voted, When this meeting adjourn, it be to meet in this place to-morrow morning at 9 o'clock. Adjourned.

Wednesday, Sept. 21, Council met according to adjournment. United in prayer with Rev. M. Goodrich. Minutes of yesterday's session were read and approved.

The Committee auditing the Recording Secretary's accounts reported that they found them to be correct, and they recommend that a collection be taken at the close of the services this morning, to meet the deficency in the accounts of last year.

The report was accepted and the recommends-

The Committee on Education presented their report. It was accepted, and ordered to be read at the close of the Sunday School meeting this afternoon. [Doc. E.]

The Committee on Unfinished Business reported that they found none on the records.

The Committee on the action of the State Conventions presented their report which was accepted. [Doc. F.]

Voted, That the Constitution reported be taken up, article by article, for consideration; after which it was unanimously adopted.

Voted, That the Auditory Committee be instructed to attend to the collection in the church.

Voted, That the Council pow repair to the church to listen to the preaching of the Occasional Sermon, and that the President be empowered at the close of the services, to adjourn the Council until 2 o'clock this afternoon.

After the Sermon, adjourned.

The Council met in the church at 2 o'clock, P.M. Prayer was offered by Rev. T. E. St. John, of Mass.

The Committee on Religious Services reported Rev. Dr. Miner, of Mass., to preach in this church, this evening, and Rev. G. L. Demarest of Ohio, to preach in the Unitarian Church.

Rev. Dr. Eli Ballou of Vt., to preach in this church to-morrow morning; and Rev. Dr. E. Fisher, of N. Y., to preach the Communion Sermon in this church to-morrow afternson. Reported accepted and adopted.

The Committee on Sunday Schools, reported through their Chairman, Rev. J. G. Adams, of R. I., by special assignment. [Doc. G]. Report laid on the table.

The report of the Committee on Education by special assignment was read by the Chairman, Rev. Dr. Miner, of Mass.

Voted, That the report be referred to a Committee of three, to report to-morrow morning. Rev. Dr. Fisher, of N. Y., Rev. T. E. St. John, of Mass., and Rev. W. M. DeLong, of N. Y., were appointed that Committee.

Voted, That a Committee, with Rev. Richard Eddy, of Pa. as Chairman, be appointed to draft a code of By-laws in conformity with the Constitution passed by this Committee, and referred to the State Conventions, and report at the next session. The President asked until to-morrow morning to appoint the rest of the Committee.

The Committee on the State of the Country offered the following resolutions, which were unanimously adopted:

Whereas, The fearful war with which our nation has been scourged for years still continues, and makes additional demands on our courage,

energy, patience and faith, therefore,

Resolved, That we recognise in it the punishment of our people for their persistent arrogance and oppression. We can not therefore hope for the return of peace through efforts to rivet anew the chains of the bondman, or to perpetuate the former glaring inconsistencies between our professions of love for liberty, and the support of slavery.

Resolved, That while we deploye the bloodshed, costliness, and agonies of war, and earnestly pray for peace, we yet deem a cessation of hostilities which leaves it unsettled whether treason is to be rebuked, or petted and fondled, a delusion and a snare. If followed by attempts to bribe traitors to return to a nominal allegiance by the. promise of surrendering to their vengeance two hundred thousand colored men, who are now. bravely battling in our armies for Union and order, it would show such dastardly perfidy in our government, as would call down on our nation the stern displeasure of a righteous God, and condemnation from all good men; such attempts would sound the knell of our Union, the ship wreck of our country.

Resolved, That while we gratefully accord the meed of praise to Grant, Sherman, and their brave associates in command on the land, and to Farragut, Stringham, Porter, and the other noble commanders on the sea, for their valor and skill, we desire to place on record our admiration for and gratitude to the common soldiers and sailors, who, with little hope of distinction and fame have cheerfully periled their lives for country and humanity. While so many are found ready to serve, as well as to be served, to follow as well as to lead, we will not despair of the Republic.

Resolved, That while we recollect that it was not alone by the sword of Joshua, but also by the uplifted arm of Moses, that Israel prevailed over Amalek of old, we recognize the power of earnest, trustful prayer. Most reverently therefore will we continue to supplicate the God of Sabbaoth, that justice and equity may be done in our land; that anarchy and misrate may be checked; that righteousness may triumph, and peace speedily return; and that the Lord God may lift his face upon us and bless us.

Rev. J. M. Usher presented the following resolution, which was adopted.

Whereas, Intemperance and its associate evils are a living curse to any people; therefore,

Resolved, That we doesn it incumbant upon all lovers of humanity to unite with heart and hand in the advancement of the temperance cause.

Resolved, That we acknowledge temperance to be one of the fundamental principles of moral and Christian life, and believing it essentially the duty of Christians to be identified with its cause, we would urge upon our people a consideration of its claims; asserting our belief that in no condition of life, are its teachings more to be desired, or of more value than in the education of youth,"

Voted, That a committee of two be appointed to superintend the collections this evening in compliance with the standing rules of the Convention. Rev. R. Eddy of Pa., and Rev. E. Francis of Conn. were appointed that committee.

Voted, That when we adjourn, we adjourn to neet at Eagle Hall, to-morrow morning at 8 clock.

Adjourned.

Sept. 22d, 1864. The Council met Thursday norning at 8 o'clock, in Engle Hall, according to djournment. United in prayer with Rev. E. rancis of Conn.

Minutes of yesterdays session were read and approved.

The President called upon the Committee on he State of the Church, and on Complaints and appeals, and on the Preparation of Sunday-school Books, and there was no response.

The President appointed on the Committee on 3y-Laws Rev. Richard Eddy, Rev. J. T. Goodrich and Henry E. Busch, Esq., all of Pa

The Committee on Collections report the mounts of \$19.40, collected at the Unitarian hurch, and \$32.49 at the Universalist church ast evening, and that the total amount of current unds is about \$144.

R. B. Ring, Esq., of Ill., presented the followng resolution, which was adopted, and referred o Revs. J. O. Skinner of Vt., C. W. Knickerocker, Mich., C. R. Moor, Mass.

Resolved, That a committee of three be appointed, whose duty it shall be to prepare and submit to the convention a brief tribute of respect to Rev. L. B. Mason, and such other brethren as have deceased during the past year; and that the same committee consider and report upon the expediency of appointing a historiographer to perform the like service from year to year.

Rev. M. Goodrich of R. I., presented the following resolution, which was unanimously adopted.

Resolved, That we commend to the regard and liberality of our people the various Soldiers' Mission Associations formed in some of our states, for the purpose of furnishing religious instruction and incouragement to our brethren in the field and camp, while other Christians are wisely seeking to wield an influence for good, it does not become Universalists to withhold exertions to comfort the afflicted, cheer the dying, and prevent the demoralisation which war is so apt to engender.

The committee, to whom was referred the report of the Committee on Education, reported.

Voted, To recommit this report to the commit-

Rev. R. Eddy presented the following resoluions, which were adopted: Resolved, That the religious newspaper is an indispensible aid in our denominational work, and has a quiet, but sure and constant influence for good in families and societies, and in every parish is an important help to the minister in carrying on his work, and in promoting the religious wel-

fare of his people.

Resolved, That in the judgmend of this Convention it is expedient for the minister and the leading men and women in each society in the order. to see that all the families of their congregation are furnished with some denominational paper; and we are confident that those of our people who are able, if asked to do it, will cheerfully contribute the means to send the paper to those who can not afford to take it.

The committee, to whom was referred the report on Education have had the matter under consideration, and ask leave to present the following resolutions:

Resolved, That the Convention deeply feels the imperative need of more and better educated ministers, who are specially trained in theology and the duties of the ministry. Believing that the Theological School at Canton furnishes the most efficient means of meeting this want and having full confidence in it, we pladge to it the hearty and efficient sympathy and support of the denomination in the work of giving to young men a free education for the ministry.

Resolved, That this Convention recognises the need of prompt action to raise the amount necessary to secure the sums already offered towards the \$25,000, conditionally pledged to it. And to effect this object, we recommend that the trustees of the school appoint an agent to raise the amount if it is not otherwise speedily secured, and we will give to such agent our full straction and aid.

Resolved, That the clergymen of our order be requested on the third Sunday in next month, or as near thereto as may be convenient, to call the attention of their congregations to this subject, and to exert their influence in behalf of the school in such modes as they may deem advisable.

Resolved, That we commend to the notice of our State Conventions and other bodies, the suggestions of the report of Rev. Dr. Miner's Committee, which relate to the establishment of first-class scademies in each state as a proper and needful basis for the work of our Colleges and Theological school.

REM. FISHER.

· Voted, That these resolutions lay on the table.

On motion of Rev. R. Eddy,

Resolved, That the resolutions just person, with reference to the Theological school, he printed as a circular, and a copy mailed to every clergy-man in the denomination, with instructions that they report their deings and the funds raised, to Dr. Fisher, at Canton, M. Y.

The committee to whom was referred the resonuon of P. B. Ring, Eq., made the following report—which was adopted:

Whereas, It has pleased God, in his All-wise Providence, to call from his labors on earth our well-beloved brother, Rev. Lemnel B. Mason, who was widely known throughout our denomination, both east and west as a faithful preacher, an able editor, patriot chaplain and valuable citisen, therefore,

Resolved, That in the departure of Br. Mason from this life, our ministry has lost one of its most cultivated minds, and promising laborers, our denomination an excellent paster, the army an active, kind and effective chaptain, his wife a devoted and indulgent husband, his children a loving and exemplary father:

Resolved, that we deeply sympathize with all who mourn the loss of our departed brother, and pray that God in his infinite mercy may grant them that comfort and consolation which the

earth can neither give nor take away.

Resolved, That the Recording Secretary be requested to forward a copy of these resolutions

to the family of the deceased Br. Mason.

Resolved, That it is inexpedient to appoint a historiographer to prepare tributes of respect to ministers who shall from year to year pass from their labors on earth to their rest in heaven, but that this service should be left to the friends and acquaintances of the deceased, or to a special committee of each annual session.

J. O. Skinner, C. W. Knickerbacker,

C. R. Moor,

Committee.

On motion of P. B. Ring, Keq.

Resolved, That the thanks of this Convention are due, and hereby gratefully tendered to Br. Canfield and his associates on the Committee of Reception, for the ample accommodations furnished members of the Convention—and to the friends of Concord, who have so cordially received us, and gave such hospitable entertainment; also, to the Unitarian Society, for the use of their house of worship.

Resolved, That the thanks of this council are due, and hereby tendered to Br. G. L. Demarest for the able, dignified and efficient manner in which he has presided over the deliberations of this Convention.

Resolved, That the thanks of this Convention are due, and hereby tendered to the Secretary and Recording Secretary for their prompt attendence, and valuable aid in facilitating the business of the Convention.

On motion of Rev. J. M. Usher,

Resolved, That it be made a standing rule, tha.

the friends in the places where this General Convention shall meet, will be expected to entertain gratuitously only the ministers and members of the council and their wives, and that the Recording Secretary shall publish this resolution with the notification calling each annual session.

The Committee on Neminations recommended that a committee be appointed to select a place for the next session of the Convention. Which recommendation was adopted. The president appointed Chas. Foster, of Mass., Rev. E. Francis, of Conn., and Rev. R. Eddy, of Pa.

Rev. R. Eddy called up the resolution on religious services.

On motion the resolution was adopted.

Voted, That the minutes be offered to the denominational journals for publication, and that their publication in pamphlet form be left to the discretion of the Recording Secretary.

Report of Committee on Sunday Schools was called up, and, on motion of Rev. T. E. St. John, of Mass., the report was placed on file and ordered to be published with the minutes.

On motion of Rev. M. Goodrich, of R. I.,

Resolved, That the thanks of the council be presented to Rev. G. Bailey for his able discourse, and that a copy be requested for publication.

The minutes were read and approved.

United in prayer with Rev. Dr. Fisher, of N. Y., after which the Convention adjourned to meet at such place as the Committee to whom the matter was referred shall designate, the 3d Tuesday in Sept., 1865.

G. L. Demarest, President. A. D. Manson, Vice-President.

B. H. DAVIS, Secretary.

DELEGATES PRESENT.

Maine: Olerical—K. C. Boles, L. Barstow. Lay—Hon. A. D. Manson, B. F. Bricknell.

New Hampshire: Clerical—A. J. Canfield J. Fisher. Lay—W. A. Vaughn, P. S. Rogers.

Vermont: Clerical—P. S. Bliss, M. Marston, G. S. Guernesey. Lay—S. Gold, Peter Blood, S. W. Davis, Ward Cotton.

Massachussetts: Clerical—C. A. Skinner, J. M. Usher, B. H. Davis, T. E. St. John, C. R. Moor. Lay—A. B. Jaques, J. G. Ray, W. Mecomey, B. R. Clapp, Joseph Day, Jabez Fisher, C. Johnson, Jr., Charles Foster.

Rhode Island: Clerical—Massena Goodrich. Lay—David Lester, A. D. Vose. Connecticut: Clerical—E. Francis. Lay—J. V. Wilson, C. H. Olmsted.

New York: Clerical—R. Fisher, D.D., W. M. De Long, L. J. Fletcher, H. Lyon. Lay—N. Van Nostrand, J. H. Stevens.

New Jersey: Clerical—A. G. Laurie. Lay—W. S. Jaques.

Pennsylvania: Clerical-R. Eddy.

Ohio: Clerical—G. L. Demarest. Lay—Charles Styer, J. H. Hilton.

Michigan: Clerical—C. W. Knickerbacker.

Illinois: Lay-P. B. Ring.

A true copy. RICHARD EDDY,

Recording Secretary.

[Document A]

REPORT ON SOLICITING COPIES OF PUBLISHED MINUTES.

The undersigned, appointed to solicit copies of the published Minutes of the Convention, and to have several copies of the same bound, reports that he made such a solicitation through the columns of the denominational journals, but has not yet received any response.

RICHARD EDDY, Recording Secretary.

Concord, N. H., Sept. 20, 1864.

[Document B.]

REPORT OF THE COMMITTEE ON PRINTING.

The Committee on Printing and Distribution of the Minutes of the session of 1863, and also the blanks for Sunday School Statistics, reports that he has attended to that duty. Two thousand copies of the Minutes, and afteen hundred blanks, were published and distributed, according to the instructions of the Convention, except that no copies were sent to Kentucky. One hundred and fifty copies of the Minutes remain, and are here, at the disposal of the Council.

Paid to Committee of 1862

"for Printing (as see annexed bill of items)

"Wrapping, express, and mail charges

221 10
24 96

\$255 32

Received collections at Portland

\$78 20

Received from T. A. Goddard, Esq,
Treasurer of Mass. State Convention,
being profits from arrangement with
R.R. Companies during session of 1862, 263, 15.

R. R. Companies during session of 1863. 863 15 141 35

Balance due Committee

In addition, the following accounts have been rendered by Standing Clerks of the State Conventions, for expenses in the further distribution of the Minutes and blanks:

RICHARD EDDY.

\$113 97

CONCORD, N. H., Sept. 20, 1864.

REPORT OF ACTION OF THE STATE CONVEN-TION ON PLANS OF ORGANIZATION.

The following official information has been received from the State Conventions, in reference to the proposed reorganisation of our Churches, Associations, and Conventions.

It is not necessary, perhaps, to print these statements in detail. Ohio, Penusylvania, and Illinois report in favor of the plans; Indiana conditionally in favor; and Iowa and Rhode Island

are opposed.

Verbal Information has been given of the action of Pennsylvania. The Convention in that State unautmously approved the plans, but instructed their delegates to this session to ask for a few alterations of the plan for Church organisation.

Other State Conventions have taken action on the subject, but no reports have been rendered. RICHARD EDDY,

Recording Secretary.

CONGORD, N. H., Sept. 20, 1864.

[Document B.]

KREGIN OF GUB COMMUTERS OF EDUCATION.

The Committee appointed to report the state of our Educational Institutions, submit the following:

... Lombard University.

This young and promising institution, situated in Galesburg, Ill., is under the charge of Rev. James P. Weston, D.D., who is assisted by a corps of six professors and teachers. It embraces two departments of instruction, the Collegiate and the Preparatory. The Collegiate includes three different courses of study, the Classical, the Scientific, and the Ladies' Collegiate Course. The Preparatory includes the studies required to enter the different courses of the Collegiate Department, and the various other branches usually taught in academies and high schools.

During the past year, the institution has numbered 300 pupils in all the departments; 10 belonging to the Classical Course, 19 to the Scientific Course, 7. to the Ladice Collegiate Course, and the remainder to the Préparatory Department. It has conferred one or another of the different courses of study, since 1856, upon 35 gentlement and 15 ladice.

A special effort is now making to raise the sum of \$100,000 for an endowment of the University, towards which sum \$10,000 have already been secured. Its indefatigable President has undertaken this enterprise, and no doubt his efforts will be hearfily seconded by the liberal friends of the University throughout the Northwest. It would be a matter of great joy, if some of our castern friends, also, gentlemen not connected,

perhaps, with any of our educational movements in the East, should stretch yout to Lombard the right hand of generous help.

President Weston says:

"We have greatly reduced our debt, and by the ready payment of the subscription for ten thousand dollars, raised two years ago, we shall liquidate it entirely. Still, the necessities of the institution are very pressing. The "Scholarship Fund," secured some years ago, by the sale of scholarships, is diminishing every year. income from it, and from tuition, does not meet the necessary annual expenses of the Institution, and can not meet the expenses of such an institution as the denomination and the times demand. The conclusion is simply this, that without a suificient endowment, the University must, after all its struggles, finally fail. If it does not receive aid now, it may fail before another opportunity as favorable as the present is afforded. I regard the permanent establishment of the University, by adequate endowment, as our great denominational need at this time. I appeal, therefore, to our friends who may see this notice, urging them to come to its assistance now. I beseech them to devise and do liberal things in its support."

Thus it will be seen, that this Institution, in which centre so many of our educational hopes in the West, is seeking to place itself on a sound financial basis. Its prespects of usefulness are every year growing brighter. It is hoped its friends will be found increasing in activity, and bearing the burdens which such an enterprise imposes, with increasing patience and determina-

tion.

An important incentive thereto is found in the

following suggestions of one of our editors?

"It is not merely for the sake of the comparatively few students who take the college course, that these institutions should be maintained; but for their influence upon the public mind. Kvery well-educated collegian promotes the general intelligence of the community. Now and then, a man arises of original power of thought, who, by dint of internal force, so to speak, and without collegiate advantages, becomes a ruler of men's minds. We say he is "self-made." But, on analysis, it will be found that his success is largely owing to his faculty of entering into other men's labors, and availing himself of the knowledge which former students have developed. These labors and that knowledge are gathered together in the college course, and made comprehensible by our youth. And though they can not, from various causes, be made available to all, the highest interests of our land demand that they shall be accessible to as many as can command the time and the opportunity."

TUFTS COLLEGE.

The public favor hitherto bestowed upon Tufts College, has been continued. Since the report of

last year, the State of Massachusetts has paid to the College \$37,606, the balance of its favor of \$50,000, with the conditions for the bestowment of which the College had previously complied. The friends of the College have also raised, or satisfactorily secured, the \$30,000 mentioned last year, on which its munificent Newport friend has paid over the \$20,000 he had proffered; and arrangements for \$40,000 more, one half to come from the same liberal donor, and the other from two of the long-tried friends of the College, are in a good state of forwardness. This will make \$70,000 in money, besides \$20,000 to \$25,000 in

real-estate, from a single source.

Among the other testimonials of kind regard received of late by the College, two are worthy of especial notice. The one is a bequest of property to the College, which will ultimately amount, probably, to \$20,000 or \$25,000, by the late Dr. Ira Warren, of Boston. After providing for some friends during their lifetime, he makes the College his residuary legatee. This is the more remarkable, since Dr. Warren, though a personal friend of the President of the College, and of late, in the main, probably, a believer with us, had never been identified with our cause. In former years he was an Episcopalian, and edited a weekly religious newspaper under their patronage. He was also the author of the well-known work entitled "Puseyism: its Causes and Cure." He distinguished himself, in later years, by a very elaborate medical work for family use, the copyright of which is understood to net more than \$2,000 a year. He made diseases of the throat a special line of practice, and was eminent in their treatment. Modest and retiring, one of the purest and most loyal of men, his memory will be cherished, in truest affection, by all who knew · him.

The other testimonial to which I refer, is a bequest of \$10,000 by the late lamented Edwin Howland, Esq., merchant, of Port Elizabeth, Algoa bay, South Africa, and formerly of Boston, Mass., who, while travelling abroad with his companion, came to his death on the 8th ultimo, by an accident which befel him on the 4th, on the Great St. Bernard, in Switzerland. Mr. Howland was for many years, and to the time of his death, a member of the School Street Church. Boston, where he worshipped from his childhood. Several times cast down in his business career, by reason of his spotless integrity, he rose again on each successive occasion. Seven years ago, though then under the cloud, he went out to Africa with \$300,000 at his disposal, which rested on no security beyond his personal honor. And nobly did he vindicate the confidence that had been reposed in him. Ten thousand dollars from such a man is solid gold, whatever the currency in which it shall be paid.

During the past year, the Trustees have purchased an estate adjacent to the College lands, deemed necessary to the prospective convenience of the College, paying for a little less than twelve acres, with the buildings thereon, about \$15,000. The total assets of the College, in lands, buildings, productive and improductive funds, do not differ much from \$450,000.

Tufts' graduated its first class in 1857, and now numbers among its Alumni, eighty gentlemen, who have been welcomed with great cordiality to various professional labors and responsible posi-

tions in life.

Notwithstanding the disturbing influences of the great civil war that is upon us, the College has made a slight advance in numbers upon last year, having graduated ten, and entered fourteen, ten of whom are in the regular course of study, and four in the Philosophical course. It has at

present fifty-one members.

With a library of nearly 9,000 volumes, and over 4,000 pamphlets; with a cabinet of minerals numbering 3,000 specimens, and one of shells numbering 10,000; with chemical, philosophical, mathematical, and physiological apparatus, including a first-class French manikin, purchased during the last year, amounting to about \$3,000, and with the generous confidence of the public Tufts College hopes, by great industry and fidelity, to win an honorable place among the educational institutions of New England.

ST. LAWRENCE UNIVERSITY.

The number of graduates from the Theological School this year is three; one of whom is settled in Norway, Me., one in Malone, N. Y., and one has gone to Minneapolis, Minn. During the year, one has left after a partial course, and is settled in Bloomfield, C. W. One of the undergraduates, Rev. W. N. Van DeMark, is Chaplain of a colored regiment at Port Hudson; and one of the graduates, Rev. A. A. Leighton, is fighting the battles of his country as a private in the 60th N. Y. Regiment. One of the earliest members of the institution, Mr. B. W. Atwell, has gone to the Episcopal Church; and another Mr. D. F. Porter, has relinquished the ministry for the legal profession. Twenty-five are now settled pastors.

In September last, a generous friend offered the School five thousand dollars, provided a subscription of twenty thousand dollars additional should be raised. About thirty-five hundred dollars of this sum has been subscribed. The full omount would endow another professorship, and place the School in respectable working order.

This matter demands the earnest attention of the Convention. During the six years of its existence, the School has accomplished enough to prove its great value in the furtherance of our cause. While other religious denominations around us are giving their scores of thousands for similar educational purposes, it cannot be doubted that our own friends can easily contribute the sixteen or seventeen thousand. Hars needed for the welfare and usefulness of their single Theological School.

Rev. Dr. Fisher, the sole professor of the institution at present, has labored with untiring assiduity, and, considering the obstacles he has had to surmount, with eminent success to promote its welfare. Much of the means by which its annual expenses have been met during the several past years, has been secured through his personal exertions, at seasons when he should have been relieved from care. With almost the entire responsibilities of instruction resting upon him, he may well claim exemption from the task of soliciting aid from a people not yet fully conscious of the great responsibilities resting upon them toward the most sacred of causes.

Did all our people appreciate the importance of this School to our denominational prosperity, it would be permitted to languish neither for men nor for means. Dr. Fisher says, "There is, on every side, a call for educated ministers. The School can easily meet this call, if the right steps are taken." Many of those whom it has already furnished to the ministry, never would have entered the sacred profession, but for its aid. Of nearly all the others, the prospective influence and usefulness, have been doubled by their course

of study here.

While the denomination is calling for ministers, the School asks for a small endowment of money and a liberal supply of students. If all our ministers and Societies would look around them, and would each find some single-hearted religious young man, of fair talents, and who is willing to work, and send him to Canton, furnished with such material aid and moral encouragement as he needs, we might in the next six years, gain fifty faithful and cultured ministers, not one of whom would otherwise enter the

ministry.

Such a course would infuse new life and order into our sleepy and straggling Societies, whose great need is competent and faithful leaders and organizers. Let these two things be done, and it would benefit, incalculably, the whole denomination. A very moderate effort would suffice to accomplish both. Will not the Convention give attention to this matter which is of such vital importance to the denomination? Or shall our School struggle feebly along, while our young men, some of them at least, are drawn away to the better endowed Schools of our liberal neighbors?

We have forty-five thousand dollars already invested for the Theological School, including lands and buildings. Add twenty-five thousand more, one third of which is already previded for, and with very moderate exertions, or even ordinary care and attention, the School would become a most efficient auxiliary in our great work.

The Collegiate and Preparatory Departments of the University continue under the care of Rev. J. S. Lee. They are furnished with a small cabinet, some excellent apparatus, and a Library

of five or six thousand volumes. The institution needs great increase of means in these departments, before the original intent of its founders can be realized. It is, however, doing good work as an Academy of high rank.

CLINTON LIBERAL INSTITUTE.

This School continues to rank as one of the best of our academics. The year just past has been a most successful one, and all the interests of the two departments have been prosperous. The external condition of its affairs remains unchanged. Its buildings, and most substantial and excellent ones they are, are in good repair; the institution is free of debt, and has a fund of

about \$7,000.

Miss E. R. White has retired from the charge of the Female Department, and Mr. H. A. Dearborn, late principal of the Male Department, who has entered upon the duties of the Latin Professorship in Tufts College, is succeeded by Mr. Wyman C. Fickett, a graduate of Tufts in the year 1863. We trust the institution will render as good service in the cause of education in the future as it has rendered in the past. Eleven young ladies graduated from the institute the past year, and of the young men it sent forth, two have entered the Philosophical course at Tufts, one of them entering the second class, or a year in advance.

WESTBROOK SEMINARY.

Westbrook Seminary and Female Collegiate Institute, under the charge of Rev. S. N. McCollister, continues to enjoy a high degree of prosperity. Of those it had fitted for college, at the close of the last term, three entered at Tufts. Its average attendance last year was about 57, and its aggregate attendance by term 170; of. which sixty were pursuing the Latin, 17 the Greek, and 18 the French language, and also some one or more of the various English branches. The Legislature of Maine last winter made the Seminary a grant of land, estimated at \$10,000, on condition that an equal sum should be raised among its friends and patrons. A liberal gentleman of Bangor, with a generous appreciation of the needs of the School, offers to give \$5,000, if others will make the sum \$20,000, instead of \$10,000, as required by the State. This work is now going forward. The School already has an endowment of a few thousands, perhaps four or five, besides buildings worth about \$30,000.

GREEN MOUNTAIN INSTITUTE.

This School, located at South Woodstock, Vt., was incorporated about 16 years ago, and has enjoyed the supervision of several first-class teachers, some of whom are still engaged in educational work in other portions of the great field. Mr. J. J. Lewis, A.B., a graduate of Tufts in 1863, is the present Principal. Though it is without substantial endowment, and its buildings have little attraction, it continues to enjoy large; favor in the patronage of pupils.

Its future, however, is undetermined. Universalists of Vermont, those of their number, especially, who appreciate our educational needs, have long desired the establishment of an scademy, so favorably located, and with such ample endowments, as shall place it in the front rank of academical institutions. Measures to such an end have been instituted by the Vermont State Convention. It is proposed to raise the generous sum of \$50,000, of which, I believe, \$15,000 to \$20,000 are already secured. When a minimum independent subscription of \$30,000 shall have been raised, the question of location is to be referred to a committee of three gentlemen who are non-residents of the State. Although the present successful agent for soliciting funds, Mr. Wm. R. Shipman, A.M., a graduate of Middlebury College, most favorably known for his educational labors and sacrifices in Vermont, is, about to abandon that work to take up the duties of a Professorship at Tufus College, yet it is understood that Rev. Eli Ballou, D.D., who possesses rare facilities for the prosecution of the work, will succeed him. It may be hoped, therefore, that this enterprise, so nobly conceived, will be carried forward to its completion. What bearing the success of this movement will have upon the continuance of the Green Mountain Institute, in its present location, remains to be determined.

Your Committee, in obedience to the commands. of the Convention, have thus glanced at the condition and prospects of our principal academic and collegiate institutions. Some of them have really become institutions; others are yet but the germs of what they are intended to be; while all need additional resources, completer development, a maturity which time alone can bring, and an influence which can be secured, not by unfriendly or unsympathetic criticism, but by persistent, faithful, and self-sacrificing labor. Nor does the responsibility of this labor lie exclugively with those who have these several institutions more immediately in charge. It is a work for our whole people. It should be promptly and generously performed. Every Universalist should feel himself called to the bestowment of something from his resources, however little it may be, upon one or another of these great agencies of discipline and growth. He should not wait for some agent, at considerable expense, to 'call upon him, and by dint of much persuasion and rare elequence, wrest from him a meagre favor. He should rather proffer his gift, and "make it doubly valuable by the abounding affection by which he sanctifies it. We are not, on the whole, a poor people. We have far greater wealth than is necessary for the enterprises already in hand. But we need a greater unanimity of effort, a more generous spirit of sacrifice, and a better appreciation of the needs of the young in this age of culture. Without it, (there can be no denial of the fact) we shall be crowded from our places by the inevitable forces of social

life, and shall no longer be.

We complain that our Colleges and Theological School number no more students. The wonder is that they number so many. Consider, for a moment, that the well-informed lad who leaves the Grammer School at fourteen, must spend two or three years in a preparatory course before he can enter college. But, for this preparatory course, in many instances, he is placed under the instruction and influence of a man, who, by his religious bias, and by the love he bears his own Alms Mater, is constrained to do all in his power to seduce his charge from the religion of his parents, and from the college of tueir love. These efforts, often cautious and subtle, are seconded by classmates, and the young man who had been consecrated to the truth and the Church, is lost to both. Can we think it strange? Did we not court the result, and tempt providence by the folly of our method. Let us amply endow and patronise the institutions we have, and build others according to our ample means, and this evil will disappear. We should, at this very moment, be engaged in the establishment of a first class academy in at least every free State in the Union. (Providentially, in several of the slave States, we have some preparatory schools, of a primary and rugged, though necessary character, in successful operation, under the charge of those distinguished professors, Grant, Sherman, Sheridan, and their co-adjutors.) The want is not nominal institutions which we shall attempt to consecrate by laying our empty hands upon them, but healthy, vigorous, amply endowed schools, which can worthily compete with the very best academies in the land. There is probably not a State in the Union, in which there is not some one man even, friendly to our cause, who could, single-handed and alone, amply endow such an institution without impoverishing himself. On the contrary, he would be richer than ever before—richer in the gratitude of the young, and richer in the smiles of heaven; for God loveth the cheerful giver. Success in one State weuld be no bar to success in another. Rather, the example of such would encourage and strengthen ail the rest. If the great body of the States shall wait until the present tardy movements in some of them shall have ripened into maturity, much precious time will be lost, many a generous bequest will be sacrificed, another generation of our youth will grow up without the much needed culture, our Zion will stand condemned for its inactivity, and the present auspicious opportunity may forever pass away. Plant a first class seminary in every State, and a nobler ambition for generous culture would be more widely awakened among our youth, the patronage of our Colleges and. Theological School would become pessible to them, and the ministry, the Church, and the world would be greatly blessed. What more appropriate work could occupy this Convention,

than the extending of an earnest recommendation to the several States here represented, to enter at once, by wise, liberal, and effective labor upon enterprises of such moment.

Respectfully submitted, A. A. MINER, For the Committee.

Boston, Sept. 21, 1864.

[Document F.]

REPORT OF THE COMMITTEE ON ACTION OF STATE CONVENTIONS.

The committee to whom was referred the reports of the action of several State Conventions on the Plans of Denominational Organization, as presented to and acted upon by this body at its last session, have, after a general discussion of the objects proposed by these Plans, and of the general objections to many of their details, come to unanimous agreement that it is impracticable to make further effort for their general adoption,

That the main objects proposed in the Plans are desirable and important, your committee are well convinced is very generally acknowledged in all the States; but they are also of the opinion, that all that is sought can be obtained by slight modifications of the present Constitutions of the

General Convention.

They therefore agree in presenting the following amended Constitution, believing that in adopting it, the several States will delegate all needed powers to this body to frame such By-Laws, and to ordain and establish such rules as shall secure uniformity of organization throughout our bordors, in all essential points, and without interference with minor details and local preferences, preserve the harmony of the Denomination, and promote its efficiency.

CONSTITUTION.

PREAMBLE.

In order to form a more perfect bond of union, promote a more intimate fellowship, establish a more efficient organisation, enforce a more uniform system of government, and secure the ends contemplated in the existence of a religious denomination, we ordain and establish the following Constitution for the Universalists in the United States of America.

ARTICLE I .-- TITLE.

This body shall be known and distinguished by the name and title of The General Convention of Universalists in the United States of America.

ARTICLE IL.-HOW CONSTITUTED.

1. This Convention shall be composed of a Permanent Secretary and Permanent Treasurer; the President and Secretary of each State Convention in its Fellowship; and of Clerical and Lay Delegates chosen by the state Conventions, as herein after provided.

2. Rach State Convention shall be entitled to

one clerical and two lay delegates.

3. Each Convention having in its fellowship an aggregate of fifty societies and clergymens, shall be entitled to two clerical and four lay delegates; for every additional fifty societies and clergymen,

one clerical and two lay delegates.

4. Any number of delegates from five State Conventions shall constitute a quorum for the transaction of business; but a less number may adjourn from time to time, and demand the attendance of absentees.

ARTICLE III .- POWERS.

- 1. The Convention shall have jurisdiction over the State Conventions in its fellowship as defined in this Constitution.
- 2. An expressed or implied assent to the confession adopted by this body at its session in Winchester, N. H. A. D. 1803, shall be essential to fellowship with this Convention. Which confession is as follows:

"ART. I. We believe that the Holy Scriptures of the Old and New Testiments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to

holiness and happiness.

ART. III. We believe that holisess and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practice good works; for these things are good and profitable unto men."

And the Convention shall have the right to exercise a watchful care over the conduct of all

in its fellowships.

- 3. It shall adopt such rules and regulations as shall be necessary to secure a uniform system of fellowship and discipline throughout the denomination.
- 4. It shall be the ultimate tribural by which shall be adjudicated all cases of dispute and difficulty between State Conventions, and a Court of Final Appeal before which may be brought cases of discipline, and questions of government not provided for and settled by subordinate bodies.

5. It shall have power to adopt such By-Laws as shall be necessary in order to the efficiency of

this constitution.

- 6. In State and Territories, or in foreign States or Provinces, where no Conventions have been organized for the support and defence of the faith peculiar to the denomination of Christians represented by this Convention, its watchful care and jurisdiction may be extended over such Associations, Preachers, or Societies, as may seek and obtain its fellowship; and such Associations, Preachers and Societies shall be in all cases amenable to this body, by the same vules and regulations as are applicable in other cases.
- 7. The Convention shall have power to raise funds, and hold, invest, manage and disburse all

of the same entrusted to its care from any source, for general or particular denominational purposes.

ARTICLE IV .-- OFFICERS.

1. The officers of the Convention shall be chosen annually by ballot, except the Permanent Secretary and Treasurer, who shall continue in office during the pleasure of the Convention.

2. The officers shall be a President, Vice-President, Secretary, Permanent Secretary, and Per-

manent Treasurer.

3. The Convention may also elect, if necessary, a Board of five Trustees, who shall have charge of the investment of all funds, subject to the order of the Convention.

ARTICLE V.-MEETINGS.

1. The regular meetings of the Convention shall be on the third Tuesday of September, annually, at such hour and place as shall have been appointed at the adjournment of the previous year, or as shall be designated by the Permanent Secre-

2. The President, Secretary, and Permanent Secretary shall have power, on fair and full representation being made, to change the time or place of holding its meetings, when in their judgment the health, comfort, or personal safety of its members would be endangered by pestilence, famine, insurrection or other cause.

ARTICLE VI. -- AMENDMENTS.

Additions, alterations, and amendments may be made to this Constitution, by a vote of two thirds of the members present in annual session, provided the same shall be approved by a majority of the State Conventions at their meetings next following such action of this body, and provided also, such alteration shall deprive no subordinate body of its equal rights in this Convention.

By the unanimous vote of the committee, the above is respectfully submitted.

RICHARD EDDY, Chairman.

Concord, N. H., Sept. 21, 1864.

[Document G.]

· REPORT ON SUNDAY SCHOOLS

The committee to whem a special consideration of the condition and needs of our Sabbath School cause was last year assigned, would report as follows:

The whole number of schools reported to the chairman of your committee, is 161, of these, 24 schools report from Maine, 14 from New Hampshire, 54 from Massachusetts, 5 from Rhode Island, 4 from Connecticut, 1 from New Jersey, 25 from New York, 4 from Pennsylvania, 10 from Ohio, 4 from Illinois, 7 from Michigan, 2 from Iowa, 4 from Wisconsin, 1 from Minnesota, 2 from New Brimswick. The whole number of scholars reported is 15,339; average attendance 10,136; number of teachers 2,536; average attendance 10,136; number of teachers 2,536; average attendance 10,136; number of library books 63.039.

No report from Vermont has been received. Fourteen States and one Province are thus represented; most of them partially, as we judge, from the fact that we have given in our denominational Register, of the present year, 1,193 as the number of societies in our country. Probably, more than one half of these have Sabbath Schools connected with them. The fact that out of Bix or seyon hundred schools, we have only one hundred and sixty-one reported, gives conclusive evidence of that lingering hindrance with us, the need of a healthful and effective erganization—a readiness throughout our denomination to co-operate in, the great work now before us. Such a condition would have insured us reports from the largest instead of the smallest number of Sabbath Schools, on this occasion.

The reports received are, in most instances, from schools having pastors who visit and take an interest in them. Remarks of superintendents are appended to some of the reports. Most of these being of a local character, are of importance chiefly as they are suggestive of certain thoughts of general interest which we have incorporated into the main body of our report at this time. In a majority of the States reported, our Sabbath School cause seems to be advancing, while in others it needs more aid and life. In nearly all instances, the schools are kept without

suspension during the year.

One fact of our past year's history we record with deep regret, vis.: the disbanding of the Sabbath School connected with the First Universalist Society in Boston. Causes which seemed to render this course justifiable we can not, of course, attempt here to explain. Most of the members of the school have, doubtless, ere this, found their places in neighboring schools of our churches. With our regret in view of this event, we are glad to record a bequest of \$2,000, made by a worthy friend of our cause, just departed, to the Sabbath School connected with the School Street Universalist Society of that city.

While your committee regret that a larger representation of the schools has not been made to them, they are gratified that the reports received have been rendered so promptly, and have borne with them evidence of an increasing inter-

est in the subject before us.

The Sabbath School has become one of the great and effective forces of the Christian Church. All sects patronise it, all urge its claims, all desire its success. It aids in building up sects; it helps to Christianize the world. It is an assistant in the instruction of such as are blest with the religious influences of home, and especially of ethers who are destitute of this inestimable, favor. It seems, now, indispensable in the work of our moral and religious advancement as a nation. As Rev. Dr. Tyng, of New York, has justly written: "Its influence in arresting the power of imported evil, and resulting propagation of crime, in our country, has been a chief element in the peace of the nation, and a power whose extent it would be impossible for us to

trace completely. Millions of children of the poor would have grown to maturity in hopeless depravity during the last twenty-five years of heavy immigration of the toiling population of the European world upon our scattered people; but for the blessed influence of our Sabbath Schools. A gracious Providence has appeared to prepare our great religious institutions, all of which find their best and most effectual contact with the people through the Sabbath School."

The experience of our own sect with this institution has tended to increase our interest in it; and this interest was never stronger than at the present time. The claims of the Sabbath School are assuming grander proportions than ever before, and are consequently demanding higher and nobler conceptions, and a new and nobler energy on our part in behalf of them. It is one object of this report, as we understand it, to consider these claims, and the calls they are making upon us.

Our great work in the Sabbath School is that of Christian instruction. Nothing aside from this, anothing short of it, can be the time ideal. The Sabbath School room is not a place for mere mental entertainment, or devotional form, or the recitations of lessons committed to memory.

Whatever means are here employed, the chief end is never to be kept out of sight, that is, Christian instruction. Practicable and indigpensable is this work to be regarded; practicable, because we have faith in the religious susceptibilities of our nature. We are not hampered as other sects have been, and as some of them still are, with the doctrine of the total depravity of this nature. God has implanted these religious wants in us, and has made ample provision for the supply of them. As early as we can begin to zightly direct the affections of our children, so soon can we commence their religious education. The work, too, is indispensable. All souls need God's truth; all souls can comprehend it, in some measure, however small. We have the only faith—I mean in its great outlines—that can meet and answer the inquiries of human reason and the demands of the human affections. The world needs it, and will be, in reality, a saved world, only in its light and by its power. It ought to be taught wherever a heart is opened for its reception. This decides our duty as teachers of the positive truth of the gospel to the young.

But mere intellectual teaching is not all that is needed. A theology, good as it may be, and perfectly learned and recited as it may be as a mental exercise, will not insure this thoroughness which it should be the object of the Sabbath

School to accomplish. This faith must be urged home upon the conscience and the heart. It is to be a spiritual, as well as a mental work. Good memory is one thing, true spiritual apprehension another. "I recollect," says one, "that in a school at Halle, the boy who knew Luther's Catochism best, was a Jew, who did not believe a word of it." The object of Sabbath School instruction is to have the Scriptures believed in, with the heart; to have young spirits been of the living power of the word, and to have this word abiding in them, that they may grow up, not only seeing Christ as he is portrayed in the pages of the New Testament, but having him in their hearts. "Christ in you"—the Christ within, is the end of Christian instruction. It should be in our Sabbath Schools.

The Sabbath School should be the nursery of the Church. The teachers ought so to regard it; the church itself ought to, and its members should be the patrons and friends of this institution. A church member who has no interest in the Sabbath School, ought to be an oddity in He is. We must draw a good these times. measure of strength for our churches of the future from our Sabbath Schools. mere sectarian talk. It is in accordance with All our the teachings of the New Testament. Ukristian instrumentalities are to be used in the building up of the Christian church. increase and strengthen this church, should be our great aim in imparting Christian instruction in the Sabbath School. Its youthful members ought to be impressed with the conviction that they belong prospectively to the church, and are in the Sabbath School to be trained for this higher institution, in which they may have still greater and perpetual growth in the knowledge and love of Christ.

In this view it will be seen, and rightly too, that there is no time in life when the scholar can have outgrown the Sabbath School. great evil in connection with our schools that so many leave them or refuse to enter them just at that time of life when they most need the awakening or deepening of their religious convictions; when the attractions of the outside world are strongest, and most likely to bewilder and overpower them. The most perilons time in youthful. life is surely the time when it should be within reach of the safeguard of the Sabbath School. There is no time then to leave the school; to come to an end of our connection with it, while earthly life lasts. Pastor and people, childhood and youth, maturity and old age, all may have their places and accomplish their work there, as the weeks and months and years move on.

METHOD AND TIME.

Our Sabbath Schools are organised under a general method; yet they vary in the details of their arrangement and operation. System and order in every school are of the first importance. The school should have a recorded history of the attendance of scholars and teachers, of its gains

or losses, of its experience as a school in the work of Christian education, that these may be referred to or drawn upon, if necessary, as evidences of its vitality and efficiency. It depends in no small measure upon the importance the conductors of the school thus attach to it, what its influence shall be. The exercises should be well-timed, varied as may be practicable, and

promptly following each other.

The question as to the best time for holding its sessions, is receiving special attention in our own as well as in other denominations. It is one of The Sabbath School has great importance. usually been a side interest, instead of a main one. It has been crowded into too small a space to have ample and healthful growth. Held before the morning services, or between the two at noon, or after the other Sabbath exercise are closed, it has been necessarily hurried in its action, and has accordingly failed to be that actual force as an educator, which it might become under a different arrangement. It deserves more time: one-half day of the Sabbath in which to do its work, we meen where this is practicable, and in most places it can be, where the will on the part of the people exists. One preaching service can well be dispensed with, if the Sabbath School shall be considered of equal: importance with the sermon, and if those who attend upon the preaching will be sure to attend upon the work of Christian instruction in the Bible-class and Sabbath School. Here will he a double force in operation for the advancement of our cause. We would not pretend to suggest: any rule in regard to this matter; but do most seriously offer the subject itself as one of the first importance, for consideration by all our people. Wirat we ask, is, that the Sabbath School should receive that share of time and devotion which its growing importance demands. This importance roally felt by our people, and we have no doubt that the right arrangement will, in due time, answer to their sense of duty. In his able report read before the Maine Convention at its last session, Rev. A. Battles says, "It is worthy of ramark, that, with one or two exceptions, every school that has tried the experiment of devoting a half day to its services, reports in favor of the plan, while among the most flourishing, if indeed they are not the most flourishing schools in the State, are those that have adopted this plan." One of our most prosperous societies in another State, has adopted this course for a few years past, well satisfied as to its tavorable results. We could not, however, advise to this course, unless there was a pretty general and decided opinion in favor of it on the part of the society or congregation. It is an arrangement by no means intending to lessen the work of the ministry; norshould it be one to make the attendants upon the ministry laxily satisfied with one public religious sarvice only on the Sabbath. It is not urged as a soporific, but as a spiritual awakening and vitaliser.

A superintendent of one of our schools reputeto

the following order of exercises, which we think embodies as much of utility and variety as any other we have noted, although this order, of course, may be improved as the aims of the directore, or the needs of the school may seem to require. The exercises—the second service on the Sabbath, in the afternoon—are timed to a minute. Whole time for the school, one hour and threequarters. The first fifteen minutes are occupied in the return of library books, the scholars leaving with the librarian the number of the books they desire upon cards. After this, the entrance door is closed, and the opening service begins, The door is then occupying fifteen minutes. opened, and the pastor or some one else gives an address or Bible lesson, for which fifteen minutes more are allowed. Then the school separates: the adult Bible-Class go to their room, and the infant class, when present, go to theirs. Thirtytive minutes are then accupied in the recitations; then ten minutes in singing; then five minutes in familiar remarks by the superintendent. Then the librarian takes five minutes for distributing Next centes the the new selection of books. closing hymn, and then dismission, at the stroke of the bell. Other courses might be noted, but our limits forbid it.

CLASS-BOOKS AND INSTRUCTION.

The teachers make the school. Its efficiency through the work of instruction, depends upon them. Class-books are needful, but mainly as helps to the teacher, especially in systematizing his course with the pupil. But the teacher must be more than any class-book, in his plain and familiar illustrations and enforcements of the truth which the book contains. A good teacher will impart instruction with a most ordinary class-book—a poor one will not greatly edify his class with one of the best.

Our class-books now in use, taken together, are quite miscellaneous; and yet most of them have their intrinsic value. But no very systematic course of instruction can be pursued in the use of the principal ones, they have so little connection with each other. A series recently issued by one of our publishing houses in Boston, is worthy of special attention. The books are by Rev. L. J. Fletcher, and are six in number. The two highest, intended for the more advanced classes, entitled, "Lives and Doctrines of the Apostles," and, "Universalism, its Doctrines and their Foundations," are very valuable.

Your committee await with much interest, a report due this Convention, of a committee appointed to bring the subject of a series of doc-

trinal and practical class-books before us at the

present session.

By a systematic course of instruction, we mean that which, beginning with the youngest of our scholars, shall adapt itself to the more advanced ones, up to the members of our adult Bibleclasses. In one of our schools, something like the following plan has been devised and entered upon. The success of it has not yet been determined. Yet it deserves attention. The school is divided into five grades or departments. The lowest is the Infant Department, where singing, easy lessons and the recital of Bible and other stories, constitute the main exercises. From this room, at the age of eight or thereabouts, the scholars advance to the next grade, where they stay until twolve; this is denominated the Historical Department; the books used, are the Life of Christ, and Jewish History. At twelve, another department is opened to them, called the Moral and Spiritual Department, for practical The New Testament is here used, instruction. and the life and spirit of Christ made the chief studies. It is intended in this department to set forth the duty of the scholars to become members of the Christian Church. At fifteen they are advanced to the Doctrinal Department, where the distinctive features of our faith are brought more clearly out. Catechisms on the teachings of the New Testament and the New Testament itself are here used. At eighteen, the adult Bible-class is open to the scholar, where he may continue to make progress in the knowledge of Christian truth.

Something like this is surely needed in our schools. A worthy and working friend of our cause has very justly said: "There is now no method in our teaching, and we have no way of showing how far the scholars are profiting by what they study. Let us have a systematic course, as in our common schools, and then, as in such schools, let there be, once or twice a year, an examination-day, when, in the presence of the parents and friends, the several classes shall be questioned on the ground over which

they have passed."

Adult Bible-classes are to be regarded as among our best means of growth and support. If the pestor can give a good share of his time to this kind of instruction, and if his people will give their attention to it, his ministry can not fail of doing good. He can work thus all the more effectually, if he can draw a good part of his adult congregation not otherwise engaged in the Sabbath School around him. This course would give us increase of Bible knowledge, a great need with us now. Formerly this was one of our distinguishing characteristics as a sect, that we were versed in the Scriptures. We have deteriorated in this respect, and need to be newly instructed, especially our younger people. The word is too often heard from some good friend of our cause, "I believe Universalism; but I confess I do not know the Bible, and can not talk from it to those who oppose or question our faith, as I think I ought." It should not and need not, be thus; and new and closer attention to Bible-class instruction will tend to obviate this evil.

LIBRARIES,

The reports which have reached us, all show that the library of reading books is still considered as among the indispensables connected with the Sunday School. While we have no doubt of the attractiveness and usefulness of this accompaniment, we are free to say, that we think it capable of much improvement. We have had, and now have, too many books in these libraries that are unfit to be there—light, trashy, unprofitable things, placed there just to attract attention, or afford a brief entertainment, and possessing no redeeming virtue. If our furnishing book-sellers have, in time past, done the best they could in their supplies, they might have done better in doing less. We speak thus in reference to the character of books furnished. There is some improvement now; but still our Sabbath School library catalogues do not all read as they should. If asked what kind of books are most suitable for our Sabbath School libraries, we unhesitatingly say, all books of a really instructive and profitable character, of a morally healthful tone. The best books representing Christian morality and virtue, biography, history, travel, science well illustrated, with its religious teachings made prominent; all these are topics fitted for the Sabbath-School library. Good poetry and sensible fistion, based on Christian principle, we would also recommend. We need more scientific books, adapted to the comprehension of children, and written in an attractive style. It would be well, as another has said. "if some writer would appear who could do for science what Abbott has done for travel and history."

With well directed care and effort on the part of Superintendents, Librarians or Teachers, volumes with unexceptionable contents, sufficient to fill the library of any Sabbath School in our denomination may be obtained. But such care and effort are indispensable. This work should not be left altogether to booksellers or publishers. The sifting process will be necessary in almost every attempt to raise or replenish a library. The neglect of giving heed to this in the past, has been the occasion of filling up our libraries with much unprofitable and pernicious reading. Many of these libraries now, we are inclined to think, need a faithful winnowing, that the chaff may be

thrown out and the wheat retained.

In speaking of the carefulness with which our supplies of Sabbath School libraries should be made, we would bear in mind another evil save that of the old theologies of partialism, of which we shall be watchful. It is that of Deism and Skepticism in the guise of Liberal Christianity. While we would by all just means, encourage the spirit of free inquiry in our Sabbath Schools and churches, it is our bounden duty to guard as far as may be practicable, our youthful minds against the influence of all literary flippancy or plegical assumption that would tend to lesson.

faith in the authoritative teachings of the Christ of the Gospels. As specimens of the works to which we refer, we would mention Renan's "Life of Jesus," Rev. O. B. Frothingham's "Stories of the Patriarchs," and the published "Criticisms of Rev. Ambrose L. Sawyer on the Scriptures." In furnishing our Sabbath School libraries, we are yet too largely dependent upon other publishing houses than our own. We have done something, indeed, but are doing altogether too little to supply a literature for our children based upon our holy faith. When are we to arise and proceed with this work? Why should we be depending upon other sects for what little of Universalism there may be gradually appearing in some of their more liberal works; or why should we be troubled with the traces of their error in others? That we have the talent in our denomination requisite to supply all reasonable demands for the kind of juvenile reading of which we speak, there is no doubt. It only needs to be employed. If the question, Why is this talent kept idle? be asked, as it surely ought to be, the old answer of parabelic memory is ready, "Because no man hath hired (employed) it." It will be a good day for us when we can have publishing houses doing more of this needed work for our children and youth, and when our denomination will still more earnestly demand it.

ATTRACTIONS.

 Gur Sabbath Schools should be made as attractive as possible. This will be one secret of their success. But this attractiveness ought to be in the conduct and character of the school itself. Outward attractions ought to be secondary. Ex-, oursions, social gatherings, festivals, exhibitions, are among these attractions. And yet there may be too much of this excitement in connection with the school. Where its interest is kept up principally by this constant expectation of some extra movement aside from the main object of Sabbath School instruction, its healthfulness is doubtful. The religious power of the school is thus in a degree neutralised. A judicious intempersion of the attractions already named with the ordinary services, is needful perhaps, in every school.

Of exhibitions and concerts we would offer a word. Some of our schools never have public exhibitions; others could not be persuaded just now to do without them. Each school will, of course, have its own choice and action respecting them. While we can see no impropriety whatever in Sabbath School exhibitions, but rather a benefit, in many places, where judicious and faithful friends of the school can give their

scrupulous attention to them, we would seriously protest against much of the poor taste and improper show that have been too often connected with them—the excessively theatrical with which they abounded. Many representations have often which might be in keeping with other exhibitions are not fitted for that of the Sabbath-school, and especially in the Christian church. It should always be one object of such an exhibition, with all that may be mirthfully or otherwise exciting in it, to leave a salutary religious impression upon the minds of the speakers and auditors. If it fail in this, it is a bad failtre-whoever may praise it—a failure for which no receipts in money and no outside popularity among the lightminded, will adequately pay. In no one direction do some of our schools need watching and wise restraint, more than in this.

Sabbath School concerts are among the attractive occasional exercises of the school. These concerts consist of recitations of scripture by the classes (including teachers and pupils.) singing by the school, and occasionally a tew brief addresses. Most sects have them, and they may be encouraged and sustained by us, to the relig-

ious profit of our people.

They are occasionally or regularly held by quite a number of our schools, and are usually very satisfactory. One school reporting to us the number of thirty scholars only, connected with a society that has preaching but once a month, holds its sessions every Sabbath, and its concert on the evening of the Sabbath, when the preacher is present with them. The concerts are well attended, and are having a good effect.

TEACHERS AND HOMES.

Of the qualifications of teachers we have neither time nor space to say what we might. A good Christian heart, the power of communicating thoughts to others, love of children, and a personal Christian interest in the morally needy ones, are among the best of these qualifications. The class is the teacher's Syntay family, and being this, he will have an interest in all its members, and will think of them, and inquire after them often, and especially, if practicable, at their homes. Teachers and the parents of their scholars, should not be strangers to each other.

If we are not mistaken—and we believe we are not—one fact is in no wise creditable to us, and that is, the lack in many instances, of male teachers in our schools. Our women are more in readiness than our men to do the work of instruction. We have too many men whose interest in our cause extends no further than membership in a society, or attendance on our public Sabbath services. If we are to have permanent prosperity, we must have an increase of Christian working men, and especially in the Sabbath School.

The sustaining influence of the home is also needed in our Sabbath School. This cannot be too often repeated. Parents and guardians of the children should give the Sabbath School the light

interest in that very work. If all our homes were more deeply interested in it we should find its speed greatly accelerated. But parents who have no disposition whatever to look into the school, who will find fault, perhaps that it does not accomplish more with all its outlays, and who give no word of encouragement to its teachers, are hard and heavy drawbacks in this great work for the rising generation. The Lord awaken all such ones among us to a sense of their duty.

Sabbath School Unions are among our good helpers. We have a few of them in our cities and elsewhere; how many, we are unable to say. The one including Boston and vicinity has proved itself a working force, and numbers in its ranks some of our most active pastors, superintendents, teachers and other friends. "The Children's Meeting" held for some years past during "Anniversary Week" in Boston, under the auspices of this association, has come to be regarded as one of our principal attractions of this yearly meeting-time. The New York Union has been for some time in operation. The Philadelphia Union is an organization of good promise. Of other similar associations we are not particularly informed.

THE SCHOOL A MISSIONARY POWER.

Our Sabbath School enterprise ought to be regarded by us an effective missionary power. In many a place it might precede the society and church, and be the nucleus around which these are gathered. As other sects have their missionschools, we ought to have ours. And we might, in great numbers, if we only had the zeal which our holy faith demands. There are destitute and perishing children all around us. What are we doing for them? We may find out, if we will, what others are doing; but that is not all of our business. We have a work in this direction as well as others. With such a faith as we profess, we should permit no sect to cutdo us in seal and devotion to this work, the Christian instruction of the young. Let us bring as many of these outside and needy ones as we can into our schools already established, and, whetever practicable, go out into the by-places also, and there seek to "gather them in" as members of our mission schools. No better work than this can our faithful laymen do.

But, as we have already said, the great object of Sabbath School instruction is to Christianize the young mind by the power of the gospel. Every instrumentality that will aid in this instruction ought therefore to be sought out and applied. The earlier we begin the work, and the more truthful and vivid we make our impressions the better. Wherever the child's mind can be reached by us, we ought to seek to sow there the seeds of divine truth. To this end our books and publications are needed for the children. Our Sabbath School paper should be a living missionary sheet, in doctrine showing clearness and uncorruptness, preaching Christ in his preciousness, and enforcing by vivid illustrations the teachings of his holy spirit upon the thousands who so con-

ti hebr han and it

"The teachings of the Holy Spirit." We must repeat this. One want above all others in our Sabbath Schools is, deep spirituality. We may as well look this directly in the face. We need a wider prevalence, a deeper baptism of the Holy Spirit. That this may come, we must seek and pray and strive for it. The Father gives the Holy Spirit to them that ask him. This is the promise. The spirit comes thus to all souls, all sects. We have no reason to expect its coming etherwise. We are just as much entitled to this blessing as others. But we must know that there is a holy spirit, and seek its ministries diligently, and then

we shall find the promise fulfilled.

Finally, we are to regard our Sabbath School work as constituting a grand conservative and reformatory power. Rightfully cultured and sustained, it is our nursery, whence new fruitage shall come to us and so new spiritual wealth and strength. What our future as a church shall be, depends in a large measure upon the character, the moral power, the spiritual vitality, of our Sabbath Schools in the present. Then, as a reformatory power, are we to regard the institution. In it we should seek to make Christians, having highest and noblest views of God, of our common nature, of the earthly work and immortal destiny of man. No loftier morality, no stronger and deeper piety towards God, ho truer love for. man, no more ennobling views of the moral and spiritual possibilities of our race here, or of its progress among the immortals, can be realised, than that which this our gospel brings to the youthful mind. May our eyes be opened to see the harvest fields before us; may we be ashamed for our past delinquency in the work, encouraged from what has been accomplished, and toil on in faith that out of these, our feeble beginnings, new and larger growth shall come; that our Christian seed, taithfully sown, the unfailing harvest shall appear; that we shall be thus aiding to give the divine promises fulfillmentpromises that earth's children shall all be taught of the Lord; that ultimately with the least as with the greatest of them, his name and his praise shall be one. J. G. ADAMS.

> E. C. Bolles. C. H. Isburgh.

UNITED STATES GENERAL CONVENTION

OF

UNIVERSALISTS.

MINUTES OF THE SESSION OF 1865, HELD AT MIDDLETOWN, CONNECTICUT.

MEMBERS PRESENT.

MAINE.—Delegates, Clerical: L. J. Fletcher, H. A. Philbrook. Lay: L. L. Wadsworth, Jr., John T. Gilman, Benjamin Kelley.

NEW HAMPSHIRE.—Rev. R. Connor, Recording Secretary of the State Convention. Delegates, Clerical: H. P. Osgood, O. Perkins. Lay: Ansel Glover, Moses Humphrey, Wm. A. Vaughn.

VERMONT.—Delegates, Clerical: James Eastwood, M. B. Newell. Lay: Geo. W. Cook, J. J. Lewis.

MASSACHUSETTS.—Delegates, Clerical: G. W. Skinner, J. J. Twiss, W. Spaulding, G. H. Emerson, H. Jewell. Lay: E. H. Capen, Chas. Foster, E. Trask,

RHODE ISLAND.—Rev. John Boyden, President of the State Convention. Delegates, Clerical: C. H. Fay. Lay: Chas. E. Carpenter, N. G. B. Dexter. CONNECTICUT.—Dr. J. V. Wilson, President, and Rev. J. S. Dodge, Jr., Secretary of the State Convention. Delegates, Clerical: Moses Ballou. Lay: Benjamin Butler, Jonathan N. Clark.

NEW YORK.—Rev. E. Fisher, D. D. President of the State Convention. Delegates, Clerical: G. L. Demarest, J. M. Pullman, D. C. Tomlinson, H. Lyon, E. G. Brooks. Lay: P. P. Demarest, E. W. Crowell, N. Van Nostrand, M. S. Laird.

NEW JERSEY.—Delegates, Clerical: H. R. Walworth. Lay: W. S. Jaques, David Tappen.

PENNSYLVANIA.—Delegates, Clerical: R. Eddy. Lay: J. C. Buffum, H. E. Busch.

MICHIGAN. — DELEGATE, Clerical: J. B. Gilman.

INDIANA .- DELEGATE, Clerical: H. F. Miller.

WISCONSIN.—Delegate, Clerical: C. F. Le Fevre.

The General Convention of Universalists in the United States of America, met in Middletown, Conn. at 9, a. m. Tuesday, Sept. 19th, 1865, Rev. G. L. Demarest, President, in the Chair.

United in prayer with Rev. J. J. Twiss of Mass.

The Roll of Delegates furnished to the Recording Secretary by the Standing Clerks of the State Conventions, was called, and a quorum found to be in attendance.

On motion of Rev. J. J. Twiss, that a Committee be appointed to nominate the Officers of the Convention, the President appointed Rev. J. J. Twiss, Dr. J. V. Wilson, of Connecticut, Rev. H. F. Miller, of Indiana.

The Committee subsequently reported the following names:

For President, John T. Gilman, Esq., Maine; Vice President, H. E. Busch, Esq., Pennsylvania; Secretary, Rev. R. Connor, New Hampshire; Assistant Secretary, Charles E. Carpenter, Rhode Island.

Rev. J. J. Twiss was appointed to receive and count the votes.

Mr. Carpenter declined the nomination.

Proceeded to the election, when the nominees for President, Vice President and Secretary were elected.

Rev. Mr. Connor not being a member of the Convention, was declared not eligible to the office of Secretary.

Rev. D. C. Tomlinson, of N. Y. was nominated for Secretary, and elected.

On motion of the Recording Secretary, the Constitution and Rules of Order were read by their titles only.

The record of proceedings of the last session was read and approved.

The President appointed as Committee on Elections, Rev. G. L. Demarest, N. Y., Hon. L. L. Wadsworth, Jr., Maine, and H. E. Busch, Esq., of Penns.

The Recording Secretary presented the following Report, which was accepted and approved:

To the "General Convention of Universalists in the United States of America," in Session at Middletown, Conn., September 19th, 1865.

I have the honor to report the following Receipts and Expenditures during the past year:

Received,				
Collections at Concord, N. H.	\$142	20		
From Theological School,	19	00	\$ 161	26
Expended,		·		
Due Committee on Printing for 1863,	\$119	23		
Printing and distributing to Standing Clerks of State				
Conventions, 500 copies of Christian Ambassador, containing Minutes of Session of 1864,	14	00		
Postage and Incidentals,		35		
Printing and Mailing 500 Circulars for Theological	_	_ •		
School,	19	11		
	156	69		
Balance on hand,		51	\$161	20
Respectfully submitted,	******			

RICHARD EDDY,

Recording Secretary.

Middletown, Conn., September 19, 1865.

The following official statement of the action of State Conventions on the new Constitution, was read:

To the "General Convention of Universalists in the United States of America," in Session at Middletown, Conn., September 19th, 1865.

Information has been received that the Constitution adopted by this body at Concord, N. H., in 1864, has been approved by the following State Conventions: Maine, Connecticut, Massachusetts, New York, Ohio, Michigan, Illinois, New Jersey, Pennsylvania, Indiana. The above are a majority of the State Conventions in fellowship with the General Convention.

RICHARD EDDY,

Recording Secretary.

Middletown, September 19, 1865.

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The President announced that, as the new Constitution had been approved by a majority of the State Conventions, it was now the fundamental law of the Convention.

Revs. J. E. Bruce, Conn., G. W. Skinner, Mass. and B. Eddy were appointed the Committee on Public Religious Services.

Revs. L. J. Fletcher, Maine, C. H. Fay, Rhode Island, and J. C. Buffum, Pennsylvania, were appointed the Committee on Nominations.

On motion of Rev. G. L. Demarest, ordered that the Reports of the Standing Committees on the State of the Church, Sunday Schools and Education, be read Wednesday Afternoon.

The Committee on By-Laws read their report.

Rev. H. Lyon, of N. Y. moved that the Report be referred to a Committee to be composed of one delegate from each State represented in the Convention. Agreed to, and the following Committee was chosen: Maine, Rev. H. A. Philbrook, New Hampshire, Rev. R. Connor, Massachusetts, Chas. Foster, Esq., Rhode Island, C. E. Carpenter, Connecticut, Dr. J. V. Wilson, New York, Rev. Dr. Fisher, Pennsylvania, H. E. Busch, Esq., Indiana, Rev. H. F. Miller, Wisconsin, Rev. C. F. Le Fevre.

The Committee on Public Religious Services reported the selection of Rev. E. G. Brooks, of New York, to preach this evening.

The Report was approved.

Adjourned to 2, P. M.

TUESDAY-AFTERNOON SESSION.

Met pursuant to adjournment.

Rev. R. Connor, of New Hampshire, having become a member of the Convention, was elected Assistant Secretary.

Proceeded to the election of a Permanent Secretary and a Permanent Treasurer, Rev. R. Eddy, of Pennsylvania, was elected Permanent Secretary, and E. W. Crowell, of New York, Permanent Treasurer.

The Convention decided to hear the Occasional Sermon to-morrow at 10½, A. M.

On motion of Rev. G. L. Demarest,

Resolved, That a Committee of three be appointed to take into consideration the means necessary to the raising of suitable funds for the purposes of the Convention, and especially for Missionary purposes,

Appointed Revs. G. L. Demarest, of New York, J. Eastwood, of Vermont, and H. F. Miller, of Indiana, as the above named Committee.

On motion of Rev. J. J. Twiss,

Resolved, That a Committee of three be appointed to propose Resolutions and arrange for a meeting for the consideration of the same, on the State of the Country. and the duties of the Denomination connected therewith.

The President appointed as the Committee, Revs. J. J. Twiss, of Massachusetts, E. G. Brooks, of New York, and Moses Humphrey, of New Hampshire.

The following Memorial was received, and the Resolution contained in it adopted:

To the General Convention of Universalists, at Middletcwn, September, 1865.

The undersigned, as instructed by the Rhode Island Convention, beg leave to submit the following Resolution, and ask its adoption:

Resolved, That as it is never necessary, and always more or less dangerous to use Alcholic wines at Communion, this Convention recommend, in all cases, the substitution of the unfermented juice of the grape.

John Boyden, Cyrus H. Fay, Nathaniel G. B. Dexter,

Delegates from the Rhode Island Convention.

The Committee on Complaints and Appeals reported that no cause of action had come before it during the past year.

The following instructions of the Indiana State Convention to their Delegates to the General Convention, were presented by their Clerical Delegate, H. F. Miller:

"Whereas, We feel that God has now opened to us as a Denomination, a great and glorious field for Missisonary labor; and

Whereas, We feel that this work most properly belongs to the General Convention, therefore

Resolved, That we instruct our representative in that body, at its coming session, to urge, by all suitable and proper means, the immediate assumption of a general Missionary work by the Convention."

In accordance with the above, Mr. Miller presented the following:

Whereas, We believe that Christianity is aggressive in its spirit, having its key-note in the words of the Master, "Go ye into all the world and preach the Gospel to every creature," and that no Church can become a permanent power in the world, and do its legitimate work as a Christian Church without a Missionary Spirit, therefore

Resolved, That this Convention will take immediate steps to inaugurate a general Missionary enterprise.

On motion of Rev. H. Lyon, of New York, the resolution was referred to the Committee on Missionary Fund.

Adjourned to Wednesday, at 8, A. M.

WEDNESDAY-MORNING SESSION.

Met according to adjournment. United in prayer with Rev. C. H Fay. Received the following Report of the Committee to whom was referred the Report of the Committee on By-Laws:

The Committee to whom was referred the Report and recommendations of the Committee on By-Laws, beg leave to report that they have examined the same, and would make the following recommendations:

That the amendments to the Constitution presented by the Committee, be amended as follows:

In Article II, Section 3d, insert before the word "Churches," the words "Societies or." Also in the Proviso in the same section, insert before the word "Church," the words "Society or."

In Article III, Section 6, insert before the word "Churches," the word "Societies."

In Article IV, Section 1, strike out the word "Five," and insert the word "Four."

In Article IV, Section 3, strike out the words, "A plurality of votes shall constitute a choice," and insert "A majority of votes shall be required to elect."

The Committee would recommend the adoption of the proposed amendments with the above modifications.

The Committee would further recommend the adoption of the code of By-Laws as reported, with such verbal alterations as may be rendered necessary by the proposed amendments to the Constitution. The Committee would advise that the Rules and Regulations for securing a Uniform System of Denominational Organization, and the Rules and Regulations for securing a Uniform System of Fellowship and Discipline, be referred to the next session of the General Convention, and that the same be printed with the minutes of this session.

Respectfully submitted for the Committee,

CHARLES FOSTER, Chairman.

The Convention proceeded to take action on the above Report, resulting in the approval of the proposed modifications of the Constitutional Amendments offered by the Committee on By-Laws.

A motion to adopt the modified Amendments to the Constitution, was carried, Yeas 80, Nays 10.

On motion the Code of By-Laws presented by the Committee appointed last year, with the modifications and alterations recommended by the Committee to whom the same was referred, were adopted without dissent. [See Document A.]

Adopted the recommendation of the Committee with reference to printing and laying over for future consideration, the Rules for Organization, and the Rules for Discipline.

The Committee on Missionary Fund asked for an addition to their number, which was granted, and the President appointed as additional members of the Committee, Hon. Moses Humphrey, of New Hampshire, and Chas. Foster, of Massachusetts.

Resolved, That 1000 copies of the proceedings of this Session be published in pamphlet form.

Resolved, That a collection to aid in defraying the expenses of publication, be called for at the close of the morning and evening services to day.

The Committee on Nominations made the following report:

STANDING COMMITTEES.

On Education.—Revs. T. J. Sawyer, D. D. of New York, J. O. Skinner, of Vermont, L. L. Briggs, of Pennsylvania.

On the State of the Church.—Revs. G. S. Weaver, of Massachusetts, J. G. Adams, of Rhode Island, Lemuel Willis, of New Hanpshire.

On Sunday Schools.—Revs. D. K. Lee, of New York, H. R. Nye, of Illinois, Summer Ellis, of Massachusetts.

On Complaints and Appeals.—Revs. D. Skinner, D. D., of New York, B. Peters, of Connecticut, G. W. Quimby, of Maine.

Trustees of Publishing House.—L. W. Ballou, of Rhode Island, Rev. J. S. Dodge, Jr. of Connecticut, C. H. Rogers, of Pennsylvania.

Preacher of Occasional Sermon.—Rev. W. H. Ryder, D. D., of Illinois, Substitute, Rev. M. Goodrich, of Rhode Island.

On motion, the nomination of Trustees of the Publishing House, was laid on the table.

Adopted the remainder of the report of the Committee on Nominations.

Resolved, To rescind the order by which the Trustees of the Publishing House were appointed.

Appointed H. E. Busch, Revs. J. T. Goodrich, and R. Eddy of Pennsylvania, Committee to prepare Rules of Order.

On motion of Rev. R. Eddy, the President was instructed to declare, at the close of the Occasional Sermon, the Convention adjourned to 2, p. x

Listened to the Occasional Sermon.

Adjourned.

WEDNESDAY-AFTERNOON SESSION.

Met according to adjourment.

On motion of Rev. J. Boyden, of Rhode Island, adopted the recommendations appended to the Report of the Committee on By-Laws.

On motion of Rev. H. Lyon, of New York, adopted the following resolution:

Rev. E. Fisher, D. D., for his very able and excellent Sermon delivered before this body, and that we request a copy for publication.

After singing a hymn, and uniting in prayer with Rev. G. W. Skinner, of Massachusetts, the Report of the Committee on Sunday Schools was presented and read by the Chairman, Rev. J. Boyden, of Rhode Island.

On motion of Rev. D. C. Tomlinson, of New York, the Report was laid on the table.

The Report on the State of the Church was presented and read by the Chairman, Rev. E. G. Brooks, of New York.

On motion of Rev. R. Eddy, the Report was laid on the table.

The Committee on Education sent their Report by the hand of Rev. J. Boyden, of Rhode Island, who presented and read it.

On motion of J. V. Wilson, of Connecticut, the Report was laid on the table.

The Committee on Public Religious Services, recommended that a Conference and Prayer Meeting be held at 8 o'clock, to-morrow morning, that Rev. Willard Spaulding, of Massachusetts, preach at 10½ o'clock, A. M., and that the Communion Sermon be preached by Rev. C. R. Moor, of Massachusetts.

The recommendation was adopted.

The Committee on raising funds for Missionary and other purposes, reported a series of Resolutions.

On motion of Rev. E. G. Brooks, of New York, the consideration of the resolutions was deferred until to-morrow morning.

On motion of Rev. H. F. Miller, of Indiana, agreed that when we adjourn it be to meet at:9, A. M., to-morrow.

Pending the consideration of the necessity of using all the time at command, in disposing of the business on hand, the committee on Public Religious Services obtained leave to withdraw so much of their recommendation as provided for to-morrow morning.

On motion of Dr. J. V. Wilson, rescinded the action of the Convention in adjourning to 9, A. M., and agreed to meet at 8 o'clock.

Rev. G. L. Demarest, of New York, moved that the first hour of the session to-morrow morning be devoted to Devotional Services; which was unanimously agreed to.

Adjourned.

THURSDAY-MORNING SESSION.

Met according to adjournment.

After spending an hour in Religious Service, the minutes of the previous day were read, and the Roll of Delegates called.

Proceeded to consider the Resolutions offered by the Committee on Missionary Fund. The Committee obtained leave to add another resolution.

The Report was divided, the blanks in the fifth and sixth Resolutions filled with the words "New York," and the Resolutions separately considered and adopted, excepting the eighth, which was laid on the table.

The Resolutions as adopted, and also the eighth Resolution laid on the table, are as follows:

The Committee to whom were referred the consideration of the means necessary for the raising of a suitable fund for the purposes of this Convention, and especially for missionary purposes; and also the communication from the Indiana State Convention, urging the General Convention to assume general missionary work, and the resolution offered by the delegate from Indiana on the same subject, have considered the matter so referred, and respectfully report by recommending the adoption of the following resolutions:

- 1. Resolved, "That no Church can become a permanent power in the world, and do its legitimate work as a Christian Church, without a missionary spirit," and therefore it is not only expedient, but necessary to inaugurate a judicious missionary enterprise, operating in the name of the whole ('hurch and by means of its beneficient contributions.
- 2. Resolved, That to inaugurate such an enterprise, the sum of one hundred thousand dollars ought to be immediately raised.
- 3. Resolved, That we look with a feeling of encouragement, satisfaction, and deep thankfulness to the fact that within about the last two years, our people have been led by the Divine Spirit, to the contribution of the liberal sum of \$175,000 mainly toward the permanent endowment of our educational institutions, besides the liberal bequests recently made to Tufts College; and that we find in this fact the warrant for an energetic movement towards the enterprise now suggested.
- 4. Resolved, That we recognize as equally beneficent with evangelism, and equally appropriate as a misssionary work, the help of feeble Societies and Churches and the establishment of new and permanent congregations; and that

it is the purpose of this Convention to encourage organic growth, and not to cast

the seed of truth upon stony places or by the wayside.

5. Resolved, That this Convention elect four trustees, all from the State of New York, who, with the officers of the Convention, shall be an Executive Board; and that the said Board be especially authorized to manage such funds as may be paid into the treasury for missionary purposes.

6. Resolved, That the said Board, at the earliest practicable moment, seek to procure an incorporation of the Convention under the laws of the State of New

York.

7. Resolved. That the Board proceed at once to make such an appeal, directly or through our ministers, to our Societies, and by such agencies as may seem to them most efficient towards the end in view.

8 Resolved, That the Board may, if they think it best, expend not more than one-half of the contributions made to the missionary fund for current work, reserving the unexpended remainder for a permanent fund, the income of which only shall be expended.

9. Resolved, That our State Conventions, Associations, and other religious bodies, ought to be missionary bodies, and we urge them severally to act energetically and persistently in the work now proposed, as auxiliaries to the Gene-

ral Convention.

10. Resolved, That we cannot doubt that there is in our people, and especially in our ministers, such a love for our Church, such a love for the truth, such a love for the human brotherhood, such a love for God, that they will labor and give generously for the work now proposed to be undertaken.

G. L. Demarest, James Eastwood, H. F. Miller, Charles Foster, Moses Humphrey,

The Committee on Public Religious Services announced that as Rev. C. R. Moor had declined the appointment to preach this afternoon, they recommend the substitution of Rev. G. H. Emerson, of Massachusetts.

The recommendation was adopted.

The Committee on Elections announced the receipt of a certificate from W. T. Parker, lay delegate from New Hampshire, appointing Rev. G. T. Flanders his substitute; and reported against the reception of a clerical substitute for a lay delegate.

On motion of Rev. E. G. Brooks, of New York, the report was adopted.

On motion of Rev. L. J. Fletcher, of Maine,

Resolved, That the Delegates from each State now present shall be requested to report to this Convention, one Clergyman or layman in their several States, whose duty it shall be to correspond with other Clergymen or Laymen in the several States, to devise means, and encourage the work of raising the funds for Missionary purposes.

On motion to appoint a Commttee of three to nominate the Trustees provided for in the resolutions on Missionary fund; and the Auditing Committee required by the By-Laws, the President appointed ('harles Foster, of Massachusetts, Revs. L. J. Fletcher, of Maine, and R. Eddy, of Pennsylvania.

The President also appointed as the Committee on Blanks for Statistics, the Committee on Rules of Order.

Received and approved the Report of the Committee authorized to arrange for holding a meeting for the consideration of the State of the Country, and the duties of the Denomination growing therefrom.

The Committee announced that such a meeting was held last evening, and

that the following Resolutions were presented, discussed, and unanimously adopted:

WHEREAS, The civil strife by which our country has been so fearfully divided

and devastated for these four years past, is now closed, therefore

Resolved, That we hail with profound gratitude to God the termination of the conflict, and that, in view of the purpose for which the Rebellion was commenced and its Providential result in the death of slavery, which it was designed to extend and perpetuate, we see special occasion to acknowledge God's wondrous hand, and to realize anew the truth that he makes the wrath

of men to praise him, while the remainder he restrains.

Resolved, That as the special representatives of the great doctrines of the universal Fatherhood of God and the universal Brotherhood of man, we see a peculiar significance in the purpose and issue of the War, and that, in our judgment, our government will fail to follow the evident indications of Providence and to secure the best results of the struggle, if it shall decline to accord all the rights of citizenship to loyal men without regard to color, and as far as lies within its province, to destroy every vestige of that spirit of caste and that

assumption of privilege from which the rebellion sprang.

Resolved, That while we have regarded with profound emotion that mysterious Providence under which the loved and trusted head of our Republic was stricken down by an assassin's hand, we have confidence in the patriotism and honesty of his successor, earnestly praying that his life may be spared, and that he may be made the instrument to further the enduring welfare of the nation, and hereby pledging to him our sympathy and support in all his endeavors to secure the unity of the nation, in a recognition of the common rights of humanity, and in the purpose—which we trust animates him, as demanded alike by the spirit of our institutions and by the principles of our religion—to insure equal and exact justice to every inhabitant of our land.

Resolved, That in view of the new condition of society at the South, the churches of the North are called to put forth earnest efforts to supply the instruction and moral influence demanded for its regeneration, and that our denomination is especially called to respond to the demand thus made for the proclamation of our truth and the establishment of schools and churches for

its propagation.

Called up the Report of the Committee on Sunday Schools, and on motion, ordered that it be placed on file and published with the Minutes. [See Document B.]

The Report on the state of the Church was taken up.

Rev. G. W. Skinner, of Massachusetts, moved to amend, which was not agreed to.

On motion, ordered that the Report on the State of the Church be placed on file and published with the Minutes. [See Document C.]

The Report on Education was taken from the table, and, on motion, ordered to be placed on file and published with the Minutes. [See Document D.]

Rev. J. E. Bruce read an extract from a letter written by President Cummings, inviting the Convention to visit the buildings and grounds of the Wesleyan University.

Resolved, That the thanks of the Convention be tendered to President Cummings, of the Wesleyan University, for his kind invitation to visit the institution under his charge, and that we will accept the same at the close of the session.

Resolved, That the thanks of the Convention be tendered to the Society and people of Middletown for their kind hospitality in entertaining its members.

The Committee on Place of Adjournment, reported that invitations for the

next session of the Convention, had been received from Galesburg, Ill., and from Providence, R. I. They recommended that Galesburg, Ill., be selected as the place for holding the next session.

The Report was approved.

The Committee to nominate Trustees, and also an Auditing Committee, made the following Report:

For Trustees—James Cushing, Jr., Rev. E. G. Brooks, Quentin McAdam, Esq., and Rev. G. L. Demarest.

For Auditing Committee-Nathaniel Cheney, N. Van Nostrand, and Alderman J. Tucker.

On motion of Rev. H. Lyon, the report was approved, and an election being ordered, the above named persons were elected as nominated.

On motion of Rev. L. J. Fletcher, to proceed to appoint the Committee on Correspondence, in accordance with his resolution, the roll was called and the following nominations made and approved:

Maine—Rev. G. W. Quimby; New Hampshire—Rev. R. Connor; Vermont—Rev. F. S. Bliss; Massachusetts—Rev. A. St. John Chambre; Rhode Island—Rev. C. H. Fay; Connecticut—Rev. B. Peters; New York—Rev. D. Skinner, D. D.; New Jersey—Rev. H. R. Walworth; Pennsylvania—Rev. J. T. Goodrich; Michigan—Rev. C. W. Knickerbacker; Illinois—Rev. W. H. Ryder, D. D.; Indiana—Rev. T. J. Vater; Wisconsin—Rev. G. W. Lawrence; Ohio—Rev. Andrew Wilson; Minnesota—Rev. J. W. Keyes; Iowa—Rev. Joy Bishop.

Resolved, That the thanks of the Convention are due, and are hereby tendered to the President for the able and satisfactory manner in which he has presided over the deliberations.

Adjourned to meet at the close of Public Religious Services this afternoon.

THURSDAY-AFTERNOON SESSION.

Met according to adjournment.

On motion of Rev. E. G. Brooks, adopted the following:

Whereas, In the Providence of God, our dearly beloved brother James Wellington Putnam, late of Danvers, Mass., has, during the past year, been stricken down in the midst of his great usefulness and the richness of his promise, and been removed from us by death, therefore,

Resolved, That, in common with his family and immediate friends, we and our whole Denomination have reason to be mourners on account of his departure; and that, placing on record here our sense of his ability and marked fidelity, and invoking God's comforting grace for those bereaved by his loss, we express it as our earnest desire that his rare modesty, his singular conscientiousness, and eminent spirit of consecration as a minister, the amiable and genial spirit which made him so dear as a friend, and all the qualities that combined to render him so good a citizen, so noble a man, and so true a Christian, may be sanctified to us as an example for imitation, and that, though personally removed from us, he may thus still survive as a living power among us.

Resolved, That in like manner we cherish the memory and are saddened by the loss of Brs. Calvin Gardner, A. Hitchings, F. Foster, C. F. Waite, Stillmon Barden, William S. Ballou, and F. E. Hicks, testifying to our sense of their fidelity and worth, and holding their memory in affectionate esteem.

On motion of Rev. H. Lyon, adopted the following:

Whereas, We realize that the greatest need of our Denomination at the present time is a large increase of earnest and faithful ministers, therefore, Resolved, That every minister in the Denomination should feel it to be his

sacred duty, as it really is, to look around him for those young men, who by their piety and zeal, may be fitted for the Christian ministry, and urge them to prepare themselves for the sacred office.

The Minutes of the Session were read and approved.

United in prayer with Rev. J. S. Dodge, Jr., of Connecticut.

Adjourned to meet at Galesburg, Illinois, the third Tuesday in September, 1866.

JOHN T. GILMAN, President.

HENRY E. BUSCH, Vice President.

- D. C. Tomlinson, Secretary.
- R. CONNOB, Assistant Secretary.

A.

REPORT ON BY-LAWS.

[This Report is given as amended and modified by the Convention.]

To the General Convention of Universalists in the United States of America, in Session at Middletown, Connecticut, September 19, 1865:

The undersigned appointed at the last session "to draft a Code of By-Laws in conformity with the Constitution passed by this Convention," and which has been approved by a majority of the State Conventions, respectfully report:

That acting on the opinion endorsed by the Convention in 1864, that "the States in adopting the Constitution will delegate all needed powers to this body to frame such By-Laws and to ordain and establish such rules as shall secure uniformity of organization throughout our borders, in all essential points, and without interference with minor details and local preferences, preserve the harmony of the Denomination and promote its efficiency," they have prepared a code which will, in their opinion, secure these much desired results, and which they now submit for your consideration.

After so many attempts in the past to alter and amend the Constitution, necessitating delays in carrying many important plans into operation, and discouraging those who have anticipated much good from some definitely determined form of organization, your Committee regret that they find it impossible to carry out what they believe to be the views of the Convention, without first suggesting a few alterations in the Constitution. While they most heartily approve the prominent features of the Constitution just ratified by the States, a critical examination discloses defects which it is believed all will be glad to remedy.

The Committee who framed and the Council which adopted this Constitution, in aiming at brevity, left some things to be adopted as By-Laws, which your Committee are convinced should be embodied in the Constitution. The former Committee were also unfortunate in some of the phrasedogy employed, and in the order in which they placed some of the sections.

To remedy these defects, your Committee propose the following alterations and additions to the Constitution:

ARTICLE II.

SECT. 3. Insert the words "or churches," after the word "Societies;" also add the following: Provided, that in order to be counted in the basis of representa-

tion to this body, each society or church shall be required to keep up a regular legal organization, and each Clergyman to be regularly engaged in the work of the Christian Ministry in preference to all secular business."

SECT. 4. Precede by

"The Convention shall be the judge of the election returns and qualifications of its members, and, &c.

ARTICLE III.

SECT. 3. Precede by

"It may determine the rules of its proceedings, and, &c.

Also insert the word "organization" before the words "fellowship and discipline."

SECT. 6. Strike out the whole section and substitute the following:

"In those States and Territories of the United States and in Foreign States and Provinces where no Conventions have been organized, the General Convention shall exercise the same jurisdiction over the Associations, Societies, Churches and Clergymen therein, who may seek and obtain its fellowship, as is or may be exercised by State Conventions where they exist; and such special jurisdiction shall continue until a Convention shall be organized in such State or Territory. And during the continuance of such special jurisdiction, every State and Territory so subject, shall be entitled to representation in this body, by one clerical and two lay delegates."

ARTICLE IV.

Strike out the whole Article and substitute the following:

Section 1. The officers of the Convention shall be a President, Vice President, Secretary, Permanent Secretary, Permanent Treasurer, and four Trustees, who, together, shall form a Board to be denominated "The Board of Trustees." All officers shall continue in office until their successors shall be chosen.

SECT. 2. The officers shall be chosen annually, except the Permanent Secretary and Treasurer, who shall continue in office during the pleasure of the Convention.

SECT. 3. Elections shall be by ballot, unless otherwise ordered by the Convention; and in all elections, a majority of votes shall be required to elect.

ARTICLE V.

SECTION 2. Strike out the words, "The President, Secretary, and Permanent Secretary," and substitute the words, "The Board of Trustees."

Your Committee, therefore, annex to this Report, as the complete result of their labors:

1. A copy of the Constitution as amended.

- 2. A Code of By-Laws for the efficient working of the provisions of said Constitution.
- 3. A series of Rules and Regulations for securing a uniform system of Denominational Organization.

4. A series of Rules and Regulations for securing a uniform system of Fellowship and Discipline throughout the Denomination.

In what is now reported, your Committee have aimed to secure results which they believe to be of vital importance to the Universalist Denomination.

While they have sought to give the General Convention the authority and power which it ought to possess, they believe that they have not made any unreasonable nor impracticable demands, nor have they infringed the rights of any subordinate body.

If the Convention shall approve what is here offered, the Committee make

the following recommendations:

1. That if the required number of State Conventions report the adoption of this Constitution by the first of August, A. D. 1866, the Recording Secretary shall, in his official call for the next session, give notice that the Convention will be organized under the Constitution and By-Laws herewith submitted.

2. That the Convention appoint a Committee to prepare blank forms for the proposed Reports of Clergymen, Secretaries of Societies or Churches, Associations and State Conventions, in order that there may be uniformity of Report, and certainty at least in the commencement of the work.

All of which is respectfully submitted.

RICHARD EDDY,
J. T. GOODRICH,
HENRY E. BUSCH,

Committee.

September, 1865.

CONSTITUTION.

PREAMBLE.

In order to form a more perfect bond of union, promote a more intimate fellowship, establish a more efficient organization, enforce a more uniform system of government, and secure the ends contemplated in the existence of a religious denomination, we ordain and establish the following Constitution for the Universalists in the United States of America.

ARTICLE I .- TITLE.

This body shall be known and distinguished by the name and title of "The General Convention of Universalists in the United States of America."

ARTICLE II.—How Constituted.

- 1. This Convention shall be composed of a Permanent Secretary and Permanent Treasurer; the President and Secretary of each State Convention in its fellowship; and of Clerical and Lay Delegates, chosen by the State Conventions, as hereinafter provided.
- 2. Each State Convention shall be entitled to one Clerical and two Lay Delegates.
- 3. Each Convention having in its fellowship an aggregate of fifty Societies or Churches and Clergymen, shall be entitled to two Clerical and four Lay Delegates; for every additional fifty Societies or Churches and Clergymen, one clerical and two Lay Delegates. *Provided*, that in order to be counted in the basis of representation to this body, each Society or Church shall be required to keep up a regular legal organization; and each Clergyman, to be regularly engaged in the work of the Christian Ministry, in preference to all secular business.
- 4. The Convention shall be the Judge of the election returns and qualifications of its members, and any number of Delegates from five State Conventions shall constitute a quorum for the transaction of business; but a less number may adjourn from time to time, and demand the attendance of absentees.

ARTICLE III—Powers.

- 1. The Convention shall have jurisdiction over the State Conventions in its fellowship as defined in this Constitution.
- 2. An expressed or implied assent to the Confession adopted by this body at its session in Winchester, N. H., A. D. 1803, shall be essential to fellowship with this Convention. Which Confession is as follows:
- "ARTICLE 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.
- "ART. 2. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"ART. 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practice good works; for these things are good and profitable unto men."

And the Convention shall have the right to exercise a watchful care over the

conduct of all in its fellowship.

3. It may determine the rules of its proceedings, and shall adopt such rules and regulations as shall be necessary to secure a uniform system of

organization, fellowship and discipline throughout the denomination.

4. It shall be the ultimate tribunal by which shall be adjudicated all cases of dispute and difficulty between State Conventions, and a Court of Final Appeal, before which may be brought cases of discipline, and questions of government not provided for and settled by subordinate bodies.

5. It shall have power to adopt such By-laws as shall be necessary in order

to the efficiency of this Constitution.

- 6. In those States and Territories of the United States, and in the Foreign States and Provinces, where no Conventions have been organized, the General Convention shall exercise the same jurisdiction over the Associations, Societies, Churches and Clergymen therein who may seek and obtain its fellowship, as is or may be exercised by State Conventions, where they exist. And such special jurisdiction shall continue until a Convention shall be organized in such State or Territory. And during the continuance of such special jurisdiction every State and Territory so subject, shall be entitled to representation in this body by one Clerical and two Lay Delegates.
- 7. The Convention shall have power to raise funds and hold, invest, manage and disburse all of the same entrusted to its care, from any source, for general or particular denominational purposes.

ARTICLE IV .-- OFFICERS.

- 1. The officers of the Convention shall be a President, Vice-President, Secretary, Permanent Secretary, Permanent Treasurer, and four Trustees, who, together shall form a Board to be denominated "The Board of Trustees."
- All officers shall continue in office until their successors shall be chosen.

 2. The officers shall be chosen annually, except the Permanent Secretary and Treasurer, who shall continue in office during the pleasure of the Convention.
- 3. Elections shall be by ballot, unless otherwise ordered by the Convention, and in all elections a majority of votes shall be required to elect.

ARTICLE V.-MEETINGS.

- 1. The regular meetings of the Convention, shall be on the third Tuesday of September, annually, at such hour and place as shall have been appointed at the adjournment of the previous year, or as shall be designated by the Permanent Secretary, in his public notice for the same.
- 2. The Board of Trustees shall have power, on fair and full representation being made, to change the time or place of holding its meetings, when in their judgment, the health, comfort, or personal safety of its members would be endangered by pestilence, famine, insurrection or other cause.

ARTICLE VI .-- AMENDMENTS.

Additions, alterations and amendments may be made to this Constitution by a vote of two-thirds of the members present in annual session, *Provided*, the same shall be approved by a majority of the State Conventions at their meetings next following such action of this body, and *Provided*, also, such alteration shall deprive no subordinate body of its equal rights in this Convention.

BY-LAWS.

I. DUTIES OF OFFICERS.

1. Of the President.—He shall preside at all meetings of the Convention and the Board of Trustees; shall sign all orders drawn upon the Treasurer for the payment of money; and shall appoint all Committees, unless otherwise provided for, or ordered by the Convention.

2. Of the Vice President.—He shall perform all the duties and possess all the powers of the President, whenever the latter shall be absent, unable to act, or

the office shall be vacant.

3. Of the Secretary.—He shall keep full minutes of the proceedings of the Convention during its sessions; and as soon as he can conveniently do so after the close thereof, shall deliver to the Permanent Secretary a fair copy of said minutes to be filed by him. He shall also, in the absence of the Permanent Secretary, act as Secretary of the Board of Trustees; and shall perform such other duties as may from time to time be assigned to him by the Convention.

4. Of the Permanent Secretary.—He shall have the custody of the Books, Minutes, Papers, Reports, and all other documents belonging to the Convention, the custody of which is not otherwise provided for, and shall arrange, file, index or otherwise put in order and provide for the safe keeping of the same in some secure place of deposit, and hold the same under such regulations as the Convention shall from time to time prescribe.

He shall give due notice of all meetings of the Convention and the Board of

Trustees.

Whenever any alteration of the Constitution is proposed, or any other subject submitted to the consideration of the several State Conventions, it shall be his duty to give a particular notice thereof to the Secretaries of the several State Conventions.

He shall receive from the State Conventions the names of the Delegates to

the General Convention, and shall enrol the same.

He shall transcribe in a book provided for the purpose, a record of the proceedings of the Convention, from the copy thereof furnished by the Secretary and filed.

He shall also prepare the Annual Report of the proceedings of the Convention and its Committees for publication.

He shall conduct the correspondence of the Convention, preserving copies of all communications written by him.

He shall attest all the public acts of the Convention.

He shall keep a Register of all the Clergy of the Denomination, whose names shall be furnished to him by the Secretaries of the several State Conventions.

He shall countersign all orders drawn upon the Treasurer.

He shall prepare for the use of the Standing Committee on the State of the Church, a condensed report of the various matters embraced in the reports of the several State Conventions upon that subject.

He shall faithfully deliver to his successor, all Books and Papers belonging

to the Convention which may be in his possession.

He shall perform such other duties as the Convention may from time to time prescribe.

And for the performance of his said several duties, he shall receive a suitable compensation, to be fixed by the Convention, and paid from the Treasury If assistance should be required by him on extraordinary occasions, he shall, with the approval of the Board of Trustees, be entitled thereto, at the expense of the Convention.

In case the office of Permanent Secretary should become vacant during the recess of the Convention, then the Secretary shall perform all the duties of said office until a Permanent Secretary shall be duly elected; or the Board of Trustees may choose some one to act until such election.

5. Of the Permanent Treasurer.—He shall receive all moneys collected under the authority of the Convention, or to which it may otherwise be entitled.

He shall pay all orders which may be drawn on him, signed by the President and countersigned by the Permanent Secretary.

He shall execute such resolutions as may be adopted by the Board of Trustees or the Convention, relative to the investments of the funds.

He shall hold the Title Papers or evidence of Stock or other property belonging to the Convention.

He shall keep faithful accounts of his transactions, which shall be annually examined and certified by the Auditing Committee; and an abstract of said accounts shall be annually laid before the Convention.

The Convention may require him to give security for the faithful performance of his duties in such sum as may be deemed proper.

He shall receive for his services a suitable compensation, to be fixed by the

Convention, and paid from the Treasury thereof.

6. Of the Board of Trustees.—They shall have the general management of the affairs of the Convention during the recess, and shall have power to adopt such measures for fostering and encouraging all the interests of the Convention as they may deem necessary.

They shall act as a Finance Committee; shall have in special charge the care and investment of funds given in trust to the Convention; shall put in execution all measures for raising funds which may be authorized by the Convention. They shall direct all investments of the funds of the Convention by the Permanent Treasurer, except when investments shall be specially directed by the Convention. They shall authorize disbursements for the purposes of the Convention, by orders on the Permanent Treasurer, signed by the President and countersigned by the Permanent Secretary.

A majority of the members of the Board shall constitute a quorum for the transaction of business.

They shall keep full minutes of their proceedings, and shall annually submit the same in form of a report, to the General Convention for its approval.

The traveling expenses of the Board to and from business meetings, shall be paid from the Treasury.

II.—MEETINGS.

1. Special Meetings of the Convention shall be called by the President and Permanent Secretary, on a requisition in writing, setting forth the reasons for the same, directed to the Permanent Secretary, and signed by the Presiding Officers of at least three State Conventions in fellowship with the General Convention.

Public notice of such Special Meeting, stating the purpose thereof, shall be given by the Permanent Secretary, at least three weeks before the time fixed therefor.

Such meeting shall be held at the place appointed for the meeting of the next General Convention, or at such other place as may be designated in the requisition aforesaid.

The Delegates elected to the preceding General Convention, shall be Delegates at such Special Meeting, unless in those cases in which other Delegates shall have been chosen in the mean time, by any of the State Conventions, and then, such other Delegates shall represent in the Special Meeting, the State Conventions for which they shall have been chosen.

The names of such new Delegates to be certified to the Permanent Secretary,

on or before the day fixed for such meeting.

2. During each session of the General Convention, public meetings for religious services shall be held under the direction of the Committee appointed for that purpose, at such times and places as may be deemed expedient. Provided, That such meetings shall not interfere with any regular business meeting; and Provided, that at one such meeting, the Occasional Sermon shall be preached, and at another, the Communion of the Lord's Supper shall be celebrated; and, Provided further, that at one or more of such meetings, collections shall be taken in aid of the funds of the Convention.

III.—ORGANIZATION OF THE CONVENTION.

1. Each State Convention shall be required to return to the Permanent Secretary of the General Convention, previous to each annual session thereof, the names of its Delegates thereto.

In case of failure to do so, no Delegates from such State Convention shall be admitted to a seat in the General Convention, until the same shall be fully

organized.

2. At the hour appointed for the meeting of the Convention, the Permanent Secretary, (in his absence, the President, or Vice President of the preceding year, or a temporary chairman to be appointed for the purpose,) shall call the Delegates to order, and cause the session to be opened with prayer.

The Roll of Delegates, as prepared by the Permanent Secretary, shall then be called. The Delegates on answering to their names shall take their seats as members of the Convention, after which, a quorum being present, no other Delegate shall be admitted until after the permanent organization.

The Election for Officers shall then take place.

- 3. The permanent organization having been effected, the President shall forthwith appoint the "Committees for the Session," viz:
 - 1. On Elections.
 - 2. On Public Meetings for Religious Services.
 - 3. On Unfinished Business.
 - 4. On Nominations.

The business of the Convention shall thenceforward proceed regularly, according to the general Order of Business.

IV .-- ORDER OF BUSINESS.

- 1. A quorum being present, the Convention shall be called to order, and the first session of the day opened with prayer.
 - 2. Calling the Roll of Members.
 - 3. Reading the Minutes of the preceding year or day, as the case may be.
 - 4. Claims to seats, and reference of same.
 - 5. Reports of Committees for the Session.
 - 1. On Elections.
 - 2. On Public Meetings for Religious Services.
 - 3. On Unfinished Business.
 - 4. On Nominations.
 - 6. Report of the Board of Trustees.
 - 7. Report of the Permanent Treasurer.
 - 8. Reports of the Standing Committees.
 - 1. On the State of the Church.
 - 2. On Education.
 - 3. On Sunday Schools.
 - 4. On Complaints and Appeals.
 - 5. The Auditing Committee.
 - 9. Unfinished Business.
 - 10. Reports of Special Committees.
 - 11. New Business.
- 12. Just before the final adjournment, the entire Minutes of the session to be read for correction.

V.—COMMITTERS.

- 1. Immediately after the permanent organization of the Convention, there shall be appointed the following "Committees for the Session," each to consist of three members, viz.:
- 1. On Elections.—To whom shall be referred the credentials of Delegates from State Conventions that failed to report the names of their Delegates to the Permanent Secretary; also, questions of Contested Seats, and all other matters pertaining to the organization of the Convention.

2. On Public Meetings for Religious Services.—Who shall make arrangements

therefor, subject to the approval of the Convention.

8. On Unfinished Business.—Who shall examine, prepare, and report upon the business continued from the previous session.

4. On Nominations.—Who shall report the names of persons for the Standing Committees, and for Preacher of the next annual sermon; also, the place for holding the next annual session of the Convention.

The duties of these Committees shall terminate with the session.

2. There shall be appointed at each annual session the following "Standing Committees," each to consist of three persons, whose duties shall continue until the next annual session of the Convention, to which they shall severally make a report.

1. On the State of the Church.—Through whom shall be presented such information as may be gained from subordinate bodies or otherwise, concerning the condition and wants of the Denomination, with such suggestions

and advice touching the subject as they may deem proper.

2. On Education.—Who shall report upon the condition, wants and pros-

pects of Schools under the special patronage of the Denomination.

- 3. On Sunday Schools.—Who shall report with reference to the best methods of management and instruction, and of increasing the numbers and usefulness of such Schools, and generally any matters of interest connected with the subject.
- 4. On Complaints and Appeals.—Who shall examine and report upon all matters of dispute and discipline which are cognizable by the General Convention.
- 5. An Auditing Committee.—Who shall, prior to the annual session of the Convention, examine the accounts of the Permanent Treasurer and the Board of Trustees, and certify as to their correctness or otherwise.

VI.—Funds.

Every Church or Society in fellowship with the General Convention shall contribute annually to the funds thereof a sum amounting to at least one percent. upon the amount of money raised by said Church or Society for religious purposes during the year. All such sums shall be forwarded to the Permanent Treasurer of the General Convention, who shall receipt for the same.

VII.-STATISTICS.

- 1. On or before the fifteenth day of August, annually, the Secretary of each and every State Convention in fellowship with the General Convention, shall deliver, or cause to be delivered, to the Permanent Secretary, a list of the names and residences of all the Clergymen of the Denomination within their respective States, together with the Churches or Societies over which they may be settled as Pastors; or if they shall not be so settled, the station or occupation, if any, in which they may be engaged; also, the changes that may have occurred during the year, and the causes thereof so far as the same may be known. Such lists to be published from time to time at the pleasure of the Convention.
- 2. The Pastor or Secretary of every Church or Society in fellowship with the General Convention, shall annually, on or before the first day of July, present, or cause to be presented, to the Secretary of the State Convention within whose jurisdiction said Church or Society may be situate, a statement

of the number of baptisms, dedications, marriages, and funerals performed or attended; and the number of members admitted to the Church or Society during the year; the number of members belonging to the Church or Society; the state and condition of the Sunday Schools, if any, attached thereto; the amount of money contributed for religious purposes in general, and of all other matters that may throw light on the state of the Church.

And every other Clergyman not regularly settled as Pastor of a Church or

Society, shall also report the occasional services he may have performed.

The Secretary of each State Convention shall, from these reports, make up a general report for his State, and deliver, or cause to be delivered, the same to the Permanent Secretary of the General Convention on or before the fifteenth day of August following.

The Permanent Secretary shall thereupon prepare a condensed report of the matters embraced in the several State reports, for the use of the Standing Committee on the State of the Church, to aid them in making up their

report, to which the same shall be attached.

In those cases, in which—no State Convention existing—the General Convention shall exercise the jurisdiction and powers of a State Convention, the said reports of Pastors or Secretaries shall be sent directly to the Permanent Secretary of the General Convention.

VIII. -- AMENDMENTS.

The By-laws and Rules may be added to, altered, or amended at any annual meeting of the Convention by a vote of two-thirds of the members present at such meeting.

RULES AND REGULATIONS

FOR SECURING A UNIFORM SYSTEM OF DENOMINA-TIONAL ORGANIZATION.

I.—OF CHURCHES.

1. Any number of adults, male and female, assenting to the Winchester Confession of Faith, adopted A. D. 1803, and associating together for religious improvement and the support of the public worship of God, shall be considered a Church in the Universalist Denomination, and by complying with the rules hereinafter prescribed, shall be entitled to the fellowship of the General Convention of Universalists in the United States of America.

2. It shall be the duty of every Church, whenever practicable, to be incorporated according to the laws of the State in which it may be situate, and to

maintain such incorporation by holding an annual business meeting.

8. Every Church shall elect such officers, and make such laws and regulations for the management of its affairs as it may deem necessary. *Provided*, such laws and regulations shall not be repugnant to the Constitution and Laws of the General Convention, or of the Convention of the State in which it may be situate.

4. Any person who has come to years of discretion, and assents to the Winchester Confession of Faith, may make application to be admitted as a member of the Church.

Members shall be elected by the Vestry or Church meeting in such manner as the rules of the Church may prescribe, and the member may be admitted with such formalities as the candidate may desire and the Church approve.

5. In every Church, the Communion of the Lord's Supper shall be statedly observed, leaving it optional with members to partake or not.

Water Baptism may also be administered to adults who desire it, and in the dedication of children, who may be allowed to partake at the Communion with adults, if the Church so elects, and their parents or guardians consent.

Other forms may be adopted at the pleasure of each Church.

6. A fair and accurate record of all the proceedings of the meetings of the

Church and Vestry shall be kept.

7. Every Church shall provide a book or register, which shall be in the custody of the Pastor of said Church, in which the said Pastor shall record all baptisms, dedications, marriages and funerals, performed or attended by him; specifying the name and date of the birth of the child baptized or dedicated, with the names of the parents. Also, the names of parties married, and the name of the person buried, with the time of performing each rite; also, noting whether any of the said parties were members of the Church or Denomination, or were strangers.

And every Clergyman not in pastoral charge of a Church shall keep a similar

register.

Every Pastor of a Church shall make out and continue as far as practicable, a list or register of all families and adult persons regularly attendant upon the services of his Church, to remain for the use of his successor, and to be continued by him.

8. It shall be the duty of every Universalist Church to support public worship, observe the ordinances of the gospel; organize and maintain a Sunday School; act as a missionary body for the spread of Universalism in its vicinity; extend aid to the sick and poor, including the widows and orphans

of deceased members who may need aid, and to the aged and infirm.

9. Every Church shall annually report to the Association or State Convention within whose jurisdiction it may be situate, or to the General Convention, where it shall exercise the powers of a State Convention, the condition of its affairs, &c., in such form and manner as the laws of those bodies and of the General Convention may prescribe.

II.—Of Associations.

1. Two or more contiguous Churches within the same State desiring to associate for religious improvement and the advancement of the interests of the Denomination, may form an Association under a specific name, adopt a Constitution and By-laws for its government, and choose such officers as may be deemed necessary, such Constitution and By-laws not to be repugnant to the Constitution and laws of the General Convention, or of the Convention of the State in which said Association may be situate.

No Association shall cover a less territory than a single County of a State, nor shall a new Association be formed within the limits of an existing Associa-

tion without its consent and the consent of the State Convention.

The jurisdiction of an Association shall not extend beyond its territorial limits.

2. An Association shall be composed—

First—Of all Universalist Clergymen resident within its territorial jurisdiction, and actually engaged in the work of the ministry, or identified with a Denominational movement, and not wholly engaged in secular business unconnected with Denominational interests.

Secondly—Of Lay Delegates from each Church within its limits and in its fellowship; the number of whom shall be determined by the laws of the Association.

3. Any new Church organized within the limits of an Association and entitled to the fellowship of the General Convention, shall also be entitled to the fellowship and privileges of said Association, by complying with the laws and regulations thereof.

4. Every Association thus organized shall report itself forthwith to the State Convention for fellowship, which being granted, it shall possess, and may exercise, all the rights and privileges hereby conceded to such Associations.

5. Every Association shall act as a Missionary body, and encourage by all proper means the formation of new Churches and Sunday Schools within its limits, exercise a supervision over existing Churches and Schools therein, and

require of each, annual reports of their condition, prospects, &c.

6. Every Association shall annually make a report of its proceedings, with an abstract of the reports of the Churches and Schools within its jurisdiction, to the State Convention in whose jurisdiction it may be situate, or to the General Convention, where it shall exercise the powers of a State Convention, in accordance with the laws of such State Convention and of the General Convention.

III.—OF STATE CONVENTIONS.

1. In every State or Territory of the United States, or in Foreign States or Provinces where Associations or Churches entitled to fellowship with the General Convention may exist, said Association or Churches may organize a State or Provincial Convention, which shall have jurisdiction over all the Associations, Churches, and Clergymen within its territorial limits, subject to the provisions of the Constitution and laws of the General Convention.

2. Every State Convention shall frame its own Constitution and By-laws, which shall not be repugnant to the Constitution and laws of the General Convention. And whenever practicable, such Convention should be incorpo-

rated under the laws of the State wherein it may be situate.

8. Every State Convention shall be composed of clerical and Lay Delegates chosen by the Association or Churches within its jurisdiction, the number of whom shall be determined by the laws of said Convention, and of such other persons as said laws shall prescribe.

4. Every State Convention shall hold an annual session for the transaction of business, at such time as may be designated in its Constitution, and a copy of the proceedings thereof shall be transmitted to the Permanent Secretary of

the General Convention.

5. Every State Convention shall within its territorial limits and subject as aforesaid, adopt such measures for raising and distributing funds, and for fostering and encouraging all the interests of the Denomination, as may be deemed necessary, and shall devote special attention to the subjects of the state of the Church, including history, statistics, &c.; of educational movements in the Denomination; of Sunday Schools and their management; of Missionary work; the care of superannuated Ministers and their families, &c.; and shall exercise such powers of fellowship, ordination, and discipline as are not reserved to the General Convention.

RULES AND REGULATIONS

FOR SECURING A UNIFORM SYSTEM OF FELLOWSHIP AND DISCIPLINE.

1. Every Church organized as hereinbefore provided, shall be entitled to fellowship with the General Convention, and also with the Association and State Convention within whose jurisdiction said Church may be situate, by complying with the laws and regulations of those bodies respectively.

A formal assent thereto shall be given by the said State Convention, whereupon said Church shall be considered in full fellowship with the bodies

aforesaid.

2. Every Association organized according to the rules hereinbefore provided, and to which fellowship has been granted by the State Convention within whose jurisdiction it may be situate, shall be considered in full fellowship with the General Convention, and shall furnish to the Permanent Secretary a copy of its Constitution and By-laws.

3. Every State Convention organized according to the provisions hereinbefore established, shall be considered in full fellowship with the General Convention, and shall furnish to the Permanent Secretary a copy of its

Constitution and By-laws.

4. Every Clergyman whose name has been reported to the Permanent Secretary, and by him entered on the Register of the Clergy, shall be considered as in fellowship with the General Convention, and shall so continue until disfellowshipped by the action of the State Convention to whose jurisdiction he may be subject, and notice thereof given to the Permanent Secretary.

If a Clergyman, being in fellowship as aforesaid, shall thereafter become wholly engaged in secular business unconnected with Denominational interests, upon notice thereof to the Permanent Secretary from the State Convention within whose jurisdiction such Clergyman may be so engaged, his name shall be omitted from the list of Clergymen, and his fellowship suspended so long

as he shall continue in such secular business.

If such Clergyman should thereafter quit such secular business, and desire restoration to fellowship, he shall apply therefor to the State Convention within whose jurisdiction he may reside, who may grant the same if they shall think proper, and upon report thereof to the Permanent Secretary, his name shall be re-entered upon the Register, and he shall thenceforth be considered in full fellowship with the General Convention.

- 5. It shall be the duty of every Church member, male and female, to contribute according to his or her ability towards the support of public worship, offices of charity, and other objects connected with the interests of the Church and Denomination, and to attend statedly upon the meetings of the Sanctuary and the Church whenever practicable; and habitual neglect of either of these duties, without sufficient cause, for the period of one year, shall be a warrant for the suspension of fellowship from the Church.
- 6. Any Church which shall, for the period of two consecutive years, neglect to support the public worship of God by pastoral or lay meetings, or to maintain a Sunday School, shall be deemed to have forfeited its fellowship.
- 7. Any Church which shall neglect for the period of two consecutive years to report its condition to the Association or Convention within whose jurisdiction it may be situate, shall be liable to the withdrawal of fellowship.

8. Any Association which shall for the period of two consecutive years neglect to report its proceedings, and the condition and prospects of the Churches and Schools within its jurisdiction, to the State Convention to which it may be subject, shall be liable to a withdrawal of fellowship.

9. Any State Convention which shall for two consecutive years, without sufficient cause, fail to report to the General Convention according to the laws thereof, or shall refuse to assent to, or abide by, the decision of the General Convention in cases within the jurisdiction of the latter, shall be

liable to withdrawal of fellowship.

10. The discipline of the Ministry shall be vested exclusively in the State Conventions; which power shall be exercised according to the laws and regu-

lations of those bodies respectively.

Every Minister charged with immoral and unchristian conduct, may claim the right to be tried by his peers, as near the place of his residence as possible; to be heard by counsel, and to challenge for sufficient cause any person who may be called to sit in judgment in his case.

If the accused should be convicted and disfellowshipped by the action of the State Convention, such action shall be forthwith reported to the Permanent

Secretary of the General Convention.

11. In all cases of dispute or complaint arising between Churches, or between a Church and its Pastor, if there be an Association having jurisdiction over said parties, such Association shall, according to the laws and regulations thereof, proceed to inquire into the facts of such dispute. A fair and impartial hearing shall be had on all complaints, and the cases shall be settled, if possible, in an amicable manner.

When such adjustment cannot be effected, and the case involves the necessity for censure or the withdrawal of fellowship, the facts ascertained by the Association shall be reported to the State Convention at its next annual meeting, which body shall investigate the same, and if the charges be sus-

tained, censure shall be administered or fellowship withdrawn.

If there should be no Association having jurisdiction in the matter, then the State Convention shall act directly therein.

- 12. Disputes between Associations which cannot be settled by agreement, shall be referred to the State Convention within whose jurisdiction they may be situate.
- 18. Disputes between State Conventions, which cannot be arranged between themselves, shall be referred to the General Convention.
- 14. Every Universalist Church shall be regarded as substantially an independent body, managing its own affairs, and disciplining its own members according to the rules prescribed by Our Saviour; and all powers, rights, and privileges properly belonging to such bodies, and not inconsistent with the Constitution and laws of the General Convention or those of the Convention of the State in which it may be situate, shall be held and exercised by such Church at its discretion in such way as the majority may direct.
- 15. When a State Convention shall have decided a cause, and no appeal is taken therefrom, such decision shall be final, and shall be forthwith reported to the Permanent Secretary of the General Convention; and if by such decision sentence of disfellowship shall have been decreed, or if upon appeal to the General Convention such decree shall be affirmed, such decree of disfellowship shall operate thereafter as a bar to fellowship with all bodies connected with said General Convention until such disqualification shall be removed.
- 16. Fellowship, in any case, shall be restored only by action of the State Convention which disfellowshipped the party, subject to the approval of the General Convention.
- 17. In every case of complaint or dispute which shall have been adjudicated by subordinate bodies, in the manner hereinbefore provided, the party aggrieved by such decision shall have the right of appeal therefrom, viz.: From the decision of a Church, to the Association, if there be one, if not, to the State Convention; from the decision of an Association, to the State Con-

vention within whose limits it may be situate; and from the decision of a State Convention, to the General Convention.

- 18. Any party aggrieved by the decision and decree of a State Convention, and desiring to appeal to the General Convention, shall, within ten days after receiving notice of such decision, give notice in writing to the Secretary of such State Convention of his intention to take such appeal, whereupon the said Secretary shall furnish to said party a copy of the proceedings of his trial. The said appellant shall thereupon deliver said copy of the proceedings to the Standing Committee on Complaints and Appeals of the General Convention, who shall examine the same and report thereupon at the next annual session of the Convention. If said report be favorable to a rehearing, a rehearing shall be had in such manner as the General Convention shall provide, the parties having the benefit of counsel if they shall so elect. After which, the question shall be put, "Shall the judgment of the State Convention be affirmed." If decided in the affirmative, the judgment shall be affirmed; otherwise it shall be reversed.
- 19. Whenever a Minister, charged with an offence committed within the limits of one State Convention, moves into another State after charges are preferred, he shall be amenable to the proper authorities of the State from which he moved, and shall be served personally with a copy of the charges preferred, and written notice of the time and place of trial; and his case shall be tried in the State which he left, whether he appear or not, in the same manner as if he were resident.
- 20. All Churches are entitled to elect their own Pastors; but no Church in the fellowship of the General Convention shall license, ordain, or send forth to the work of the Ministry by its own act, any person whatever; and it shall be deemed irregular for any Church to employ as its Minister a person not in the fellowship of the General Convention; and for such irregular action, if continued for the period of one year or more, fellowship shall be suspended so long as it continues.
- 21. To such persons, being Church members, as may be recommended as suitable for the work of the Christian Ministry, the Association or State Convention within whose jurisdiction such person shall reside, may grant letters of license for that purpose for the period of one year, within the limits of said Association or Convention, as the case may be, and at the close of the year if the person so licensed shall be deemed worthy thereof, fellowship and ordination shall be conferred upon him according to the laws and regulations of the State Convention aforesaid.
- 22. No licentiate shall be considered a formal Pastor until ordination be conferred.
- 23. Any Clergyman in fellowship with the General Convention, may be elected and installed as Pastor of a Church with such formalities as the parties may desire, and the Association or State Convention having jurisdiction in such case may approve.
- 24. Any member of any Church in fellowship with the General Convention, shall have the privilege of withdrawing his or her membership, provided no charges are pending, and shall be entitled to a letter of dismission and of recommendation to sister Churches.
- 25. Every Clergyman in fellowship with the General Convention, moving from one State to another, shall, provided no charges are pending against him, be entitled as of course to letters of transfer from the Officers of the Church, Association, and State Convention with which he was in fellowship; and on presenting said letters to the Officers of the Church, Association, and State Convention within whose jurisdiction he has removed, he shall be entitled as of course to fellowship therewith respectively.

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

To the General Convention of Universalists to be holden at Middletown, Connecticut, September, 1865.

In the absence of statistics, for which no provision has been made by the General Convention, your Committee propose to make some suggestions as to the sphere of the Sabbath School and the methods which may aid in accom-

plishing its legitimate purposes.

We assume in the outset, that the mission of the Universalist Denomination is, to diffuse the pure Christian faith, and apply its principles to practical life. All its means and methods should conduce to this end. It is but the dictate of good practical sense to say, that the most thorough organization will be the wisest, most economical, most successful. We must husband our resources of every kind, allowing neither strength nor means to be wasted by neglect or misapplication. If it is important for us to do our work at all, it is equally important that we do it as well as we can. And as we have long since decided that the Sabbath School is an essential instrumentality, it becomes us to ascertain what it is capable of, and to fix our ideal so high as to insure the most lively activity and promote spiritual health in all our borders.

PASTORS.

If we have Pastors after "God's own heart," they surely will see that the "lambs" are fed. It is their business to "rightly divide the word of truth," giving to each his portion, and this includes the children that may wait on their ministry. "So speak, that the most ignorant can understand you, and then children are not expected to comprehend, yet it is in the power of the thoughtful Minister, bearing in mind that the little ones are present, to drop some "crumbs" at least, which they may gather, and especially to interest them by some familiar illustrations, which may serve as caskets to hold the gems, till they are old enough to appreciate them. Meetings would not be so dull to them, and their reluctance to attend would in some degree be reduced.

But it is in the Sabbath School, especially, that the Minister should be at home with the children. When it is necessary, let him take charge of a Bible-class; yet let him not be confined to this, for it is needful that he should, from time to time, visit all the classes, conferring with teachers and scholars, preparing himself to aid them, and also to counsel the parents upon matters involving the prosperity of the school. Let it be the aim to bind together the home and the school by a complete network of sympathy, making all the members akin, and concentrating all their efforts upon the one great object,—the

attainment of true spiritual life.

He should go before the school with a well-prepared address or a short sermon,—say, ten or fifteen minutes long. He has no right in this, to lose sight of the great purpose of the School, and attempt to entertain them or consume the time with "small talk;" his duty is to recognize the greatness of the opportunity—the susceptibility and needs of human nature, and to suffer no such occasion to pass without the attempt to impart some important truth and make some healthful impression on the mind. If he tells a story, let it be for the moral it contains, and not for the more purpose of amusement. He

need not fear that his hearers will be listless, unless he is dull. For children often raise questions beyond the power of the wisest to answer, showing that a

truly wise discourse will not be unheeded.

We may be told that this demand upon the Minister involves a great deal of So, indeed, it does. But to what better use can his time be devoted? Shall the nursery be neglected for the decaying orchard? Shall the young timber be suffered to grow crooked, and a longer time be taken to prepare it for the builder's use when it shall have become hard and unyielding? The command of Jesus, to feed the "lambs," was just as imperative as that which specified the "sheep;" and that Minister who has consecrated himself to the cause of Christ, will trace the image of his Master in the little ones, and count no labor lost which goes to preserve it from defacement. Besides, he addresses no mean audience of adults, in the Sabbath School. In country towns, where the Schools occupy the intermission, many of the parents remain in and around the meeting-house, and are generally inclined to listen to a worthy address. In cities and large villages, these opportunities are not altogether neglected, and when Pastors and people understand their duties and privileges, we shall find these seasons far more wisely improved. But, if the Minister pleads inability to do this in connection with all the other services, then let the demand elsewhere be reduced. If in material wants parents neglect themselves for the sake of their children, let them be equally true in spiritual mat-The amount of time required for the sessions of the Sabbath School, and the part of the day to be given to it, are questions yet unsettled; but the growing conviction of its importance insures a patient thoughtfulness as to the decision. In several parishes the Sabbath School meeting is substituted for one of the regular services, and so far as we know, there is no disposition to resume the old arrangement. But time will afford us further light. Meantime, let Ministers be assured that no small part of their duty lies among the children, for whose spiritual culture they are largely responsible.

SUPERINTENDENTS.

A good Superintendent is the Pastor's "colleague," in imparting sound Christian knowledge to the children, while he is the Principal in the direct management of the school. He is responsible for the order so essential to success, and to him all questions of discipline should be referred. It is his business to classify the school, and, in general terms, to see that all the machinery is in working order. Of course, he will be familiar with the teachers, and their methods, and will take frequent counsel with them as to the needs of the school. He should be a man of marked religious character—a man of large heartedness—of quick sympathy and of cheerful piety. It is not always easy to find such an one, and it is recommended that, where females can be found better qualified than males, it will be wise to appoint them. Where the religious character answers our demand, those who have had most success in teaching secular schools will be most likely to succeed in the Sabbath School. It is of vital importance to the whole work that this officer should be thoroughly qualified, and able to command the respect of all.

TRACHERS.

Here we meet with our greatest difficulty. If the Superintendent does not possess a steady faith, he will sometimes feel much discouraged. Nearly every Sunday he will find one or more classes without their teachers, and he must fill the vacancy as best he can, or, perhaps, leave the class to appoint a teacher from their own number. If he can plead for the absent, that they are unavoidably away, he may save the class from that state of indifference which an indifferent teacher is sure to produce. But frequent absences will neutralize fitful labors, and eventually dissolve the class. It were better that such instability never found its way into the Sabbath School.

In the excellent Report of last year, the prominent qualifications of the teacher were stated to be, "a good Christian heart, the power of communicating thoughts to others, love of children, and a personal Christian interest in

the morally needy ones." This was well said, and is worthy of repetition. We think that any one possessing these qualities will be a true guide to the young. His interest in them will inspire a care for them beyond the School. He will know them in their homes—will visit them in sickness or other misfortunes, and by his self-sacrificing devotion to their good, will secure a permanent place in their affections, and wield a noble influence with them as long as they live. When they leave the School, he will still watch their goings, and feel a lingering responsibility for them; and if they falter, he will raise the question of his own fidelity. Such is the faithful teacher; but where can the like be found, in numbers sufficient to meet the demand? From what part of the community do they usually come? Who elects them? How are their qualifications tested? With our knowledge of facts, these questions hint great indifference somewhere, and a corresponding looseness in our organization. Instead of electing those we deem best qualified, we are compelled largely to take such as we can get. If the church and congregation would make a general offer of services, we could secure a full supply of competent teachers; or, which would be better, if they would take the responsibility of electing teachers, they would naturally follow them in their work, and the result would be a more efficient Sabbath School system than we have ever seen.

A great lack with many teachers is their inability to occupy all the time, so that their pupils lose their interest, and often turn to mischief. "My former teacher," said a scholar, "took a great deal of interest in me, and while hearing me recite, took great pains to explain everything in my lesson so that I could understand it; and after the lesson, she spent the time in reading to the class. But my present teacher just hears my lesson, appears distant, seems to have but little interest in the class, and as soon as the lesson is closed, she leaves for another part of the house." Would that this were a solitary instance; but it is to be feared that there are not a few who thus make teaching an irksome business, and the Sabbath School anything but a spiritual help to childhood.

It is clearly the duty of the teacher to aid his pupils in the formation of character in general, as well as to teach them how to behave in the Sabbath School and the "house of God." To this end he should know what influences act upon them during the week-what pleasures they pursue-what companionships they form—and speak a timely word according to his best judgment. He should aid them in the choice of books as well as companions, and therefore he should read much. He should teach them constancy, promptness, reverence—with ample illustration, of these and kindred virtues, from his own life. In short, he should adopt them as his family, and pledge himself to "bring them up in the nurture and admonition of the Lord." The good he does for them will pass into the homes they represent, and through them into the world around, and so he will become a silent missionary, through whom many a family may be induced to set their faces Zion-ward. Does this look well on paper, and not exist in fact? Verily our observation has long since abundantly confirmed it. We know it for a truth, which any patient teacher can verify for himself. Let him resolve within himself, "I will make these children love the Sabbath School, and bring their parents with them to the church of God," and a golden harvest will reward his toil.

But let them not attempt to reach the result by means which are not strictly in accordance with the exalted end in view. To deepen religious convictions should be the great purpose, and whatever can weaken these should be studiously avoided. Teachers sometimes err in attempting to entertain their classes by story-telling, or by gossip concerning the fashions, or the latest ball or party. If they were invited to take their classes to such amusements on the Sabbath, they would feel the invitation to be an insult. Why, then, should they bring these amusements into the Sabbath School, for the purpose of entertainment? A story is not out of place when told for the sake of the good moral it contains; but when the object is simply to amuse the class, it is most likely to be mischievous. When the lesson, or the legitimate conversation of the class can

be illustrated by some incident, it is well to relate the story, as it may "fasten the nail in a sure place." With this principle in mind, you will commit no material error. It is said that some scholars cannot be kept without this questionable method. It is better that they should leave the school than that the tone of the whole class should be lowered. Our aim should be, not the largest number at the risk of character, but the best character at the risk of numbers.

ORDER.

What are the possibilities in reference to Order in the Sabbath Schools? We know what is desirable, but cannot exactly tell what is attainable. Let us suggest the following rules, viz: First, that all the members of the School, instead of lingering around the place of meeting, should at once enter and take their usual places, as members of the congregation should do in attendance upon public worship in the Church. Second, conversation upon proper topics and in moderate tones may be indulged; but nothing rude or boisterous, in word or deed, should be allowed. Third, instantly, at the call of the Superintendent, all should be silent and attentive to his directions. Fourth, every member should take part in the general services, as far as he is able, so that there may be undivided worship, and no member should enter the School during the opening exercises. Fifth, no scholar should leave his class, without permission from his Teacher; and neither should leave the room without the authority of the Superintendent. Sixth, provision should be made for a thorough examination of classes to ascertain their proficiency, and prove the Teacher's work. - Seventh, the condition of the School, its needs and claims, should be regularly reported to the Church and congregation. These last two specifications may not seem to come under the head of order, yet will they be found essential helps in this direction. But, can these rules be enforced? Why not? If faithfully applied, will they not improve the quality and efficiency of our Schools? The application of them will drive away none but laggards. Experience in our public Secular Schools ought to satisfy us, that the most efficient regulations will secure the best attendance.

If a pupil is determined to abuse the institution, it is better for him to be outside of it. If he at all desires to profit by it, he will obey its just requirements. Let the solid usefulness of the School be the secret of its attractiveness,

and we shall not want for numbers.

If these suggestions, as to the importance of good order be accepted, it follows that Superintendents and Teachers are especially bound to apply them. Let the former take the general oversight, and urge the Teachers to see that their classes respectively obey them, and such co-operative effort can hardly fail of success. Then, if there be obstinate pupils, whom no persuasion can reach, let them be sent to the Superintendent—let the facts be stated to the School, and the offender suspended. If, after reflection, and consultation at home, he desires to return, "try him again." This, or something like it, is commended to the friends, in the belief that the effect would be most salutary, and very rarely require repetition. If it be said that the pupil would feel disgraced and abandon the School, we reply, the disgrace lies in his guilt, not in the exposure; and a return to loyalty would be the only way to remove it. The School must not be sacrificed to the policy of hiding what it condemns.

BOOKS.

Substantially endorsing the recommendations in the Report of last year upon this topic, we respectfully suggest to the Convention the propriety of issuing a well-considered series of text-books which shall cover the ground from the Infant-class to the Bible-class, embracing a pretty comprehensive statement of Christian doctrine and life. Doubtless a number of the books already in use would be adopted in the plan; but let us have the complete series, and our schools graded accordingly, so that members having passed through them all would be prepared to enter a Berean-class, whose business it would be to "search the Scriptures whether these things are so." Then we should have order instead of chaos, and our pupils could graduate with honor, and possess

something like a symmetrical Christian education. They would know in whom they believed, and their religion would be a thing of the understanding and the heart.

As to reading-books, they are indispensable to a well-appointed Sabbath School. They accomplish a good work in the homes, and to many families, they furnish almost the only reading matter beyond the Bible. In the selection of books, we should have the same solicitude, as in selecting companions for our children. The character of a writer affects the tone of his book, just as truly as it affects the atmosphere of society. And then, as to reading matter for our children, it certainly ought not to interfere with the current of religious feeling, which it is the business of the Sabbath School to beget and nourish. Many of our library books are made up of simple stories that have no higher aim than amusement. While a moderate share of this reading may be allowed, it ought not to be the staple, for it will dissipate the time and waste the strength needed for the solid duties of life. If we keep in mind that it is for these we are to prepare them, we shall blend instruction with all amusement.

It should also be observed, that a library ought to be replenished and enlarged every year. While the press is teeming with new volumes all the while, and the members of our schools know that fresh thoughts are perpetually thrown off, they will not be satisfied to be limited to their old books. It is healthful for us all to step frequently into new society; it gives more abundant life, without reducing the value of our old familiar friends. So do we want new books, notwithstanding the value of our old ones.

The question has been raised elsewhere, and it may be well for us to entertain it, whether it is not advisable to have libraries graded somewhat, and a system of promotion established, so that pupils, as they advance, will enjoy an increase of privileges. Small schools, in small parishes, might not find such a plan feasible, but in some instances it probably would work well. Indeed, we must bear in mind, that a system for the management of Sabbath Schools, should always be flexible; and, that while certain fundamental principles are essential in all cases, the details must be left to a large discretion.

THE CHURCH.

In concluding this Report, we appeal to the Church as primarily responsible for the condition of the Sabbath School. We include in this term—the Society and congregation—all who are banded together as Christian believers, or who take an interest in our Denominational prosperity and spiritual advancement. The Sabbath School should be regarded as the child of the Church, to be taught, watched over, and sustained by it. The parent should provide for the offspring. The relationship implies the obligations.

But what should we think of a father who, out of his abundance, should make no provision for his children, and who should leave their education to such young, inexperienced, and often unstable persons as might offer their services, without ever taking pains to step in and see how the work was done? What should we think of a farmer who suffered men to till his fields gratuitously, without ever showing himself among them, or personally acknowledging his obligations to them? Yet the Sabbath School has had to provide for itself, soliciting individual aid, or resorting to measures, sometimes questionable, in order to raise the limited means they have so far been able to command. A large majority of their libraries, so far as we know, are poverty-stricken, and would be destitute of attraction to any but a famishing people. This does not prove intentional neglect, but want of reflection and appreciation. We are sure that our people are susceptible of right impressions, and that, ere long, they will awake to the vital importance of this subject. When that time arrives, they will not leave the Sabbath School out of their "estimates" of financial needs; and when it tangibly costs them money, they will probably take some note of the manner of expenditure.

But it is especially a melancholy fact that so many who are members of the Church by profession are not teachers in the Schools, and that so many who

are teachers decline to make public acknowledgment that they are Christians. Every member of the Church who is capable should be willing to teach, and every teacher of the Christian doctrine and life ought to confess his faith in Christ in the Church as well as in the School. And further, every member of the Church ought, more or less, to visit the School as a duty to himself and an encouragement to all. We know one Church that is represented in the Sabbath School every Sunday, by a committee appointed for that purpose. This is well; but what are our Churches generally doing to show themselves followers of Him who went about doing good? It will be a mercy if some means may be found whereby they shall go to work in earnest. We are afflicted with ennui, and in danger of paralysis.

The field before us is broad; the opportunities are precious, and the means ample. Let the Sabbath School be like the river, that, starting from its mountain spring, widens and deepens in its passage to the sea, its course revealed by the verdure on its banks. Let every Christian soul pour its tribute of love and sympathy into the common current, and youthful piety become prophetic of those riper years which shall yield their richer harvest of

spiritual life.

Finally, your Committee recommend the passage of the following Resolution:—

Resolved—That each State Convention be requested to furnish for the use of the General Convention, Annual Statistical Reports of the Sabbath Schools within their respective limits, and forward four copies thereof to the Recording Secretary.

Respectfully submitted,

JOHN BOYDEN. L. J. FLETCHER. To the General Convention of Universalists in the United States of America, in session at Middletown, Connecticut, September, 1865:

The undersigned, in behalf of the Committee on the State of the Church, submits the following REPORT:

LACK OF SPECIFIC INFORMATION.

We regret our inability to give any information with respect to the various details of our denominational condition, as compared with former years. In providing for a Committee on the State of the Church, and making it their duty to present "such information as may be gained from subordinate bodies concerning the condition and wants of the Denomination, and such suggestions and advice as shall be deemed needful for the prosperity of [our] Ziou," the Convention unquestionably designed to secure an annual exhibit of our gains, or losses, and resources, enabling it each year to judge of our comparative condition, and, in the facts presented, furnishing the Committee the general themes for their Report. As yet, however, this design has never been realized; and we improve this opportunity to submit whether the time has not fully come for the Convention to give the subject its further attention. Each State Convention has, or ought to have, its Committee on the State of the Church, or some officer charged with similar duties. This being so, the means are already at hand for the purpose in view. Let this body address itself to its subordinates, calling attention to the subject, and asking that steps be taken to insure a return of the requisite facts. The State Conventions would doubtless co-operate by giving the necessary instructions to their appointees. All that is contemplated might not be immediately secured; but the General Convention would thus by and by find itself, at each session, furnished with a Report, such as it never yet has had, but such as, every year, it ought to have, showing exactly where we stand and what we are doing.

Why we ought to have such a Report scarcely need be said. Its uses are A mere array of figures once a year, indeed, is of questionable utility. David, of old, was punished for numbering his Israel; and the time has been when, perhaps, we were rather injured than benefited by the yearly numbering of our Israel, considering how loosely our statistics were often supplied. We were led to credit ourselves with more strength, numerical and organized, than we really possessed, and were thus flattered to pride ourselves on an apparently "wonderful progress," when we ought to have been humbled by an exhibition of our deficiencies and spurred to the effort they required. We want no mere exhibition of figures, telling how many Societies, Sunday Schools and Ministers we have, and how many we have gained or lost during the year. We want, with this, as far as we can get it, an expose of our internal condition; a statement of the work we are doing and of the indications of our spirtual life:—how many Missionaries we have in the field; how many students we have for the ministry; how much money we are raising for parish purposes, and for educational, philanthropic and denominational purposes outside parish expenses; how many new Churches have been gathered during the year; how many Sunday Schools have been established, especially on missionary ground; how many additions have been made to our Church-membership, and how many of these have been the gift of the Sunday School; in a word, whatever can help us to understand the measure of our religious strength and spiritual vitality. as well as our mere numbers. The importance of such an annual report can

hardly be over-estimated: and in view of its advantages, we urgently recommend that the Convention give the subject its attention at the present session, and initiate an effort to secure for itself hereafter information so desirable for it and for the Denomination to possess.

GENERAL CONDITION AND PROSPECTS.

In the absence of any such specific information, your Committee can only deal with our condition and prospects in general terms. And doing so, we have to express it as our conviction, judging from such facts as have fallen within our observation, or as we have been able to gather from personal inquiry, that it is doubtful whether the past year, or the past four years, can be said to have witnessed any considerable growth on our part as a Denomination. We doubt whether this can be said of any Denomination that has thoroughly committed itself to the side of the country. Very full these years have been of marvellous lessons of God, and of exigencies demanding ministries which only religion could supply. In all history, there has been no previous period more fitted to impress devout and thoughtful minds with a sense of God and of the certainty of the truth that He governs the world, taking the wise in their own craftiness, befriending the friendless, and burying the proud and the wicked in the ditch which they themselves have digged. the result, many are finding themselves to-day with a more positive faith in God and in His immediate presence and Providence in human affairs, than ever But the mass of the people have not been so affected. Occupied and distracted by the excitements, discussions and anxieties of the war, they have given little or no thought to its religious lessons, and engrossed in battles and campaigns, have had little room for attention to spiritual concerns. who have formerly attended Church have on this account fallen off. have seceded because Ministers have counted it their duty to preach and to pray for the downfall of treason and the triumph of the republic. Religious journals have been reduced in circulation for like reasons. Most loyal congregations, moreover, have felt the draft made upon the country for men, and some have seen their choicest and most efficient spirits go forth to the battlefield—a large per centage of them, alas, to return no more; while labors for the Sanitary Commission, or for our soldiers somehow, have pressed their constant demands upon the thought, time and money of those who have remained at home, and thus have largely taken the place of labor for the Church or religious society.

It is needless to say that such a state of things has been most unfavorable for the work and growth that constitute Denominational prosperity. Necessarily, the period has been one of trial to all really American religious organizations, as, in many respects, it has been one of peril to all religious inter-Every Protestant Denomination in the country, probably, has suffered more or less in consequence—the Episcopal Church alone excepted. prospered: as Canada grew populous during our drafts; as a graveyard prospers in a time of pestilence. We have suffered with the rest. Some new houses of worship have been erected, and some old ones have been improved. Some additions have been made to our ministry; and it is not improbable that a census of our societies, meeting-houser, and Sunday Schools might show some increase. But our impression is, that, if all the facts were in, we should find ourselves but little, if any, ahead of what we were four years ago. A few of our Churches have doubtless gained in numbers and influence, and are every way stronger than then. But many of them, we imagine, count themselves fortunate if they have come out of the conflict as strong as they were at its commencement; while not a few, we fear, are obliged to confess themselves numerically—some, perhaps, also financially—weaker. In the case of many such, a great—in some instances, a heroic—thing has been done, if the fort has been held and the flag kept flying. And if the field of our established organizations furnish only such materials for report, the inference is natural that there can be little to tell of new fields occupied, or outside labors efficiently prosecuted.

But while these years of trial may not have witnessed the growth, or extension, we could have desired Denominationally, they have not left us without many occasions for congratulation and thanksgiving.

OUR WAR-RECORD.

In the first place, they have enabled us to make for ourselves a warrecord, of which, as compared with others, we have no reason to be ashamed. A struggle not so much of arms as of ideas, the war has been a Providential test of the American people, and especially of the American Church. It has tried not simply our loyalty to forms, but our appreciation of principles. This test no branch of the Church has more nobly borne than we. Not that we would seem to deal with this as a field for any sectarian glorification. peculiarity of this contest being that it has been, in essence, so signally a moral contest, it will stand always to the honor of the Northern Church of America that it has so perceived the points of identity between our flag and the Cross of Christ, and has thus given Liberty and the Union such cordial The Catholic Church and the Episcopal Church, as Churches, have been dumb; but even in them there have not been lacking those who have nobly consecrated themselves to their country's service. Other Churches, as Churches, have committed themselves to the country. But there have been differences as to the unanimity and heartiness with which even these loyal Churches have shown their loyalty. And amidst these differences, it is ours to say, that we have been among those who, looking beneath the surface to the meaning of the contest, have given themselves to it, as a contest, not simply for the integrity of our Republic, but for the maintenance of our civilization and the honor of Christ. No taint of treason, thank God, is on No smell of complicity with traitors is in our garments. Individual exceptions of course there have been. Where have not such exceptions been found? But speaking of ourselves as a Denomination, and of our actions and influence as such, we have reason to blush in no comparison into which we can be brought.

In all, the land, there has been no ministry that has stood more firmly or unanimously loyal than ours, or that has more positively helped, by the brave and Christian utterance fitting the hour, to make the pulpit of the North the tremendous power it has been for Freedom and the Right. papers have allowed themselves at times in an invidious mention of names, as if there were those among us who have the right to be put forward as representative in this respect beyond the majority of their brethren. But it is not Gifts and situations differ; and some may tower in vigor, in grasp, or in their facility or magnetism of speech above others; as some, by circumstances, may have found themselves, without special gifts, without any signal fidelity even, made more prominent than others. But to no one man, and to no score of men among Universalist ministers, does the right belong to be specially designated as having been par excellence patriotic and faithful. Methods vary, and some may have been more timid and reticent than others; but so far as spirit and purpose are concerned, what has been true of any one whose name has been conspicuously mentioned has been just as true of nearly all. With exceptions so rare as to be phenomenal, every Universalist minister has been an incarnate loyalty—a soldier of his country because a soldier of Christ, and every Universalist pulpit has been a battery for the bombardment of slavery and treason as of every other work of the devil. Some of our number have gone from their pulpits as recruits to our wasted armies—some to seal their patriotism with their blood; and such have but shown the prevalent spirit of our brotherhood. Honor to whom honor; but if laurel be the desert of the man who has bravely done his duty, and made his pulpit a power for Liberty and the imperilled Republic, let not the sprigs that belong in common to the many be used to make invidious crowns for the few. The record of our ministry being what it is in this respect, for the sake of historical truth, for the sake of individual credit, for the sake of Denominational honor, let it be our pride to exhibit it as it is.

And as of our ministry, so of our journals, our public bodies, our societies. Though not always as out-spoken, or as positive, all of them, as some of us could have desired, certainly,—though sometimes more timorous and timeserving, some of them, it may be, than was altogether creditable, with an eye somewhat more to their subscription-lists than to their country's peril, our journals have nevertheless been fully committed to the side of patriotism and freedom. So far as they have spoken at all, they have without exception spoken for the right; while some of them have spoken with fearless and scathing force. Our public bodies were among the first, as they have been among the boldest and most constant, to express an uncompromising loyalty, and to hold up the hands of our national authorities in their policy of emancipation and their purpose to reach peace only through victory. Our societies, as societies, have a record no less honorable. Though some of them have been numerically weakened by the withdrawal of those in sympathy with the rebellion; though others may have retained members who had no favor for the prosecution of the war; and though here and there another may have fallen into the control of those who have gagged its minister, or closed its doors because it could find no one to preach the evangel of treason, the great mass of them have stood squarely up to their principles, and identifying fidelity to their country, in such a strife, with fidelity to their religion, have helped to form that great volume of moral and religious sentiment, without which the mere political impulse, in the enthusiasm of which the war commenced on our part, would soon have become exhausted, and because of which our republic now stands regenerated and disenthralled.

Our whole record is thus one to which we may point with reasonable pride. Nor is the account thus closed. According to numbers, no Denomination has poured out its treasures of youth and manhood more lavishly for the army.* According to means, none has given more generously of money to the government, or of aid to the soldier in the field and in the hospital. To us belonged Sumner Henry Needham—the first wounded of the proto-martyrs of the rebellion, and ours, therefore, was the first blood that baptised the stones of Baltimore, and made the 19th of April again sacred as one of the landmarks in the progress of American liberty; and to us, since that bloody day, has belonged our full proportion of that grand procession of martyrs and heroes, who, taking up and finishing the contest then begun, will never cease their triumphal march through history. Not to speak of Washburn, and Cutler, and Conner, and Tillson, and Gurney, and others, ours among those who, after a service of distinguished honor, still survive, ours was Ballou, slain at the first fight of Bull Run:—the Christian lawyer and the Christian man, from the atrocious desecration of whose remains we first learned those lessons of rebel heartlessness, of which, alas, there have been so many since. Ours was PARMELEE, shot through the heart at the head of his regiment at Antictam: as brave and knightly as Bayard; as courteous as Sydney; physically, intellectually, morally, the splendid type of a graceful and accomplished young manhood. Ours was the gallant Bebry, killed at Chancellorsville; and HAM, mortally wounded at Cold Harbor; and Boston, one of the victims before Petersburg, of whom his superior officer said that he was "the bravest man he ever saw in battle;" and the noble Chaplin, slain on some field whose name has not reached us. Ours were Phelps, who fell at Shiloh, and Price, mortally wounded at Cheat Mountain, and CLEVELAND, killed at Vicksburg, and FIFIELD, dying of wounds received at Fredericksburg, and GILMAN, one of the heroes of Gettysburg, and Jackson, who perished amidst the horrors at Andersonville: the representatives of our ministry among those who have died that Freedom might live. Ours were Holmes, and Goodbich, and Cooper; ours Dascomb, and Lowell, and Bailey, and Munboe, and Deabborn, and Brigham, sons of Tufts; ours the youthful Dearborn, and the incorruptible Robinson, and Tozier, and Cablton, and Wardell, and Buxton, and Hawes; and ours the youthful Sergeant Hastings, an example of piety from his boyhood, who

^{*} One Parish, that in Salem, Massachusetts, has furnished more than two hundred and fifty "good men and true" to the Army and Navy—mainly to the former.

gave himself to the army in obedience to what he felt to be the call of God, and who, comforting his widowed mother in his farewell, said, "Don't weep, mother: I can die but once, and if I die for my country, be sure I could not die for a better cause."

But why call the roll of names? Ours have been scores of officers, and hundreds,—thousands, doubtless, of others of less conspicuous position, whose names cannot be recited here, but who have been no less brave than these—some of them, perhaps, in God's sight even braver and nobler, and who have gone forth as the soldiers of Freedom—it may be to die amidst the shock of arms, or to waste in the hospital, or to rot in the dungeon.*

And turning from those who have thus served in the war, ours is MARY A. Livernore, of whom the country should be proud as one of its noblest women; who planted the seed from which grew the magnificent harvest of Sanitary Fairs, and who, in the camp and on the rostrum, has done so much to prove herself the soldier's friend. Ours is HELEN GLEASON, who has shone like sunshine wherever she has wrought, and who, nursing our sick soldiers with the ministries of physical care, has given them also the finer ministries of a Christian soul, singing for them, praying with them, preaching to them, and in every tender office sweetly fulfilled, making herself an angel of mercy to every sufferer whose brow she has touched, or around whose cot she has shed the magnetism of her presence. Ours is CLARA Barton, "the Florence Nightingale of our war," writes a witness well qualified to judge, if to any one the title can with propriety be given. Ours are ESTHER GRAVES, and Mrs. Blanchard, and Judith and Susan Plummer, and Mrs. GAYLORD, and others, our sisters, who have carried the spirit of our faith into hospitals and camps, and made their names dear to many a soldier's heart as the synonym of every sisterly service. Ours is Frank B. Fay-in a double sense one of the "tallest" specimens of the Christian philanthropist, who, first as the Mayor of his city, and since as an officer of the Sanitary Commission, has done so much and such efficient work for our soldiers' good. Ours, too, are Collins, and Leonard, and Chambré, and Clark, and Hanson, and Rogers, and Nash, and Gaylord, and others of briefer service, who, earning the name of working Chaplains by a fearless participation in the fortunes of the field, earned the soldiers' confidence by giving themselves to earnest labor in the soldiers' cause. And ours, finally, has been a share in the beneficent work of the Soldiers' Missions. Attempting no operations on any large scale, because lacking the requisite resources, and because lacking, also, let it be confessed, the organization and habits needful to bring out our resources to most effect, we have yet shown ourselves among those heartily interested in the religious welfare as well as the physical comfort of our armies. sachusetts, as was fitting, belongs the honor of leading in this department of · our religious enterprise; and the name of John Osborn should have worthy mention here as one of the earliest advocates, as he was the earnest and efficient superintendent, of the work. The Northwest followed; and under the direction of our quiet and faithful Eastwood, at the East, and of our earnest MILLER, at the West, we have scattered our books and papers, and made ourselves felt among the moral agencies which have wrought in trench, in hospital, and camp; while our homes, our Churches, and our Sunday Schools have united to furnish the gifts that, ministering to the soldier's needs, have furnished him welcome proof of our grateful thoughtfulness and care.

These are not things, any of them, to boast of; and they are thus referred to in no boastful spirit. Our Lord bade his disciples, when they should have done all that was commanded them, to say, "We are unprofitable servants: we have done that which was our duty to do." And this is all that we can say, making the most of everything we have done during the war. We have only done what we ought to have done; and considering our means, and the greatness of the contest, and the preciousness of the interests at stake, we

^{*} See Appendix, for a list of Universalists who have participated in the war.

doubtless, with others, have occasion to feel that we might and ought to have Rut it is only due to justice, that, so far as we have done that which it was "our duty to do," the facts should be stated. Melancholy and shameful indeed, would our condition as a Church be shown to be, if, whatever mere religiousness or accretion of numbers we could report, truth required it to be told that, weighed in the balance of Loyalty, we had been found wanting; had lacked either comprehension, or sympathy, with regard to the momentous issues involved in this struggle; had failed the Government and failed Liberty in this hour of their peril; and proving false to the Union, had proved recreant to Christ, and every interest of civilization, and every right of man. Fidelity to Christian principles is fidelity to Christ; and under institutions like ours institutions which are but the political expression of Human Equality and Brotherhood, patriotism becomes a part of our religion. A very poor religion is that which, however it may talk about God, is willing to see disorder reign and man enslaved. For this reason, charged to give here some account of "the State of the Church," we have felt it to be one of our first duties to give at least this summary of our attitude and relations with reference to the conflict. have desired thus to show that, as a branch of the American Church, we have been in no respect behind others in loyalty, in sacrifices, in all precious gifts for our country's sake, and that, contemplating the War's Result, we have a right to whatever satisfaction there is in feeling that we have been among those who, best perceiving its meaning, have contributed their full share to its cost.

OTHER OCCASIONS FOR CONGRATULATION AND THANKSGIVING.

Nor is this war-record all that enables us to say that these years of strife have not left us without many occasions for congratulation and thanksgiving. While we may not have gained much, it is certain that, all things considered, we have not materially lost. Coming out of the contest with so creditable a record, we find ourselves rich in all the elements and resources of Denominational efficiency. Helping to save the Republic and to care for its defenders, we have compelled recognition and respect as one of the moral and religious forces of the land. Our name and our doctrine have been brought to the favorable attention of many who were previously strangers to them. The peculiar fitness of our faith as a ministery to the needs of the sick, the suffering, and the dying, has been freshly, and often singularly and touchingly, demonstrated. Many a soldier, languishing from disease or wounds, has been soothed or strengthened by its instructions or its prayers, to go home a witness of its worth among those hitherto ignorant concerning it, or accustomed only to speak of it with suspicion or disgust; and tortured as they have read the names of their loved among our slain, and thought of their fate in the immortal world if the traditional creeds be true, many believers of these creeds have turned to the Gospel we hold as the only. ministry of hope, and learning its lessons of Faith, have found support and peace. Nor are these things all. Amidst the teachings of the war, we have been ripening morally and intellectually. We have widely learned the lesson of giving. The success of our Soldiers' Missions, to say nothing of Sanitary Fairs and other efforts, has helped us to a new sense of the pleasure of feeling that we are up and doing as a Christian people as well as others. Moreover, the efficiency of all our external instrumentalities has been fully maintained, and some new ones have been added. We were, perhaps, never before so compact and well organized,-never so well furnished, or so near to being furnished with all the means of Denominational work as now. Some of our parishes, as has been intimated, are every way stronger than at any former period. Others, perhaps most, have had a moral sifting much to their Others, surviving "so as by fire," have come out of the furnace advantage. established as never before in the public confidence and regard, or fused together by a more vital and determined purpose. Our academical institutions have been securing increased attention, and vigorous movements are in progress to endow and establish others of a still higher character. St. Lawrence has been only partially remembered, and Galesburg not at all as we could wish; but Tufts has been receiving the gifts which are to make it a power among the older Colleges of the land. The plan of a Denominational Publishing House has at length been realized in New England—to prepare the way, it is hoped, for a Publishing House that shall by and by have the whole country for its field, and use the profits of our books and papers as resources for Denominational work. With others, too, our people have been increasing in wealth. And, in general terms, there is a good deal of energy, confidence, and Denominational life.

Though we have been in such a state of arrest, in many respects then, for these four years past, your Committee think that we have, on the whole, good reason to be very well satisfied with the condition in which we find ourselves at the close of the contest—especially as we consider the circumstances under which we are now summoned to take up our work.

THE NEW RPOCH AND ITS DEMANDS.

A new epoch, politically, is opening before us; and there is every reason to believe that a new epoch, religiously, is also to be introduced. The experiences of these eventful years have in no way helped to establish the partial and sacrificial theology in the confidence of any portion of the people. tendency has been all the other way. Chaplains, brought together as equals, in a common love for their calling and a common need of sympathy and co-operation, --- soldiers, brought together in mess, at the prayer-meeting and at the Communion table,—the people, brought together in a common concern for their country and in common work for its defenders, have not been favorably situated to keep up the reserve and exclusiveness with which we have commonly been treated. Hearts have flowed together. Hands have clasped. Sect has been forgotten. The result has been a very considerable breaking down of the barriers between us and our fellow-Christians. A more catholic spirit has asserted itself. Thought has been broadened and liberalized. Coming to understand us better, our friends have come to think better of our opinions. Inquiry has been promoted; fellowship furthered. How all this has been against the traditional creeds, it is easy to see. Nor has another thing been less against them. Compelled to renounce these creeds, or to believe that their loved had gone from the smoke of the battle-field or the pain of the hospital to the torments of the damned, thousands have felt the strain and the horror of "Orthodoxy" as never before. Heart and conscience have revolted from it. Reason has rebelled against it. Put to the test of such an experience, it has been proved not only unsuited to the wants of intelligent and sympathetic souls, but an outrage against them. Chaplains have forgotten their creeds so far as to get their "brave boys," every one of them, dying for their country, into Heaven; and friends at home have not failed to do the same. Can the effect of all this cease, though the war is over?

Moreover, now that peace is come, a desirable spiritual reaction is sure, in due time, to come with it. Thought and life, so long distracted by the war, will naturally revert to their legitimate channels. Religion will reassert its neglected claims. No longer engrossed with the movements of armies, or exclusively occupied with the salvation of the Republic, men will be again open to the appeals of Christianity as God's movement for the salvation of souls; and attention, money, effort, no longer diverted as they have been, will once more be given, in something like their due proportion, to the Church and its objects and welfare.

All these circumstances being taken into account, we cannot but feel that there is every reason for us to expect a new impulse in the direction of Universalist thought; a new readiness to consider Universalist arguments; and a new and large access of Universalist faith. Our Unitarian brethren, undertaking as never before to organize themselves into a sect, have again and still more deliberately committed themselves to a policy of indifference and latitudinarianism with respect to any fundamentals of Christian faith; and we have

reason to thank our "orthodox" friends of the "Congregational order" that they have removed all doubt as to the theology which they—and, it is fair to suppose, their fellow-believers of other names—represent. We have heard much latterly about the softening of "orthodoxy;" and not a few have been in the habit of saying that Henry Ward Beecher and men of similar thought were really Universalists. The late "National Congregational Council" has disposed of all such talk, and affirmed the old "Confessions and Platforms" as still the expositions of their faith. Occupying the position between these two extremes, ours is the grandest Providential opportunity for Christian work ever offered to any people. Every sign is auspicious; and every voice is a summons to move forward and possess the land. The one question pressed upon us with fresh and commanding significance is, Will we arise and put on our strength, girding ourselves anew for the work to which we are called, and thus be, and do, and become what God invites and the time demands?

This is the question; and if it is to be at all affirmatively answered, there are several conditions to be fulfilled, which may, perhaps, be sufficiently summed up as follows:

UNION AND CONSOLIDATION.

I. We must unite and consolidate our forces. Much has been said in various Reports to this Convention and in its successive annual discussions, with respect to organization. We have neither design nor desire to repeat what has thus been advanced. But realizing what, in our judgment, is one of our most imperative needs, we would emphasize the lessons of the war and of the year in reference to it.

What means our success in the war—at least as one of its chief explanations? Our motto is, "E pluribus unum":—unity in diversity; many made one. On this we acted and triumphed. The rebels repudiated the principle thus announced, and committed themselves to a theory of independency or State Rights. Doing this, they could not have become a victorious nation, even if their cause had been just, and they had temporarily prevailed. Shall we profit by the moral? The doctrine of State Rights is simply the political side of an extreme congregationalism. Moreover, acting upon this doctrine of unity, our success came only as the result of the systematic concentration of our As long as we scattered, we fought to little effect. As soon as one central purpose converged everything to one focus, the Rebellion fell. the religious suggestion of this fact need to be further enforced? If so, we have the enforcement in the late movements of our Unitarian and Orthodox Congregational friends. Pure Congregationalism, they find, does not answer for the widest and most efficient Denominational work. Seeing the fields opened, the opportunities offered, the needs that press, they desire to do more. So they come together in national convocations, and, careful to protest that they relinquish no principle of Congregationalism, proceed to action, which, in essence, is a renunciation of it. If work is to be done, they show us, organization is indispensable to secure the requisite unity and co-operation. Work done on any other principle, though it may accomplish something, is power measurably wasted.

One of the most instructive phenomena furnished in the Unitarian Conference was the position in which our late associate and esteemed brother, Rev. A. D. Mayo, presented himself. Among us, shut up in his study and his parish, he believed in Congregationalism—in Independency. But since those days, he has been abroad into the world; has grappled with opposition; has sought to set up his banner where sectarianism or indifference holds the ground; and the result is not only a broadened experience, but a change of view. Thus going abroad and undertaking to work simply as A. D. Mayo, he learns how weak A. D. Mayo is, and how weak Independency is, and what baseless dreams were those he dreamed when he thought that mere Congregationalism was enough for the duty of the Church and the needs of the world. He learns, as he said, the necessity not only of co-operation, but of organization. He learns the importance of having a Denomination behind him. And here

he was, in this Conference, the apostle of Organization; telling his new associates that it was impossible for them to do anything to most effect without it; and insisting that it was the first condition of their denominational success. He has grown wiser, in this at least.* As a Denomination, we must do the same.

GENEROSITY IN GIVING.

II. Another thing required of us is an increased generosity; more freedom and largeness in giving. It was said just now that we have learned this lesson somewhat. But if we are to do the work to which we are called, and to be the living and mighty Church God is inviting us to become, we have got to learn this lesson as we never yet have learned it. Nobly, even grandly, have the people poured out their contributions—not simply to the treasury of the country, for interest, but to the Sanitary Commission, and to whatever else has sought the soldiers' or the country's good, for patriotism's sake and for humanity's sake. What would all their protestations of love for the country have been worth without this generous giving? Dollars are "the sinews of war;" and dollars are the sinews of all organized effort. Little can be done in this world, in any field, without them; and Universalism cannot be served and promoted, and our Church be made the power it should be, except as Universalists catch the impulse of generosity, and practice the grace of giving. sooner we awake to an understanding of this fact the better. "Give," said our Lord, "and it shall be given unto you." A great principle underlies the words, and no Denomination ever has prospered, or ever can prosper, except upon this condition. To a noble mind, money is of no use in itself—has value only for its uses; and no man is a Universalist really, who, having money, does not give according to his ability, accounting himself God's steward for the furtherance of the truth. Think how our Theological School has for years been begging—begging for the means to live; asking only for the paltry sum of \$25,000; and needlessly adding to the anxieties and labors of its excellent Principal, because this sum could not be secured! Had there been the proper spirit of simple stewardship among us, all that is needed—now, at last, made up-would have been supplied long ago.

Those there are, indeed, who have given largely, nobly; from whose hands money has been freely poured out for the good of our Societies; for the establishment of our Schools; for the endowment of our Colleges. Let their names be duly honored. But how small the number! What is demanded is that such giving shall be the rule, and not the exception among us. Think of the Unitarians—at the most, not half as large as we, voting to raise \$220,000 for Denominational purposes this single year—and raising it! Think of our Orthodox Congregationalist friends, voting to raise \$750,000 this year, for work at home and at the South and West-remembering that even this does not tell all that they will raise for Denominational ends! Think of the munificent gifts of which we are constantly hearing, bestowed for educational and other Denominational uses by the members of sister sects! Making the most of it, how diminutive is our record in this respect in comparison! It is time for us to be ashamed of it, and to resolve to make it worthier of ourselves and our faith. We claim to have the faith best in itself, and that the country and the world most need. How, then, can we be satisfied with being less generous. according to our means, than others? We cannot be, if we are to be a thriving and aggressive Church. True, we have not the wealth of the Unitarians, or of the older and larger sects. But we have a great deal of wealth—enough to

^{*}In justice to a portion of the Convention, it is but proper to say that, when final action was taken upon this Report, there were those who seriously objected to this reference to the Rev. Mr. Mayo. Some insisted that the whole passage should be struck out; others wished only that the name should be omitted. With all deference to the judgment of such, the writer, supported by the approval of quite as many others, has preferred to publish the passage as it was read—with the exception of half a dozen humorous words. He is certain that Bro. Mayo will see nothing to object to in such a fraternal allusion to his remarkable change of position, and that no intelligent person will so misunderstand the reference as to suspect the writer of any other than the most courteous and fraternal feelings towards him.

do, every year, ten fold, yes, twenty fold more than we ever have done in the way of denominational effort. At least \$100,000 ought to be raised this very year for the work that God is calling us to do; and it might be raised if our people would but give as others have learned to give, and as they might give, and no man know that he is a single dollar poorer for it. It is very well for us to talk about the glory and excellence of Universalism, and its preciousness to souls, and the world's need of it: for this is all true. But such talk is mockery, is almost blasphemy, on the lips of any man who is not giving according to his ability for the furtherance of Universalism. Having the best faith, Universalists ought to show themselves quickened and enlarged by its spirit; and this is what we must do, learning the lesson of Denominational generosity as others have long ago learned it, if we would do any thing and be any thing as we ought.

THE CALL FOR MINISTERS.

III. The call for Ministers is another thing demanding our earnest consideration. "The harvest is plenteous, but the laborers are few." From all quarters is coming the cry, Send us good faithful ministers; and when we look at the South and West, and ask, whence are to come the laborers we ought to send there? we may well grow concerned lest our lack in this respect shall be disastrously felt. We will not take time to discuss the subject as we might with more space at our command. Let our Ministers and Churches give immediate attention to it.

SPIRITUAL LIFE.

The thing of paramount concern, however, embracing every other condition in our case, is the need of a profounder and more general appreciation of the spiritual meaning and demands of our Faith. We know not how the Convention may feel; but for ourselves, we have no anxiety as to the extension of Universalism as a doctrine. We believe, indeed, that there is just as much need as ever that Universalism should be distinctly preached in its doctrinal statements and expositions; and that the Universalist Minister who fails so to preach it, fails to discharge his whole duty. But we hold this to be necessary, less as a means of inducing a rejection of the sacrificial theology, or of making converts to Universalist ideas, than as a means of correcting misapprehensions and helping to clearness and soundness of religious conviction. This process of conversion to Universalism is constantly going forward, so far as concerns a renunciation of the old dogmas, and a settling into the conviction, or the hope, that something else, broader, more in accordance with our moral instincts, more satisfying to the heart, must be true.

We have already intimated how effectively the experiences born of our war have preached Universalism, as they have shown how impotent "Orthodoxy" is for such spiritual exigencies, and compelled so many souls, distressed and moaning, to turn to Universalism for help, if help in their extremity they would find. And this but indicates a wide-spread work, furthered by a great variety of agencies. The spirit of the age is preaching Universalism and making converts to it. The best literature of the time, alike poetry and prose, is doing the same. What was Whittier's late poem on "the Eternal Goodness," but a most telling Universalist sermon—published in the Independent! Is it to no purpose that he protests—

"My human hands are weak
To hold your iron creeds;
Against the word you bid me speak,
My heart within me pleads.

I dare not fix with mete and bound The love and power of God?"

Is it for naught that he declares—

"I see the wrong that round me lies; I feel the guilt within;

Yet in the maddening maze of things, And tossed by storm and flood, To one fixed stake my spirit clings— I know that God is good.

I know not what the future hath Of marvel or surprise, Assured alone that life and death His mercy underlies.

I know not where His islands lift Their fronded palms in air; I only know I cannot drift Beyond His love and care"?

This poem will do more to convert people to a belief in the cardinal idea of Universalism than any score of Universalist preachers during the whole year. Science gives itself to the same result. So does philosophy. When such thinkers as John Stuart Mill argue that goodness in God must be the same in essence as goodness in man, and are ready to say, "I will call no being good who is not what I mean by that epithet when I apply it to my fellow-creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go," we may be sure not only that the leaven of Universalism is at work among them, but that they will not fail to communicate that leaven to others. So all the moral and intellectual forces of the period are at work making converts to Universalist thought; and if our friends, who insist that they believe "Orthodoxy" just as it was believed two hundred or five hundred years ago, will only preach it in this form, after the style of Edwards and his contemporaries and predecessors, we shall have their pulpits numbered among the most effective agents in this same work.

Our excellent brother, ex-Governor Washburn, of Maine, said, at one of our meetings some time ago, that these outside agencies are doing more for Universalism than Universalists themselves; and that it is less as the result of what we are doing than in spite of our failure to do, that Universalism is making the progress it is. The remark is unquestionably true—so far as it relates to the creation of a sympathy with the general conclusion of Universalism. But the conceptions of Universalism are crude among great numbers of people, not even excepting some who bear the Universalist name. There is little or no comprehension among such as to what Universalism is as a harmonious system of Christian faith. The grounds, relations, and arguments of the truth are not understood, and the meaning of the Bible as bearing upon it is not perceived. For these reasons, there is need that Universalism should still be preached as a doctrine.

But if there were ever a time when it could properly be so presented, the time has now come when it is a sin to urge it simply as a doctrine. Christ preached it only to rebuke sin and impel to holiness. We should preach it only for the same purpose. Like his, our business is chiefly quickening and constructive. We are doubtless called to preach doctrine, as he did, to convert to the truth those who are in error; but, as was the case with him, we need most to preach it that we may give consistency and shape to thought that is now so crude, and mould into clear and intelligent conviction what is now merely an impression, or a sympathy, or a floating, inchoate speculation, and especially that those professing to believe it may be penetrated and vitalized by its power. What the time and the world most call for is moral inspiration. It is a question of no little interest what one believes as to the character of God and the nature and issues of his government. But the question of grand and most imperious concern is, not whether one believes in Universalism, but whether, believing it, or professing to believe it, he is showing himself experimentally a believer. Is he permeated with a sense of obligation to God and the Saviour? Is he a man of piety and prayer? Does he abhor sin? Is he melted and humbled in the

presence of the Cross? Does his soul glow with religious affection? Is he an earnest seeker after holiness? Is his being instinct with spiritual life? And the thing for us to understand is, that not fine churches, not large congregations, not any amount of the external shows of respectable living, nor even any addiction to devotional forms, but souls baptized, kindled, aspiring, consecrated, can alone make us the Denomination, the Church, it should be our ambition to become. Let no injustice be done by the failure to recognize the fact that we have a very considerable degree of religious life among us now. But there is not enough of it, prompting to prayer, self-surrender, and Christian giving, doing, and living; and this is the reason why we are not more active, more earnest, more intensive than we are.

We have organizations enough, and shall be wise not to try to multiply them further. We confuse and distract ourselves and the people by such a multiplication. Especially do we need to guard against any attempts to organize on principles foreign to our faith. Such an organization, we cannot help thinking, is proposed in the plan recently suggested for the organization of our Churches as distinct from our Societies. Orthodoxy assumes a wide and radical difference between those in the Church and those out of it, separating them as two essentially distinct classes. Universalism, though insisting on the difference between those consecrated to God and those not thus consecrated, recognizes the fact that there are as good people out of the Church as there are in it; and this being so, Universalists should be particularly cautious not to repel such from the Church by any policy of assumption or separatism in respect to it. Our need rather is that we take possession of the organizations we have, perfecting any that need perfecting, and filling them all with a positive religious life. We need a new and wider interest in the Church, but not more Churchism; need a more vital piety, but have occasion to pray that we may be saved from mere pietism. There is a sentimentalism of devotion, a formalistic ritualism, a pretentiousness and separatism of religious zeal that is soarcely less to be deprecated than utter coldness and neglect. We need nothing of this sort; need only a fresh outpouring of the Holy Ghost among our people; a profounder and more general sense of what Universalism is, of the type of character it demands, of the work it imposes; and a disposition to live and to work as it requires. Without this, all else, however useful it might be made, be it wealth, schools, colleges, "culture," eloquence, or religious forms, is but sounding brass and a tinkling cymbal; the body without the spirit—dead. With this, and in proportion as we have it, we shall show that Universalism is a power in us, and shall make it a power for the good of others. Our Sunday Schools will be vital; our Churches will grow populous; our homes will be Christian; our academies and colleges will be endowed and sustained; our religious journals will be vigorous and well supported; our Ministry will be reinforced; and every necessary instrument of Denominational activity and influence will be wisely organized and effectively employed.

THE NEW SOUTH AND ITS CIVILIZATION.

Especially as this is the case with us, and only as it is, will our eyes be opened to see and our hearts be awakened to feel, the obligations under which we rest to make ourselves a positive element in the reorganization of this nation as a free and Christian Republic. This is now the chief practical demand immediately pressing upon us. The war is closed, and slavery is dead—in form, though still, in spirit, insisting that it must live. The chain, the whip, the branding iron are no longer among the symbols of our Democracy. The question of agony, "How long, O Lord"? has been answered for the millions whom we have oppressed—answered through the smoke of battle and in blood, and the enslaved are free. The slave-pen falls that the free school may rise. The slave-trader vanishes that the teacher may appear. The reign of brute force ceases that the reign of free speech may begin. The purpose of our Revolution has found final expression, and the age of Liberty at length succeeds the age of serfdom in our national career, and civilization has now full scope to ripen wherever our flag floats.

Under these circumstances, every Church in the land is summoned of God to gird itself for the work of regeneration, that it may help to make the new civilization what the genius of our institutions as well as the spirit of our religion requires. But to none does this call come so imperatively as it comes As a Denomination, we have materially contributed to the warfare against slavery. Our public bodies were among the first to take pronounced anti-slavery action. As long ago as 1843, this Convention passed a series of resolutions, constituting the anti-slavery platform of the Denomination, and condemning slavery, "as contrary to the Gospel—as especially subversive of the golden rule—as contrary to the plainest dictates of natural justice and Christian love, and as every way pernicious alike to the enslaver and the enslaved;" and just twenty years ago this present week—the day after the session of this body—a mass meeting of our brotherhood was held in Boston, and measures were initiated which resulted in a formal "Protest against American Slavery," published the next spring, signed by three hundred and four Universalist ministers, a large majority of our number. So honorable was our record as an anti-slavery Denomination, indeed, that the "Orthodox" author of the Report of the "American and Foreign Anti-Slavery Society," for 1853, was constrained to say, after partially exhibiting this record, "It must be acknowledged that this Denomination have embraced anti-slavery truth with readiness, and fearlessly avowed their sentiments." The reason is apparent. We should have been false to every suggestion of our faith if we had not been an anti-slavery people. The principles of the anti-slavery contest are simply Universalist principles. Only in the light of Universalism does slavery become most a horror or a crime, and only upon the basis of our axioms can it be most effectively opposed. While men of all faiths and of no faith have been heartily united in the movement, it is Universalism, therefore, that has really been asserting itself in these years of agitation against this "sum of all villainies." And when we come to essential issues, for what but for Universalism and the vindication and establishment of its ideas has this war of ours been waged? Waged in form for the Union and the authority of its Government, it has been waged, in fact, for something back of the Union and underneath the Government—for the principle of human equality and the essential brotherhood of our race. And as a religious principle, where can this be found except in Universalism? Ours was the first blood shed in the conflict; and in this fact we have the fitting indication of the relation in which we stand to its issues, and the significance we ought to see in its results.

And now that the war is closed, it is for us to understand the meaning of the hour, and to insist—first of all, that the rights of citizenship shall be given without regard to color, and that the spirit of privilege and cast shall die; and then that Universalism shall be felt among the reconstructive forces of the new era opening before us. The South needs Universalism; and Universalism, as represented in our Denomination, needs its due share of the South as of the East, and the North and the West, that it may command the position and wield the power it ought. Other Denominations, with less reason to put themselves to the work, are already enlisted in it. Their schools, their missionaries, their teachers, are already occupying the field, and are still further and more largely to occupy it. Where are ours?

This is the question God is putting to us amidst the calls, responsibilities, and opportunities of the time; while, as from the needs of East and West, so from the freed millions, so lately slaves, and from the millions of whites, emancipated, or to be emancipated, scarcely less than they, is borne to us the appeal—unspoken, but no less real,—if you have the truth of God, and are the stewards of His grace, in the name of Christ come over and help us; come and give us the Gospel that can alone teach us the lessons of equality, and manhood, and self-respect we so need to learn. How shall we answer?

It is not for this Committee to devise means or shape measures. It is for us to exhibit needs and call attention to duties. It is for the Convention to say what shall be done, and how it shall be attempted. The demand is for Universalist

missionaries; for Universalist books; for Universalist teachers; for hearty Universalist work towards making the wilderness to rejoice, and the desert to bud and blossom as the rose. It will be a shame and a crime if we do not, in some proportion to our ability, respond to the demand. Other things are claiming their share of our attention; but this is the thing that presses most. Now is the golden opportunity to show ourselves a live people, with a sense of responsibility and an ambition for a wider and more positive power, which, once lost, will never again occur. One hundred thousand dollars is the smallest sum we should think of raising for the operations of the year; we shall have need to hang our heads in an utter loss of self-respect, and the country will have reason to point at us with the finger of disgust, if this Convention adjourn without taking steps to raise fifty thousand dollars at the very least.

Finally, it has well been said, that "the want of this age, so fraught with activity, so tempting to ambition, so potent to materialize all pursuits, is a Positive Universalism." As those representing Universalism in this country, it is for us, commanding so large a share of personal and Denominational influence, to do much to supply this want, if we will. O that we, all of us, Ministers and people, could but be thoroughly imbued with a sense of what this fact means, and of what we might thus become! What a new life would animate us, and what a new power the Church and the country would straight-

way teel! O God, inspire, kindle, help us, that thus it may be.

Respectfully submitted,

E. G. BROOKS.

Middletown, September 19, 1865.

APPENDIX.

Led, in the preparation of the preceding Report, to make some mention of names, it naturally occurred to me that the mention of any names would seem invidious unless I should endeavor, as far as possible, to present a complete list of our Chaplains and Nurses, and of all Universalist officers who have died in battle, and in hospitals. That a roll of Officers, to the exclusion of Privates, who had given their lives to the country should thus be contemplated, was owing to no lack of appreciation of the bravery of the latter class, or of their claims to grateful remembrance. Among them, I have no doubt, God finds the grandest heroes of the war. But there could be little hope, I thought, of making a list of them complete; and if even approaching completeness, it would be too long for publication in connection with the Report. In respect to officers, as in respect to the other classes named, it seemed to me not unreasonable to anticipate that the list might be made full. A call for information was therefore issued. It was kindly copied, I believe, into all our papers; and had those able to respond to it, all of them, furnished the information desired, the Convention and the Denomination would have been presented with a record of no small interest and importance. As it is, the record that follows, though tolerably complete as regards our Ministers, is, I have no doubt, very imperfect in other respects. This no one can regret more than myself. Having done all I could to make it full, however, I present it for what it is worth. In doing so, I take the opportunity, in the Convention's behalf, to thank those who have at all aided me in its preparation. In respect to those who, having the ability, have neglected or declined to do so—in one case, even after being solicited in person and by letter, I can only wish them something more of conscience and of a sense of fraternal obligation in respect to such appeals for Denominational purposes. E. G. B.

CHAPLAINS.

Rev. A. C. Barray, 7th Wisconsin;

Rev. D. P. Bunn, 56th (one account says 59th) Illinois;

Rev. L. D. Burch, Chaplain, then Lieutenant, 26th Michigan;

Rev. J. D. Cargill, 5th Vermont. Enlisted as Private, and was subsequently elected Chaplain;

Rev. A. St. John Chambré, 1st N. J. Militia. He was the first regular Volunteer Chaplain of any Denomination, to go into the field. After three months service, the Regiment was reorganized as the 8th N. J. Volunteers, and he was elected Lieutenant-Colonel; but he preferred to remain as Chaplain. Served two years, and then resigned on account of sickness;

Rev. O. B. Clark, 83d Pennsylvania. At the close of the war, and for some time previous, the oldest ranking Chaplain in the Army of the Potomac. Honorably discharged, June 2d, 1865, after two years and nine months service:

Rev. W. P. Colby, 17th Massachusetts;

Rev. G. Collins, Baxter's Zouaves, Pennsylvania: served three years;

Rev. W. W. Curry, 53d Indiana;

Rev. R. Eddy, 60th New York: served nineteen months; Rev. E. Francis, 127th ("Monitor") Regiment, New York; Rev. N. M. Gaylord, 13th Massachusetts. After nearly two years service in the field, he was appointed Chaplain U. S. A., and assigned to duty in Campbell Hospital, Washington. When this was closed, he was, at his own request, honorably mustered out of service. Whole length of service, four years;

Rev. T. S. Guthrie, Ohio Regiment;

Rev. J. W. Hanson, 6th Massachusetts. He also served as pioneer agent of Massachusetts Soldiers' Mission;

Rev. L. M. Hawes, 87th Wisconsin;

Rev. C. E. Hewes, 14th New York;

Rev. W. W. Hayward, 13th Maine: served four months;

Rev. F. A. Hodsdon, 24th Maine: discharged on account of sickness;

Rev. Z. H. Howe, 5th Wisconsin: resigned after three months, sick;

Rev. Harvey Hersey, 17th Maine;

Rev. H. C. Leonard, served for three years, from July 1, 1861, without loss of a day—first with 3d Maine (Infantry), and then for something more than half of the time, with 1st Maine Heavy Artillery: publicly pronounced by Gen. Howard, the most faithful Chaplain he had ever known;

Rev. W. B. Linell, 10th Illinois;

Rev. W. W. Lovejoy, enlisted as Private in 2d Maine Cavalry, was then promoted to a Lieutenancy in a Colored Regiment, and was subsequently

elected its Chaplain;

Rev. L. B. Mason, 13th Wisconsin. .He organized in his Regiment an "Army Church," composed of members of all Denominations. Entering service during the winter of 1861, he remained about two years, when he returned home with broken health, and died the following May;

Rev. W. R. G. Mellen, 24th Massachusetts;

Rev. C. P. Nash, 7th Michigan Cavalry. Mustered in November 9th (probably 1863); and has participated in most of the Regiment's marches since. Accompanied Kilpatrick in his raid to Richmond; Sheridan in his raid around Richmond, August and October, 1864; and the latter General in his James River Canal raid in February and March, 1865. After the close of the war, his regiment was sent to Fort Halleck, Dakotah Territory, where he is now serving with them;

Rev. H. A. Philbrook, 8th Maine. He served six months, when he resigned on account of sickness, from which he suffered severely for nearly a

year

Rev. L. L. Record, 28d Massachusetts: served about a year;

Rev. B. F. Rogers, 15th Illinois. He entered service December 18, 1862, and is still on duty. Has seen much service in the field, participating in a portion of "Sherman's March," and has been Acting Chaplain of Officers' Hospital at Memphis, two months; of 4th Division 17th A. C. Hospital, a few weeks; of the General Hospital for the "Army of the Tennessee," four months; of General Hospital No. 13, Nashville, a few weeks; and of the 17th A. C. Hospital at Savannah, three months. Since the close of war, has been on duty with his regiment at Fort Kearney, Nebraska Territory, whither they were sent against the Indians;

Rev. W. H. Ryder, D. D., Camp Douglas, Chicago;

Rev. J. R. Sage: Enlisted as Private in Company A, 121st New York; elected Chaplain, and after ten months service resigned on account of sickness:

Rev. G. J. Sanger: Enlisted as a Private; was then Lieutenant, and then Chaplain 42d Massachusetts; taken prisoner at the battle of Galveston.

Rev. Joseph Sargent, 13th Vermont: died in camp of typhoid fever;

Rev. James Shrigley: Appointed Hospital Chaplain by the President, January 19, 1863, and stationed at McClellan General Hospital, Philadelphia, until July 21, 1865, when he was transferred to Mower General Hospital, in the same city. Here remained a short time, and then was mustered out;

Rev. J. C. Snow, 23d Maine (nine months Regiment);

Rev. Charles Spear, Elizabeth Street Hospital, Washington;

Rev. W. A. Start: Enlisted as Private in 58th Massachusetts, and was subsequently made its Chaplain;

Rev. R. Stinson, 6th New Hampshire: Died of consumption, contracted in the hardships and dangers of the battle of Newbern, N. C.;

Rev. Zenas Thompson, 6th Maine: Served about a year, and resigned, sick;

Rev. M. G. Todd, 23d Wisconsin: Served nine months, and resigned, sick;
Rev. W. N. Van De Mark: Enlisted as Private in Mack's Rifle Battery, New
York, and was afterwards appointed Chaplain of 92d U. S. Colored
Infantry. Last winter he was detached from his regiment, to act as
Agent of the Freedmen's Board of Education in Louisiana. Subsequently he was promoted to act as Superintendent of all the Colored
Schools in New Orleans, having fourteen thousand children under his
charge. Though not yet twenty-two years of age, he filled this position
to the entire satisfaction of all, resigning with honor, June 1st;

Rev. C. H. Webster (of Connecticut), 29th Maine: Served seven months, and

resigned, sick.

MINISTERS WHO HAVE SERVED AS OFFICERS OR SOLDIERS.

Rev. B. B. Bennett, Major 101st Indiana;

Rev. W. S. Burton, Major of Cavalry, Michigan;

Rev. W. C. Brooks, Private, 100 days Regiment, Ohio;

Rev. J. H. Cleveland, Private, 83d Indiana: Killed in the charge on the rear of rebel works at Vicksburg, May 19, 1863. A brother of fine promise, and universally beloved;

Rev. T. L. Dean, Private, Butler's N. E. Brigade;

Rev. A. C. Edmunds, Private in a California regiment, which, not being accepted, did not take the field;

Rev. S. H. Fifield, Private, 16th Maine: Died in Hospital at Alexandria, January, 1863, of wounds received at Fredericksburg;

Rev. E. Fitzgerald, Private, 44th Massachusetts (nine months regiment);

Rev. W. E. Gibbs, Private, Company D, 44th Massachusetts (nine months regiment);

Rev. W. L. Gilman, Private, 33d Massachusetts: Lost a leg at Gettysburg, and died from resulting hemorrhage, July 28th, 1863, leaving a bright record as a soldier and a Christian. "Rev. Mr. Hall. a Baptist Clergyman, of Philadelphia," says Rev. R. Eddy, "visiting Gettysburg to see a wounded son, was desired by a bigoted Presbyterian Preacher to go into a barn and stop the influence of a wounded Universalist, who was trying to preach his heresy. Mr. Hall went, and found that the presence and cheering words of Brother Gilman were having a most happy and tranquilizing effect on the hundreds of sufferers there. He felt himself in the presence of a true Christian, and thanked God that so true and hopeful a man was there as a Minister of strength and consolation;"

Rev. J. B. Grandy, Private, 42d Ohio;

Rev. Marvin Hathaway, Private, Minnesota regiment;

Rev. Truman A. Jackson, Private, Company E, 122d New York (drafted). His Parish offered to purchase his exemption, but he felt it his duty to go. Wounded at the battle of the Wilderness, May 6th, 1864, in the shoulder, and taken prisoner. His wound healed, and he was able to make himself of much service to the sick and suffering about him. Then for six months no tidings came. Rebel atrocity was doing its work. He died in Andersonville prison, October 29th, 1864, aged 29 years. An earnest and true man;

Rev. R. K. Jones, Sergeant, 3d Indiana Cavalry;

John E. Holmes, formerly one of our Ministers, and latterly, though in the practice of law, sometimes preaching and proving himself one of our

most devoted laymen, received his commission (for what position the account quoted from does not say), August, 1862. Taken prisoner at Brentwood, Tenn., and hurried by rapid and exhausting marches to Richmond, where he was imprisoned four weeks. He was then exchanged, and being sent to Annapolis, died the next day after his arrival there, one of the multitude of martyrs to Southern prison barbarism;

Rev. W. W. Olds, Private, 6th Michigan Mounted Rifles;

Rev. J. S. Palmer, Private, 132d New York;

Rev. J. S. Phelps, Captain in a Kentucky regiment; fell at Shiloh, April, 1862;

Rev. H. E. Pope, M. D., Assistant Surgeon, late Private in army at Corinth; Rev. James Urner Price, enlisted as Private for three months. At expiration of this period, his whole regiment re-enlisted for the war, and he became first sergeant. "Mortally wounded at Cheat Mountain," as stated in the text of the report, one account says; killed at the battle of Greenbriar, W. Va., Rev. H. F. Miller reports. His age was 25 years. "A serious loss to our ministry."

Rev. J. P. Sanford, Lieutenant, Iowa regiment, also Acting Chaplain;

Rev. G. W. Skinner, Lieutenant in Colonel Wheelock's regiment, N. Y.: resigned on account of sickness;

Rev. L. A. Spencer, Private in a N. H. Regiment (probably), and died in hospital at Concord, aged 38 years;

Rev. Luther Wolcott, Private in a N. H. Regiment;

Rev. B. N. Wildes, Captain in a N. Y. Regiment.

OFFICERS WHO HAVE BEEN KILLED IN BATTLE OR DIED IN HOSPITALS.

Lieutenant J. L. Atwood, (brother of Rev. J. M. Atwood), Acting Adjutant 2d N. Y. Mounted Rifles, wounded at the battle of Cedar Mountain, and killed by a sharpshooter, Sunday morning, June 26, 1865, in his 20th year;

Major Sullivan Ballou, 2d R. I., killed at the first battle of Bull Run. A resident of Providence, but a member of our Church in Woonsocket, his former home. A noble Christian man, studious, eloquent, of a most genial spirit, and altogether of great promise. Among his last words, written to his wife, on the eve before the battle, in a letter of most touching earnestness and pathos, he said, "Not my will, but thine, O God, be done. If it is necessary that I should fall for my country, I am ready. I know how strongly American civilization now leans upon the triumph of the Government, and how great a debt we cwe to those who went before us through the blood and sufferings of the Revolution; and I am willing—perfectly willing—to lay down all my joys in this life to help maintain this Government and to pay that debt." His age was 33 years;

Major-General Hiram A. Berry, killed at Chancellorsville: a member of our

Parish in Rockland, Me. :

Captain Calvin Boston, of Aroostook Co., (formerly of Gardiner), Me. Enlisting as Private, he passed rapidly through all the grades from corporal to 2d Lieutenant. His commission as Captain did not reach his regiment till after his death. He was wounded in the trenches before Petersburg, and died in hospital at Washington. A man of athletic frame, he was said by his superior officer to be "the bravest man he ever saw in battle." With three men of Co. B, 7th Maine Regiment, to which he originally belonged, he captured 40 prisoners at the battle of Fredericksburg, and brought them in. His remains were buried with public honors from the Universalist Church in Gardiner;

Major Seth S. Buxton, of Salem, 14th Massachusetts Infantry, a regiment subsequently changed to Massachusetts 1st Heavy Artillery. He enlisted July, 1861, and undertaking to raise a company, in six days

reported himself at the State House, with 100 picked men ready for duty. He was given a Captaincy, and when the regiment became Artillery, was appointed 1st Major. Sickness came, and he was ordered home on furlough. Improving somewhat, he felt it his duty to return before the expiration of his furlough. A relapse followed, and he died in January, 1863. He was a prompt, active, energetic officer, and would have distinguished himself had his his been spared. A man of fine presence and genial, earnest spirit, he was a favorite in all positions. His men loved him as a brother. He was an active teacher in the Salem Sunday School. In his death, a Christian gentleman gave his life to his country, and his memory will be always green in the hearts of those who knew him;

Lieutenant David Carlton, 23d Massachusetts, enlisted as Corporal in the summer of 1861. Was subsequently promoted to a Lieutenancy. In the disaster of Drury's Bluff, his regiment suffered severely in killed, wounded, and prisoners. Among the latter he was taken, while rallying his men, in a dense fog, to force back superior numbers, and he was consigned to suffer and die as one of the victims of Andersonville. He was a teacher in the Universalist Sabbath School of Salem, and was a conspicuous example of steady and conscientious devotion to duty in all his relations. He joined the army as a matter of conscience, and carried this spirit into his whole life;

Colonel Daniel Chaplin, 1st Maine Heavy Artillery, wounded on the north side of the James, August, 1864, and died in hospital at Philadelphia. A member of our Parish in Bangor; his remains were buried from that

church. He is said to have been a noble officer:

Captain Cornelius A. Cooper, of Co. C, 127th ("Monitor") Regiment, N. Y. Died of disease in camp, November 25, 1862, aged about 36. A teacher in one of the N. Y. City public schools, and a most estimable man. He was a valuable member of our little parish in Mount Vernon, N. Y., and the Superintendent of its Sabbath School. Funeral services

in Bleecker Street Church, N. Y;

Captain Charles A. Dearborn, a faithful teacher in our Sabbath School in Salem. He first enlisted as Private in a three months Regiment—one of the Salem Zouaves attached to the original 7th Massachusetts. Returning from this service, then 18 years of age, he re-enlisted and received a Lieutenant's commission. Stationed in Boston Harbor, he chafed for more active service, and upon the formation of the 32d Massachusetts, was given a Captaincy in it. He was killed at Fredericksburg. Observing a slight wavering in his front line, he sprang forward with the shout, "Cheer up on the left, boys," and fell dead with the order on his lips. Though dying before he was 20, he had developed superior qualities as an officer. His company was declared by his Colonel to be the steadiest in action, and the best drilled and disciplined in the Regiment. He was one of the purest and bravest spirits among those offered on the altar of the country's good;

Lieutenant Henry C. Eastman, 60th New York. Died of fever, near Baltimore, in the winter of 1862; a most excellent man and a much beloved officer.

Lieutenant Eddy, of Weymouth, 42d Massachusetts. Taken prisoner at the battle of Galveston, and died after terrible suffering in the hands of the rebels;

Orderly Sergeant William M. Gregg, of New Albany, 92d (after consolidation, 93d) Indiana. Enlisted August 29, 1862; participated in actions at Vicksburg and Jackson; captured at Guntown, Mississippi; shared in the deprivations and horrors of rebel prisons, in Georgia and South Carolina, and died in consequence, soon after reaching home, March, 28, 1865, aged 88. His brother, sending his name, speaks of him in the highest terms as a man, a soldier and a Christian Universalist;

Colonel William B. Goodrich, 60th New York. An active and efficient Trustee

of our Parish in Canton, New York, and a very fine officer. Mortally wounded at Antietam; survived about two hours and died the Christian death, as he had lived a manly and Christian life;

Sergeant Lemuel J. Gove, Company E, 88th Massachusetts. Enlisted August 9, 1862; died in Hospital, Carrolton, Louisiana, February 8, 1863,

aged 231 years;

Captain William Ross Ham, Company D, 32d Maine. Commissioned March 27, 1864; engaged in the battles through the Wilderness, and mortally wounded near Cold Harbor, June 3, 1864. A member of our Society in Lewiston;

Sergeant Edward Morton Hastings, Company H, 29th Massachusetts. Died of exhaustion, near Harrison's Landing, August 11, 1862, aged 22 years. A devout young man, of beautiful promise; a member of our Church

in East Cambridge;

Massena Ballou Hawes; at the time of his death, Acting Quartermaster, 35th Massachusetts. After participating in many desperate battles, among them Fair Oaks, Antietam, Fredericksburg, Vicksburg, he was killed in the march towards Jackson, Mississippi, by a falling tree, uprooted by a terrific thunder storm. All who knew him unite to speak his praise. Aged 24 years;

Assistant Surgeon Ansyl J. Libby, 24th Maine. Died in the discharge of his

duties at East New York;

Orderly Samuel E. Luscomb, Gen. Amory's Staff. Entered service in 88th Massachusetts, August 11, 1862; died in Baton Rouge, Louisiana, July 9, 1863, aged 25 years;

Lieutenant Robert P. Mansfield, 1st Massachusetts Heavy Artillery. Wounded at the battle of Spottsylvania Court House, and died in consequence in Armory Square Hospital, Washington, July 18, 1864. A

member of the First Universalist Congregation in Lynn;

Adjutant Lewis Clark Parmelee, Berdan's Sharp-Shooters. A member of the 7th Regiment, New York, he shared in its march and service for the defence of Washington. Returning, he immediately sought some position for the war, and at length accepted that in which he died. He was killed at Antietam. For a month his Regiment had been almost continually under fire, and was so badly "cut up" that but 124 went into the action. His Colonel was wounded, and in the absence of his other superior officers, he assumed command. Advancing beyond our line of battle, he had captured a rebel flag, and was bearing it back in triumph, when a ball pierced his breast and he fell—as one friend said of him, writing to another, "foremost among the foremost, the bravest of the brave." "I never saw Lewis so brilliant," said a brother officer, "as on that day." His age was 24 years. Of New Haven at the time of his death, but formerly of the 20th Street Congregation, New York. "A choice young man and a goodly;"

Lieutenant Ivory J. Robinson, a devoted member of our Church in Augusta, Maine. Quartermaster of 11th Maine, he died in Virginia, from overtasked energies. "No better man ever lived," says Rev. G. Bailey, in sending his name. "A noble, Christian man," says Rev. R. A. Ballou, "charged only with being too careful of the nation's funds, too honest

to please all;"

Captain N. A. Saxton, 8th Michigan Cavalry;

Ensign Thomas Stevens, entered Navy October, 1861; died of wounds received

in battle, January 19, 1865;

Captain Henry E. Tozier, mortally wounded near Fort Holly, December 10, 1864. Rev. J. Eastwood thus gives his record: "He enlisted in Company B, of the 6th Massachusetts Volunteers, and was with that Regiment when it marched through Baltimore, the memorable 19th of April, 1861. He afterwards enlisted in the 8th Maine as a Sergeant, became an Orderly Sergeant, remaining with the Regiment three years.

He then re-enlisted, and was promoted first to a Lieutenancy and then to a Captaincy. The day of his death, the enemy advanced against the Fort in which he was posted. They drove in the Cavalry, pickets and he was ordered to charge the foe with a Company of men. He did so, drove them back, but received a ball which passed through his heart. He died almost instantly, but lived long enough to say, with the heroism of Wolf in his dying hour, 'Boys, take my sabre off. Don't let it fall into the enemy's hands.' He was a man in whose heart was no guile or impurity. The camp did not stain him. He had a cheerful heart, and was the delight and pride of his command and his fellow-officers. In his death the Regiment has lost an ornament, the country a hero, and the world a benefactor;"

Lieutenant George W. True, 10th Maine; died of wounds received at Antietam.

"All accounts," says Rev. G. Bailey, "speak of him as a superior

soldier;"

Brigadier-General Ward, of Worcester, went into the war as Colonel of 15th Massachusetts; was promoted to Brigadier-General for distinguished

gallantry, and was subsequently killed;

Lieutenant William W. Wardell, enlisted as Private in 1st Massachusetts Cavalry; commissioned as Lieutenant, February, 1863; killed at Hawes' Shop, aged 24, being at the time a member of Gen. Davis' Staff, Gen.

Custar's Brigade;

Corporal George W. Willard, of Worcester, 57th Massachusetts. Wounded in the Wilderness, he was sent to the Hospital at Washington, where he rendered valuable service as a nurse after his partial recovery. Going again to the front, he was soon wounded at the Weldon Railroad. Amputation took place, but after a month's lingering, he died on David's Island, New York Harbor, September 16, aged 35. A Christian worker, he gave himself to his country, as he had before given himself to Christ;

Third Assist. Engineer John M. Whittemore, killed at the taking of Hilton Head. To this list should be appended the name of young Gifford, son of Rev. James Gifford, of Western Massachusetts, who was no officer, so far as information is received, but who, being taken prisoner by the rebels, was tied to a tree and starved to death, because he was the son of a New England Minister. While in the 52d Massachusetts, he was offered a Lieutenancy in another regiment, but declined; subsequently was offered \$200 bounty to go in another cavalry regiment, but he replied: "I came to fight, and cannot change."

TUFTS COLLEGE RECORD.

2d Lieutenant Smith Goss Bailey, mortally wounded at Chancellorsville, and died in hospital;

Captain William F. Brigham, left college to enter the army, and was killed

during the last campaign against Richmond;

Lieutenant Edmund Dascomb, of a N. H. Regiment, killed at Gettysburg.

"An earnest scholar," says Prof. Marshall, "and greatly beloved by his teachers and fellow students;"

2d Lieutenant Elbridge H. Dearborn, taken sick in the army, and died on his

way home;

Captain Oliver H. Lowell, of a Maine Regiment, wounded at Gettysburg, taken

prisoner, and died in a rebel hospital;

Captain Lewis E. Munroe, 59th Massachusetts. He perished at the "Crater," formed by the explosion of the mine in front of Petersburg. He fell while on the rim or summit of the "Crater," giving orders to his men, pierced through the forehead by a sharp-shooter's ball;

Lieutenant Henry B. Walton, mortally wounded in Louisiana, 1864. Of Dascomb, Lowell, and Bailey, Rev. J. Eastwood gives this account: "Dascomb was a young man of much promise. He was a faithful student, and learned easily, but his health was poor. He left at the end of his Sophomore year. Had he retained his health, he would probably have stood at the head of his class. He enlisted as a private, from patriotic motives, and owed his elevation to the sterling qualities

of his mind and heart. He was studying law when he enlisted. It has been my fortune to meet few young men for whom I had as much esteem. Lowell was every whit a man; a fine scholar, genial, purehearted. He was respected and loved by all who knew him. Bailey worked his way through college under adverse circumstances, but he graduated creditably. He engaged in teaching, and soon after the war broke out, felt himself called by his country to take up arms in her defence. He taked with me frequently about enlisting; spoke of the sacrifice he should make in leaving a young wife and babe; but duty called him, and he went."

Giving a list of the graduates who have been in the army, Prof. Marshall adds: "When it is remembered that the whole number of our graduates is 85, and that 28 of them, or nearly one-third of the whole, have responded to their country's call, I think no more honorable record can be exhibited by any

college in New England."

Of these 28 graduates, one (Selden Connor), ranks as Brigadier-General; one (Horatie Bisbee), as Colonel; two (Winsor B. French and Philo Hersey), as Lieutenant-Colonels; three (Lowell, Albion Thorne, and Munroe), as Captains; three (Walton, B. F. Heald, and J. M. Baker), as Lieutenants; five (Bailey, L. L. Dame, George C. Waldo, Dearborn, and E. H. Richards), as 2d Lieutenants; three (Snow, Hersey, and Start), as Chaplains; one (O. C. Turner), as Surgeon; one (Eastwood), as Agent Soldiers' Mission; and eight as privates, or in other capacities.

In addition to these graduates, there have been 15 others who have pursued their studies for some time at Tufts, and either left to enlist, or entered the

army after leaving.

NURSES.

Miss Aurora Clark, of Springfield, Me. Her father is an earnest Universalist, and she was educated in our faith. She was long engaged in the hospitals at Washington and vicinity. She was lately married to Robinson, the soldier who risked his life to save that of Secretary Seward;

Mrs. S. M. Barnes, Peoria, Ill., served a brief period in hospital at Vicksburg, and has devoted herself to work for our soldiers since the com-

mencement of the war;

Miss Clara Barton, of Mass. On duty in field hospitals since the opening of the war. Rev. J. Eastwood thus presents her record: "She is one of those noble women who have consecrated their talents and property to the use of the sick and suffering soldier. She has thought no labor too severe. no service too menial, to undertake in his behalf. She has spared no expense which her own resources could furnish, or which she could obtain from others, to make him comfortable and happy. She has prepared with her own hand that delicacy he could not obtain with-She has dressed his wounds when her services were out her aid. needed, and tenderly watched over him. She has spoken to him the kind and cheering word which has done him, mayhap, more good than medicine. She has whispered consolation to him in the mortal hour, and softened for him the pillow of death. She has been the "Santa Philomena," the angel of mercy to many a soldier as he lay upon his suffering couch, and to-day thousands of them think of her with gratitude and reverence." Now that the war has closed, still the soldier's friend, she is devoting herself with untiring assiduity to efforts, at Andersonsville and elsewhere, to give intelligence of the missing, and Christian burial to the dead;

Mrs. J. M. Blanchard (daughter of Rev. Warren Skinner), has devoted much of her time to those in the Washington hospitals. Having given two of her sons "martyrs to liberty," she has felt a peculiar interest in all soldiers, and has been as a mother to many sick and dying ones;

Miss Helen Gilson, of our Church in Chelsea, Mass;

Mrs. N. M. Gaylord has rendered efficient service as the assistant of her husband in Campbell hospital;

Miss Esther Graves, of Bowdoinham, Me. "One of the few 'faithful among the faithless' at home," says Rev. G. Bailey, "she went out near the beginning of the war, and has served through it all. Visiting home during the time, she was received with a splendid ovation by the citizens of Bowdoinham, without distinction of sect."

Mrs. David R. Gregg, of Ottawa, Ill., matron of a hospital in Springfield, Ill.

Very efficient. Has labored also with her husband elsewhere.

Miss Judith S. Plummer, of our Church in Lawrence, Mass., devoted herself to the work early in the war, and is believed to be still in service.

Miss Susan Plummer (sister of preceding), also of the Lawrence Church, entered the field about a year since, and is still engaged. Their pastor writes: "They have been very faithful and very successful."

Mrs. J. P. Sanford accompanied her husband (Rev. J. P. Sanford) to the field, and was elected Brevet Lieutenant for services to the sick.

Mrs. Charles Spear, Elizabeth Street Hospital, Washington.

SOLDIERS' MISSIONS.

John Osborn, of West Cambridge, Chairman of Committee in charge of the Massachusetts Mission.

Rev. James Eastwood went out first as an aid of the Sanitary Commission, and on the organization of the Massachusetts Mission, was made its Agent in the field.

Rev. J. W. Hanson was the pioneer Agent of this Mission at the commence-

ment of its operations.

Revs. C. A. Skinner, S. Ellis, and J. F. Powers made brief visits to City Point

under its auspices.

Lieut. C. P. Lord was with Brother Eastwood as his assistant the most of the time of his agency. He was a non-commissioned officer in the 6th Massachusetts, participating as such in the 19th of April, at Baltimore, and subsequently served three years as Lieutenant in the 8th Maine. His services were very valuable.

Revs. M. R. Leonard, H. Bisbee, and R. Conner also served as assistants of the

Agent for briefer periods.

Rev. A. J. Patterson went out for three months service in the trenches before Petersburg, and in the Hospitals of Virginia, as New Hampshire State Agent, and also as the almoner of funds raised by his Parish and others. He threw himself with characteristic earnestness into his work, and made himself an efficient Minister both to the physical and spiritual needs of our soldiers.

David R. Gregg, of Ottawa, Ill., was very active and useful among the sick

and wounded at Vicksburg and elsewhere.

Rev. J. B. Gilman, Military Agent, charged with the care of sick and wounded soldiers for Michigan and Minnesota; headquarters at Louisville, Ky.

Rev. H. F. Miller, Agent of Northwestern Universalist Mission; headquarters at Louisville, Ky.

Rev. N. Crary was for some time connected with this Northwestern Mission.

Rev. M. C. Crosley for a briefer time.

Hon. Frank B. Fay, of Chelsea, Superintendent of the Sanitary Commission Relief Corps in the Hospitals. Rev. J. Eastwood says of him: "Mr. Fay was the first to suggest the idea of such a sanitary force, and to him was committed the work of its organization. He has been eminently successful in his labor. He has secured not only the esteem, but the love of all who have served under him. A Universalist, self-proclaimed as such, everywhere known as such, still such has been his prudence, his patience, his justice, and integrity, that he has won encomiums from all, even old Princeton, through its students, volunteering praises for him. His disinterestedness in his work is evinced in giving gratuitously his time and labor to the cause."

Hon. Mr. Baxter, M. C., of Vermont, and wife, have rendered very efficient

service in the Hospitals in Washington.

This roll of honor would not be complete if it should fail to make mention of Rev. A. Bossbeman, Pastor of the Universalist Church in Richmond, at the outbreak of the Rebellion. Every other pulpit in the city yielded to the pressure, and arrayed itself on the side of treason; Brother Bosserman stood firm. Arrested, imprisoned, threatened with death, he still stood firm, denouncing traitors and proclaiming his loyalty to our dear old flag. Let his name be written in the light it deserves.

Sumner Henry Needham was neither officer nor Chaplain; but holding the relation he does to the war, this record can in no way be so well closed as by adding his name to it. A member of the Massachusetts 6th, marching through Baltimore, he was the first man mortally wounded in the contest, and his body was the first among the thousands of our patriot martyrs to be borne with funeral honors to the grave. Born in Bethel, Me., March 2, 1828, he had been a resident of Lawrence, Mass., about twelve years. He there connected himself with our Society, and was a regular attendant upon its worship. was," says his Chaplain, Rev. J. W. Hanson, to whom I am indebted for particulars, "an upright and exemplary man. After receiving his mortal wound, he was conveyed to the Infirmary, where he lingered till April 27th. His body was sent under escort to Boston, where it was temporarily deposited in the Vassall tomb, King's Chapel. On the 3d of May, it was conveyed to Lawrence, and buried with the most imposing ceremonies. Rev. Geo. S. Weaver, his Pastor, preached a funeral discourse from Heb. x1., 4—the first funeral sermon of the war:"-" and so it happened," fittingly suggests Brother Weaver, "that our Denomination, under Providence, was called to lead in that solemn march of funeral obsequies," which, commencing thus, in honor of our slain, has stretched through the years, and is not finished yet. God help us, thus leading in the funeral march, to lead also in the work which victory demands.

D.

REPORT ON EDUCATION.

The Committee on Education, appointed at the last session of the General Convention of Universalists, ask leave to present the following

REPORT:

The duty assigned by the Constitution to this Committee is, to "report on the condition, wants, and prospects of Schools under the special patronage of our order." To that work we shall mainly confine ourselves. The simple facts that such a Committee is provided for by the Constitution of this Convention, and that so many Schools have already been established by our Denomination, render it superflous for us to attempt to prove the importance of education to the growth of our sect, and to the strengthening of our influence in the world.

Unlike many sects which, in the outset of their career, effected to decry learning, we have always professed to prize it. For years, however, our various ecclesiastical bodies contented themselves with resolving that Colleges, Theological Schools, and Academies ought to be established; but utterly failed to endow them. To the Committee on Education in the later days, however, a more pleasing duty is assigned than fell to the lot of their predecessors. Your present Committee can congratulate the Denomination that our Schools and Colleges are increasing their resources every year. Gratifying proof is also afforded that they are wielding a mightier power in society, and gaining a firmer hold on the affections of our people. Their money is freely bestowed; we cannot but believe that sympathy accompanies, and prayer follows the gift; and the contributions made during the past year may fairly be regarded as evidence that thousands of our Denomination are watching with solicitude the growth of our Schools, and entreating Heaven that they may be not merely teachers of science and sound learning, but nurseries also of piety and faith. And the best wishes of these friends can only be fully realized when these institutions are made directly subservient to the upbuilding of our Master's cause and the advancement of that form of faith which is entrusted to our care.

In reporting the condition of our literary institutions, we shall follow geographical order. Beginning with the State of Maine, we find the Westbrook. Seminary. Its Trustees report it to be in a prosperous condition, and affirm that, during the past year, it has had a larger number of scholars than in any previous year. So many, indeed, have applied for admission, that an enlargement of the Boarding House has become necessary. The Seminary building has been altered and repaired during the past summer. The Trustees believe that the system of instruction is as thorough at this Seminary as in any similar institution in the State; and the brethren at large in that State seem to indorse their opinion. During the past year the entire number of students was 489. As a course of study has been established in this Seminary for young ladies, equivalent to that of any female College in New England, and as authority has been granted by law to confer degrees on all who satisfactorily complete such course, four young ladies have, during the past year, graduated. Four young men have also been fitted for College. It is expected that this year ten young ladies will also graduate, and ten or a dozen young men be stited for College.

The property of Westbrook Seminary stands as follows: Buildings and grounds are valued at\$25,000 Available funds on hand...... 7,000 During the last year donations have been made to the amount of...... 30,000 When the last named sum is invested, the School will be in a good financial condition.

Proceeding West from Maine, we reach Massachusetts, where we find our strongest literary institution. The affairs of Tuft's College are steadily improving every year. Since the last report to this Convention, the bequest of the late Mr. Edwin Howland, of South Africa, has been paid over by his executors. Bating the Government tax, the amount received was between nine and ten thousand dollars. During the current year, one of the most liberal friends of the College has died. Wm. J. Walker, M. D., of Newport, R. I., had given the institution about \$70,000 during the past three years. By his will be bequeathed a further sum of about \$250,000. As his beirs, however, proposed to contest the validity of the will, a compromise has been made, which will probably secure to the College from \$150,000 to \$175,000. Of this amount nothing has yet been received.

Encouraged by these prospective resources, the College has established a course of instruction in civil engineering. There are now, therefore, three courses of instruction, with appropriate degrees affixed to each. These are, The full Collegiate Course, The Philosophical Course, and The Course in Civil Engineering. This enlargement of the field of instruction necessitates additional instructors, and, by affording to all classes of young men, ambitious of learning, increased adaptitages for study, challenges the attention of our

youth.

The Trustees of the College are also anxious to afford additional aid to indigent young men, by establishing new scholarships. There are now at their disposal three State Scholarships, of \$50, each; four more to be known as the Howland Scholarships, also of \$50, each; and five to be designated the Walker Mathematical Scholarships, of \$100, each; making twelve in all.

During the past year Gymnastic exercises have been introduced. As all the students enjoy the benefit of them gratuitously, their health has been found to be improved. A large collection of choice minerals, crystals and fossils, has just been purchased for the Cabinet: and arrangements are making to buy the Library of the late President of the College, Dr. Ballou.

About twenty students have entered the present year; making the whole number of students about sixty. And the gratifying testimony is borne, that, as a whole, they are a body of very industrious and promising young men. high moral tone pervades the College, and the future of the institution seems

every way auspicious.

The recommendations in the Report, presented to this Convention last year by Rev. Dr. Miner, relative to the establishment of a first-class Academy in Massachusetts, have led to gratifying action in that State. Dr. Oliver Dean, of Franklin, made a highly liberal proffer to the projectors of such an institution. He proposed to give sixteen (16) acres of land in that town, for the use of an Academy; to bestow \$50,000 as a permanent fund, and \$10,000 toward the erection of suitable buildings. An act of incorporation has been obtained from the Legislature of Massachusetts, authorizing a corporation to be known as Dean Academy. It is the design of the officers to erect spacious and durable buildings at a cost, including Philosophical apparatus, of \$50,000. Nearly ten thousand dollars are expected from other citizens of Franklin, and the residue of the needed amount, \$80,000, is expected from the various societies in Massachusetts and the neighborhood.

Your Committee will not stop to praise the liberality of Dr. Dean. He is building for himself a monument more imperishable than marble. Thousands will speak his name with reverence and love, long after he has passed away. Are there not others of the members of our sect whom God has blessed with

wealth, anxious to immortalize their memories by similar benefaction?

Vermont next claims our notice. There has existed for years in that State, at South Woodstock, an institution known by the name of the Green Mountain Institute. In answer to inquiries, one of the Executive Committee, with quiet humor, remarks that it was built by subscription, and is always in debt. Its present indebtedness, however, is small, being about \$800. It claims to have sent more students to Tuft's College than any other school. At the present time it is reported in good order, and in spite of debt, enjoys much success. The number of students during the past year has been between 200 and 250.

Your Committee had hoped to give some definite information as to a movement making for establishing an Academy of the highest grade in the central portion of Vermont. Flattering accounts appear in the papers, and the matter is evidently prosecuted with energy. Information has been sought by letter, of the agent, but no reply has been received. Under these circumstances, we are compelled to withhold positive information, and to express our earnest hope that such an Academy must be speedily established and richly endowed.

NEW YORK.

Denominational Schools have existed longer in New York than in any other State. The Clinton Liberal Institute is by several years the oldest of our Literary Institutions. It was founded in 1831. The whole number of its students for the past year was 389. The average attendance for the year was 129.

Its pecuniary condition is as follows: Value of grounds and buildings	85,000
Cash on hand and funds	
Library, 1,551 volumes, valued	1,988
Philosophical Apparatus	980

\$49,879

Or in rounds numbers, \$50,000.

Its income from all sources exceeded its expenses during the past year about \$100.

ST. LAWRENCE UNIVERSITY.

This University may be said to have three department: a Collegiate; an Academical, and a Theological Department. The two former, however, are under the same corps of instructors. This joint department has a steady increase in the number of its pupils, and is continually raising the standard of scholarship. During the past year two have graduated from the Collegiate Department, taking the degree of B. S. About twenty students are now pursuing a scientific or full collegiate course. The officers are specially desirous of scholars of this grade, and the Professors promise particular attention to them.

In the Academic Department the number of students is reported to have been 103 during the past year.

THEOLOGICAL SCHOOL.

During the past two years, from the distraction engendered by the war and other causes, the classes of this School have been small. The welcome return of peace, and the increased interest in the Institution manifested by recent pecuniary gifts, promise a larger attendance in future. Prof. Fisher has retained the position of principal, and worthily striven, in the face of numerous discouragements, to make the School a potent auxiliary to the growth of our Denomination. His patience, prayers, and appeals have not been in vain. The vote of this Convention last year, urging the raising of funds to endow an additional professorship, has been followed by action. The sum suggested as needful is understood to be raised or pledged; and Rev. O.

UNITED STATES

GENERAL CONVENTION

OF UNIVERSALISTS.

MINUTES OF THE SESSION OF 1866, HELD AT GALESBURG, ILLINOIS.

MEMBERS PRESENT.

MAINE.—Delegates, Clerical: A. G. Gaines, I. M. Atwood, J. C. Snow. Lay: A. C. Dennison, Sidney Perham, S. H. Colesworthy, J. Perham, Jr.

NEW HAMPSHIRE.—Rev. R. Connor, Recording Secretary of the State Convention. Delegates, Clerical: B. F. Eston. Lay: A. Glover.

VERMONT.—Delegates, Clerical: L. Warren, S. Goodenough. Lay: Ward Cotton.

MASSACHUSETTS.—Delegates, Clerical: G. H. Emerson, J. Marvin, J. J. Twiss. Lay: E. Trask, A. Harrington, J. G. Peabody, P. Martin, J. Walden. RHODE ISLAND.—Rev. J. Boyden, President of the State Convention. Delegate, Lay: A. Pitcher.

CONNECTICUT.—Dr. J. V. Wilson, President of the State Convention. Delegate, Lay: W. S. Goodell.

NEW YORK.—E. W. Crowell, Permanent Treasurer of the General Convention; Rev. G. L. Demarest, President of the State Convention. Delegates, Clerical: D. Skinner, D. D., E. Fisher, D. D., T. J. Whitcomb. Lay: Q. Mc-Adam, R. D. Murray, M. W. Hubbard, N. Van Nostrand.

PENNSYLVANIA.—Rev. R. Eddy, Permanent Secretary of the General Convention. Delegate, Clerical: Davis Bacon.

OHIO.—DELEGATES, Clerical: H. L. Canfield, A. Wilson. Lay: E. Thompson, M. Wright, W. Webster.

MICHIGAN.—Rev. H. L. Hayward, President, and Rev. J. B. Gilman, Secretary, of the State Convention. Delegares, Clerical: J. Straub. Lay: S. P. Lyon, J. S. Birdsall.

INDIANA.—Bev. M. Crosley, Secretary of the State Convention. Delegates, Clerical: W. B. Linell, N. Crary. Lay: J. Miller, J. K. Pleasants, N. Miller, B. Spader.

ILLINOIS.—P. B. Ring, President of the State Convention. Delegates, Clerical: J. E. Forrester, D. D., D. M. Reed. Lay: E. R. Allen, F. H. Sleeper, D. Sanborn, V. Riefsnyder.

WISCONSIN.—Rev. E. L. Conger, Secretary of the State Convention: Dele-GATES, Clerical: G. W. Lawrence. Lay: C. H. Parker, H. Cross.

IOWA.—Rev. J. W. Hanson, President, and Rev. E. Morris, Secretary of the State Convention. Delegates, Clerical: J. P. Sanford. Lay: M. L. Edwards, A. Fletcher.

MINNESOTA.—Rev. S. Wakefield, President of the State Convention. DELEGATES, Clerical: J. H. Ballou. Lay: D. Morrison, R. Blakely.

THE GENERAL CONVENTION OF UNIVERSALISTS IN THE UNITED STATES OF AMERICA, met at Galesburg, Illinois, at 10 a.m. Tuesday, September 18th, 1866, and was called to order by the Permanent Secretary.

United in prayer with Rev. E. Fisher, D. D., of New York.

The Roll of Delegates furnished to the Permanent Secretary by the Standing Clerks of the State Conventions, was called, and a quorum found to be in attendance.

The Permanent Secretary announced that a majority of the State Conventions had ratified the Amendment to the Constitution, adopted last year, and that the Convention would therefore proceed to organize under the New Constitution and By-Laws.

On motion, the following were chosen to nominate the Officers of the Convention for the ensuing year: Hon. E. Trask, Dr. J. V. Wilson, Revs. G. L. Demarest, S. Wakefield.

They soon after reported the following nominees:

For President, Hon. Sidney Perham, of Maine, Vice President, F. H. SLEEPER, of Illinois; Segretary, Rev. B. Connor, of New Hampshire. To fill vacancies in the Board of Trustees: Q. McAdam, James Cushing, Jr., Revs. E. G. Brooks, G. L. Demarest.

Proceeded to an election, resulting in the choice of the numinees for President, Vice President and Secretary.

On motion, the remaining portion of the Report was laid on the table.

On motion, the Secretary was authorized to appoint his Assistant.

The President appointed the following Committees:

On Elections: Revs. G. L. Demarest, S. Wakefield, J. C. Snow.

On Public Meetings for Religious Services: Rev. W. S. Balch, A. Glover, P. B. Ring.

On Unfinished Business: Rev. E. Fisher, D. D., A. Harrington, N. Miller.

On Nominations: Revs. D. Skinner, D. D., W. B. Linell, J. W. Hanson.

Proceeded to read the record of the proceedings of the last session, when, it being found to agree with the published minutes, further reading was, on motion, dispensed with.

The Reports of the Standing Committees being in order, the Committee on Complaints and Appeals reported that no business had been brought before them.

On motion, the hearing of the other Reports was deferred.

The Committee to Prepare Rules of Order made the following Report:

To the "General Convention of Universalists in the United States of America," in Session at Galesburg, Illinois, September, 1866.

The undersigned, appointed at the last Session "to Prepare Rules of Order" for the government of the proceedings of the Convention, respectfully beg leave to report for your consideration the annexed Code, embracing all the rules heretofore adopted by the Convention, with a few slight modifications and additions, and a more convenient arrangement.

All of which is respectfully submitted by

HENRY E. BUSCH, RICHARD EDDY,

Committee.

[As these "Rules" are to be published immediately in a pamphlet containing the Constitution and Laws of the Convention, they are omitted here.]

On motion, the Report was accepted, and the "Rules of Order" as reported were adopted.

The Committee to Prepare Blank Forms for Statistics made their Report, which was accepted. [See Document A.]

On motion of Mr. Trask, appointed a Special Committee, to whom the Blanks shall be submitted for examination.

The President appointed as such Committee, Dr. J. V. Wilson, Revs. G. L. Demarest, and E. L. Conger.

On motion of Rev. Mr. Demarest, agreed that when we adjourn it be to meet at 2 o'clock.

On motion of Mr. Trask, Adjourned.

TUESDAY-AFTERNOON SESSION.

Met according to Adjournment.

The Committee on Unfinished Business reported that the Rules and Regulations, commencing on p. 19 of printed Minutes of the last Session, required further action for their adoption, and moved that they be taken up—which was agreed to.

On motion of Rev. Dr. Fisher, amended Section 2 of Article II. of the "Rules and Regulations for Securing a Uniform System of Denominational Organization," by inserting after the word "Clergymen," the words, "having the fellowship of this Convention, and."

On motion of Rev. R. Eddy, the "Rules and Regulations," as amended, were adopted.

The "Rules and Regulations for Securing a Uniform System of Fellowship and Discipline" were taken up, when, on motion for their adoption, Rev. Mr. Connor moved to amend, by striking out the latter half of Rule 20th.

Rev. Dr. Fisher moved to commit these Rules to a Special Committee, which was agreed to.

The President appointed as such Committee, Rev. Dr. Fisher, Rev. J. J. Twiss, and M. L. Edwards.

The Committee to whom was referred the Report on Blanks for Statistics, presented the following Report:

Your Committee, to whom was referred the Report of the Committee on Blanks for Statistics, beg leave respectfully to Report that they have examined the Report and the various blanks presented, and find the blanks carefully and correctly prepared so as to embrace all the information desired by the Convention; and would recommend that the Report be accepted, and the blanks printed for the use of the Denomination.

All of which is respectfully submitted.

J. V. WILSON, G. L. DEMAREST, E. L. CONGER,

Committee.

The Report was adopted.

The Board of Trustees presented their Annual Report. [See Appendix B.] On motion of Dr. Wilson, the Report was accepted.

On motion of Rev. Dr. Fisher, the recommendations contained in the Report were adopted.

Rev. Dr. Fisher moved to appoint a Committee of five to take into consideration the relation of other working bodies to this Convention; which was agreed to.

The President appointed Rev. Drs. Fisher and Ryder, Revs. R. Eddy, J. P. Sanford, and J. G. Peabody.

The Report of the Permanent Treasurer, accompanied by the Report of the Auditing Committee, was read and approved. [See Appendix C.]

The Permanent Secretary read the Report of the Committee on the State of the Church, which was, on motion, accepted, and ordered on file. [See Appendix D.]

On motion of Rev. Dr. Fisher, Rev. J. P. Livermore was invited to act with the Committee on "The relation of other working bodies to this Convention," in place of Rev. Dr. Ryder, absent.

On motion of Rev. Dr. Fisher, agreed that the Report on Education shall be read to-morrow at 2 o'clock, at Lombard University.

On motion of Rev. R. Eddy, agreed that when we adjourn, it be to meet in the Episcopal Church to-morrow morning at 9 o'clock.

On motion of Rev. G. L. Demarest, took up the Report of the Committee to nominate the Officers of the Convention.

Proceeded to elect Members of the Board of Trustees.

Elected, Rev. G. L. Demarest, Rev. E. G. Brooks, Q. McAdam, and James Cushing, Jr., all of New York.

Rev. Mr. Connor moved, That some session of this Convention after the delivery of the Occasional Sermon, be devoted to a consideration of the sentiments therein presented; which was not agreed to. Dr. J. V. Wilson moved to appoint a Committee of Three to draft Resolutions on the State of the Country, which was agreed to.

On motion of Rev. G. L. Demarest, Adjourned.

WEDNESDAY-MORNING SESSION.

Met pursuant to adjournment.

United in prayer with Rev. J. W. Hanson.

The minutes of sessions of the preceding day were read and approved.

The President appointed as Committee on the State of the Country, Dr. J. V. Wilson, Revs. G. W. Lawrence and R. Connor.

The Committee to whom was referred the Rules and Regulations for securing a Uniform System of Fellowship and Discipline, reported the following amendment, which was, on motion, adopted: "In Rule 20th, strike out the words 'not in the fellowship of the General Convention,' and insert the words 'from whom fellowship has been withdrawn or withheld by any competent body connected with this Convention.'"

On motion, the "Rules" as amended were adopted.

The Committee appointed to take into consideration the relation of other working bodies to this Convention, presented the following Report:

"Whereas, The Northwest Conference, a legally incorporated body, is desirous of working in harmony with this Convention in Missionary and Educational work, therefore,

Resolved, That the Northwest Convention be and it is hereby declared to be, auxilliary to this Convention in its Educational and Missionary work, and it shall be required to make by the first day of August, in each year, a report of its doings to the Board of Trustees, which shall be embodied in their Annual Report to this Convention.

Respectfully submitted,

E. FISHER,
D. P. LIVERMORE,
J. P. SANFORD,
J. G. PEABODY,
R. EDDY,

Committee.

On motion of Rev. G. L. Demarest, the Report was adopted.

Rev. R. Eddy moved to appoint a Committee of Four to take up a collection in aid of the General Fund of the Convention, at the Public Religious Service this morning, which was agreed to, and the President appointed E. Trask and Revs. G. W. Lawrence, W. B. Linell, and R. Eddy.

Agreed, on motion of Rev. G. L. Demarest, that we now proceed to Caledonia Hall, to listen to the Occasional Sermon, and that before the benediction is pronounced, the President be authorized to declare the Convention adjourned to meet this afternoon at two o'clock, at Lombard University.

The Convention then proceeded to Caledonia Hall, where the occasional Sermon was preached by Rev. W. H. Ryder, D.D. At the close of the Service the President adjourned the Convention to meet at Lombard University at two P. M. [See Appendix G.]

WEDNESDAY-AFTERNOON SESSION.

Met according to adjournment in the Chapel of Lombard University.

The Report of the Committee on Education was read by the Permanent Secretary.

On motion the Report was accepted and placed on file. [See Appendix E.] On motion of Rev. F. H. Miller,

Resolved, That it is the highest duty, as well as interest, of the Universalist Denomination, to build up and sustain institutions of sound learning, and to do its share of the Christian Education of the people of this Republic; and that every Universalist should give, as God has given him the means, toward the endowment of such institutions.

Resolved, That the generous endowment of Lombard University is of the highest practical importance not only to the West, but to the entire denomination, and we commend the attempt, on the part of the friends of the Institution, to the particular attention of our whole people, and especially those residing in the Western portion of our country.

An invitation was received from the Assistant Superintendent of the Chicago, Burlington and Quincy Railroad, to two hundred members of the Convention, to make an excursion to Burlington.

On motion of Dr. Wilson to refer the letter of invitation to a Committee, the President appointed Dr. J. V. Wilson, and Revs. R. Connor and M. Crosley.

On motion of Rev. G. L. Demarest, agreed that when we adjourn, it be to meet at the Episcopal Church, at 9 A. M. to-morrow.

On motion of Dr. Wilson, Adjourned.

THURSDAY-MORNING SESSION.

The Convention met in the Episcopal Church, according to adjournment. United in prayer with Rev. R. Eddy.

Minutes of the sessions of the preceding day were read and approved.

The Roll of Delegates was called and corrected.

The Committee on Nominations presented the following Report, which was accepted:

Preacher of Occasional Sermon, Rev. E. C. Bolles, of Maine. Substitute, Rev. Asa Saxe, of New York.

Committee on the State of the Church: Revs. J. J. Twiss, of Massachusetts; T. E. St. John, of Illinois; Moses Ballou, of Connecticut.

On Education: Revs. A. J. Patterson, of Massachusetts; J. G. Bartholomew, of New York; W. W. Curry, of Indiana.

On Sunday Schools: Revs. J. M. Pullman, of New York; E. L. Rexford, of Ohio; G. Bailey, of Maine.

On Complaints and Appeals: Revs. W. R. Chamberlain, of Illinois; E. Garfield, of Wisconsin; R. Tomlinson, of Massachusetts.

Auditing Committee: W. Tucker, N. Cheney, Rev. D. K. Lee, of New York. Place of Adjournment: Baltimore.

On motion of Rev. G. L. Demarest, amended the Report, by appointing Rev. M. Goodrich, of Rhode Island, Preacher of the Occasional Sermon, and Rev. E. C. Bolles, of Maine, Substitute.

Rev. Mr. Boyden announced the receipt of a letter from Rev. Mr. Goodrich, declining the appointment of Preacher of the Occasional Sermon.

On motion of Rev. J. J. Twiss, the declination was accepted.

On motion, the Report on Nominations was recommitted.

The Committee to whom was referred the invitation to an Excursion, reported as follows:

Whereas, The Assistant Superintendent of the Chicago, Burlington and Quincy Railroad has extended a kind and courteous invitation to this Convention to make an Excursion to Burlington; therefore,

Resolved, That we express our sincere thanks to the Assistant Superintendent for this cordial invitation extended to this body.

Resolved, That we accept the invitation, and designate to-morrow, at 8 o'clock A. M., for the Excursion.

Resolved, That the Convention issue two hundred tickets for the Excursion.

On motion of Rev. G. H. Emerson, the Report was adopted.

The Committee on Nominations offered their original Report.

On motion of Mr. Edwards, the Report was adopted.

Rev. J. J. Twiss moved the adoption of the following Preamble and Resolution, which was agreed to:

Whereas, This Convention recognizes the Unitarian denomination as engaged in a work kindred to our own, therefore

Resolved, That we extend to it our cordial sympathy in its efforts to promote the spread of Liberal Christianity in our country, and that we are willing to co-operate with it, in all practicable ways, for the Christianizing of the world.

Rev. Dr. Skinner moved the adoption of the following Preamble and Resolutions, which were unanimously adopted:

Whereas, In the inscrutable but wise providence of God, we have been called to mourn the loss by death of Rev. Seth Barnes, of Minnesota; therefore

Resolved, That it is with great sorrow and the deepest sense of bereavement, that we learn of the sudden death of our esteemed brother and faithful collaborer in the ministry of reconciliation, Rev. Seth Barnes.

Resolved, That the lifelong fidelity, the persevering, self-sacrificing spirit, the ardent zeal and the pure and holy life of Brother Barnes, are worthy not only of the highest commendation, calling for sincere gratitude to God, but also of our constant emulation and imitation.

Resolved. That we sincerely sympathize with the bereaved and deeply afflicted widow and relatives of our deceased brother, and commend them to God and the word of His grace for those consolations and blessed hopes of the Gospel which assure us that our loss is his unspeakable gain, and that we shall all meet again in the better land, where death and separation can never more come.

Resolved, That a copy of these Resolutions be forwarded, by the Secretary of this Convention, to the family of the deceased.

On motion of Rev. G. L. Demarest, the following Preamble and Resolutions were unanimously adopted:

Whereas, The disastrous fire which swept over so large a portion of the City of Portland consumed the Pearl street Universalist Church, while at the same time it destroyed the ability of its congregation to restore it; and whereas, the final loss of that Church from one of our centres of influence seems to us a calamity to the denomination, therefore

Resolved, That we commend to the sympathy of Universalists everywhere the Church which has been so severely smitten by adversity, and urge upon them a generous help of it in the projected reconstruction of their edifice.

Resolved, That the Board of Trustees take such practical steps in furtherance of that project as may seem fitting.

On motion of Mr. Martin, the Committee on Resolutions on the State of the Country were instructed to report also on the subject of Temperance.

On motion of Rev. R. Eddy,

Resolved, That this Convention has received with great satisfaction the intelligence of the great liberality of our people, East and West, in behalf of Educational and Missionary interests, and, seeing in it a ground of hope for the future of our Church, commends a continued exercise of that generosity to our friends everywhere, as an offering of gratitude to the Father for His blessings.

The Report of the Committee on Sunday Schools was read by the Permanent Secretary, and, on motion, was accepted, and placed on file. [See Appendix F.]

On motion of Rev. J. M. Atwood, the following Resolutions were unanimously adopted:

Resolved, that the Convention expresses its hearty gratification with the Occasional Sermon by Dr. Ryder, of Illinois, and its hope that the exceedingly important suggestions so lucidly and fraukly presented therein, may receive such attention from our brotherhood generally, and particularly from our clergy, as shall insure the reformations to which it points.

Resolved, That the Convention thanks the Episcopal and First Congregational Churches in Galesburg, for the courtesy of opening their Church edifices for the accommodation of the Convention.

Resolved, that the Convention gratefully acknowledges the hospitality of the brethren, both of our own and other denominations, in Galesburg, which hospitality has been amply and satisfactorily proved.

On motion of M. L. Edwards, the Permanent Secretary was instructed to print, in pamphlet form, the Constitution, By-Laws, and Rules of Order of the Convention.

The Committee on Resolutions on the State of the Country, and to whom was referred the subject of Temperance, presented the following, which were unanimously adopted:

While we make expression of devout thankfulness to Almighty God that the loyal men and women of the nation, through its strong military arm, have been enabled to overcome the rebellion as an organized political and military power; while we congratulate the country heartily upon the re-establishment of such degree of peace as the nation is permitted to enjoy, we, nevertheless, cannot ignore the fact, that, even in its bloody aspect, the war has not entirely ceased; let the memorable Memphis riot, and the more recent premeditated slaughter

at New Orleans, where atrocious murders were committed as it seems almost, if not quite, by authority—let the general tone and temper of the disloyal press and people of the South attest the truth of what we here assert. We believe that an important national crisis is at hand; that at no period before or during the war have the issues before the country been more gravely important than now, or more deeply fraught with weal or woe to the future peace, prosperity, and glory of the nation. To falter in duty now is to relinquish or forego all the advantages which the successful termination of the long and bloody conflict has placed fairly within our reach. Believing that the great loyal heart of the nation beats responsive to our own, and that it is the high privilege, as well as the imperative duty of all religious bodies to speak in no uncertain phrase on these vastly important national questions, be it therefore, by this Convention,

Resolved, That, as heretofore, this General Convention of Universalists affirms its fealty to the Government; that it desires now to have it specially understood that the denomination represented here aims to occupy the highest and best position of patriots and reformers.

Resolved, That we view with deep regret the manifest sympathy of purpose existing between our President, Andrew Johnson, and those who were so recently open traitors, arrayed against the nation's life.

Resolved, That we deeply deplore the reproach which has been cast upon the people of this land by the disgraceful personal conduct of our Chief Magistrate, conduct which prevents the expression of that homage which is always due from a loyal people to their President; and we respectfully submit that the employment of abusive epithets, profanity, and drunkenness are not qualities calculated to win a nation's regard, or obtain the support of Christian people.

Resolved, That we entirely dissent from any policy of reconstruction which would admit rebellious States to their former position in the Union before we have received sufficient security against any renewed attempt at rebellion.

Resolved, That we believe that men, who, as former Senators and Representatives in Congress, or officials in other positions, have basely violated their solemn obligations, and have stained their hands with fraternal blood, and their hearts with atrocious crime, should never be permitted again to occupy such official positions.

Resolved. That we heartily commend the action of Congress in the passage of the Civil Rights Bill, and give our approval to their acts of loyal legislation; yet we earnestly protest against any final reconstruction of our country which fails in any way to do amplest justice to all the loyal defenders of the country, or fails to recognize to the fullest extent the principles of human brotherhood.

Resolved, That no policy of reconstruction can meet with our approval which does not embrace impartial suffrage.

Resolved, That this Convention is in hearty sympathy with all institutions whose object it may be to promote the cause of Temperance.

The Minutes of the Session were read and approved.

United in prayer with Rev. Dr. Skinner.

Adjourned to meet at Baltimore, Maryland, the third Tuesday in September, 1867.

SIDNEY PERHAM, President. F. H. SLEEPER, Vice President.

R. Connor, Secretary.

A.

REPORT ON BLANKS FOR STATISTICS.

To the General Convention of Universalists in the United States of America, in Session at Galesburg, Illinois, September, 1866.

The Committee, appointed at the session of 1865, "To prepare Blank Forms for Statistics," for the purpose of procuring reports from Clergymen, Societies, Associations, and State Conventions, in accordance with the By-Laws lately adopted by the General Convention, respectfully beg leave to report, that having bestowed much time and labor upon the subject, they herewith present, as the result thereof, Six forms of Blanks, which are submitted for your consideration and approval.

They comprise-

- 1. A Form of Report from Churches or Societies to Associations and State Conventions.
- 2. A Form of Report from Clergymen, not in pastoral charge, to Associations and State Conventious.
 - 3. A Form of Report from Associations to State Conventions.
- 4. A Form of Report from State Conventions, of the Clergymen in fellowship therewith.
- 5 & 6 Are Forms for Reports from State Conventions to the General Convention, presenting the entire Denominational Statistics of the State.

In the preparation of these forms, the Committee had in view, as the object of the laws in relation to statistics, to place before the General Convention every particular or incident that could serve to indicate the progress of the Denomination and the state of the Church, and they believe that they have, in the forms herewith submitted, fully satisfied the requirements of those laws.

Now that the General Convention has inaugurated a thorough system of organization and discipline, an effort should be made to obtain the information which these reports would furnish, not alone to enable us to publish a Register or Year Book, which shall be more complete and reliable than any which we have heretofore had, but also, to enable the Board of Trustees, in the prosecution of their Missionary Work, to give the right direction to their efforts, and carry on their work more intelligently.

The publication of these statistics will also enlighten the Denomination in many particulars, whereof it stands much in need, and would, no doubt, induce greater energy in the Societies, in order to show an improved record from year to year.

Though, for various reasons, your Committee do not anticipate a very full or satisfactory return of statistics at first, yet it is hoped, through the persistent efforts of the Convention, with the co-operation of the Clergy and the Denominational papers, much improvement may be expected from time to time.

Your Committee would suggest, that these Blanks should be supplied at the expense of the General Convention, otherwise, the reports will never be made; and this will necessitate the prompt payment, by the Societies, of the assessment called for by the By-Laws.

Should the Convention adopt the forms here presented, or any modification thereof, your Committee would make the following recommendations:

1. That a Committee be appointed to superintend the printing of the Blanks, provided the Board of Trustees are able to appropriate sufficient funds therefor. No contract to be made unless the funds be first provided.

2. If the funds should be insufficient to provide for printing the whole series, that only those for the reports of Churches and Clergymen be issued at first,

and the others from time to time, as the expense can be afforded.

8. That a Committee be appointed to assist the Permanent Secretary in the distribution of the Blanks when issued, as much labor will be required for the purpose the first year.

All of which is respectfully submitted,

HENRY E. BUSCH, RICHARD EDDY, Committee.

September, 1866.

[The Blank Forms which accompany this Report will be printed and forwarded to the parties for whom they are intended, at the earliest convenience of the Board of Trustees.]

B.

REPORT OF THE BOARD OF TRUSTEES.

In conformity to the provision of Article 1 of the By-Laws of the Convention, that "The Board shall keep full minutes of their proceedings, and shall annually submit the same in form of a Report, to the General Convention for its approval," the Records, Business Reports, and Correspondence of the Board, are herewith submitted.

As the matter thus laid before you is voluminous, the following Abstract of Proceedings, with accompanying remarks, suggestions and recommendations, is also respectfully submitted.

The Board held its first meeting on the 22d of September, 1865, at which time it resolved to proceed at once with the work committed to it by the Convention. Since then eleven meetings have been held, and a great variety of business has been transacted, involving at least vigorous and earnest effort for the prosperity and growth of the Universalist Church.

What has been attempted is now brought to your notice under the following heads:

- 1. Incorporation.
- 2. Ways and Means for carrying out the instructions of the Convention in raising Funds for Missionary Purposes.
- 3. The collection of the amount assessed by the By-Laws on the Churches and Societies for General Purposes.
 - 4. The Disposition of the Funds.

INCORPORATION.

Early in the year a Committee was appointed to take measures to obtain an Act of Incorporation, as instructed by the last session of the Convention. Public notice, as required by law, was given of their intention, and on application to the Legislature of the State of New York, the following Act was passed by that body:

An Act to Incorporate the Board of Trustees of the General Convention of Universalists of the United States of America.

[Passed March 9, 1866.]

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. John T. Gilman, Henry E. Busch, D. C. Tomlinson, E. W. Crowell, Richard Eddy, G. L. Demarest, E. G. Brooks, James Cushing, Jr., and Quentin McAdam, their associates and successors, are hereby created a body corporate and politic, by the name of the "Board of Trustees of the General Convention of Universalists in the United States of America," with all the powers and privileges, and subject to all the provisions and restrictions contained in the third title of the eighteenth chapter of the first part of the Revised Statutes, and chapter three hundred and nineteen of the laws of eighteen hundred and forty-eight, as amended, and said corporation may hold real and personal estate to the value of five hundred thousand dollars, to be devoted exclusively to the diffusion of Christian knowledge, by means of missionaries, publications, and other agencies.

The Charter was formally accepted by the Board, April 25th, 1866. As the Act constitutes the persons named therein, and their associates and successors, the Board of the Convention, it was deemed necessary that the Board should give such an expression of their will as would enable the General Convention to appoint the associates and successors, as provided by the Constitution of the Convention. The following resolution has therefore been adopted:

Resolved, That our successors shall be the Officers and Trustees of the General Convention of Universalists in the United States of America, who shall be chosen by that body or by its authority, from time to time, its Board of Trustees.

An additional resolution was also adopted, containing a recommendation to the Convention in regard to the filling of vacancies, to which your attention will be called at the close of this report. The Board has adopted a Seal, bearing the device of a Bible, surmounted by a Cross, over which is the legend, "Christ will Conquer," and on the outer circle, the words, "Board Trustees of the General Convention of Universalists, U. S." An impression from this Seal is annexed hereto.

WAYS AND MEANS IN RAISING MISSIONARY FUND.

This, the great work of the Board, has received constant attention, and the results, though far from realizing what the Convention last year voted ought to be done, show the efficiency of our plans so far as the Board found the help

which was earnestly sought, and which, from the spirit manifest in the last session of the Convention, they presumed they had a right to expect would be extended to them in all the States. The Board decided at once that it was indispensable to success that soliciting agents should be put in the field, and made it its first business to advise with the Committee of Correspondence appointed by the Convention, and to obtain from them suggestions with regard to the most suitable persons for agents, and the best modes of prosecuting the efforts of the Board in their respective States. The replies of these Committees, and the results obtained in consequence, were in substance as follows:

MAINE, it was thought, ought to furnish from \$5,000 to \$10,000 of the amount required, and Rev. G. Bailey was named as a desirable person to engage as Soliciting Agent. A correspondence was thereupon opened with Brother Bailey, and at one time it was thought that his services would be secured; but owing to physical disability, he was at last compelled to decline. Efforts were subsequently made to obtain the services of others, but without success.

NEW HAMPSHIRE gave assurance of readiness to do its part, but made no recommendation of an Agent. Correspondence has, however, been had with Rev. O. Perkins, and it had been hoped that after his personal interview with Brother Brooks, at the State Convention, he would have made arrangements to enter the field before this, but nothing is definitely known of his intentions.

VERMONT replied, that until the pressing claims of the Vermont Academy are met, it is inexpedient to attempt to do anything for the Missionary Fund; and when anything is attempted, it had better be for the help of weak churches and societies already in existence, than for the opening of new fields. The Board, after waiting until it thought that the interests of the Academy had been secured, attempted to obtain the services of an Agent. On recent suggestion of Vermont brethren, this State was included with New Hampshire in the arrangement proposed to Brother Perkins, of the latter State. The State Convention of Vermont, at its recent session, passed resolutions pledging the Convention to our work, and calling upon the Universalists of the State to give liberally in response to the appeal of the Agent whom we may send among them.

The Massachuserrs Committee, Rev. A. St. John Chambré, declined the appointment, on the ground of numerous duties already engaging his time and attention. As the claims of Dean Academy were then being urged, the Board did not deem it practicable to place our general work even in seeming rivalry to that enterprize. Brother Brooks was instructed, however, to stop awhile in Boston, while on his mission to the Maine and New Hampshire Conventions, and ascertain, if possible, when it would be advisable to appoint an Agent for this State. He reported that he was authorized to say that Massachusetts is ready to open her arms to the great Missionary movement of the Convention, and that she will not be found wanting in response to its appeal. The difficulty, here as elsewhere, will probably be to obtain a suitable Agent.

RHODE ISLAND was unable to say what could be done in that locality. Several matters of pressing necessity were on the hands of the few Societies there, and it would be better to attempt nothing until late in the current year. The Board have been of the opinion that Rhode Island would be ready whenever the local affairs in Massachusetts were attended to, and have made no further effort to operate in that State.

CONNECTICUT sent answer that an effort was to be made to raise \$20,000 for local purposes, and it was quite doubtful if anything could be done for the plan of the General Convention. Some months afterwards, when it was evident that no local movement would be made, Rev. Charles H. Webster was appointed Soliciting Agent for the State. After he had raised about \$250, the conclusion was reached by the State Missionary Society that they ought to resume their efforts to increase their permanent fund. Brother Demarest being present when

this decision was made, represented that it was not the intention of the Board to interfere with any local missionary interests. Brother Webster therefore accepted the Agency of the State Missionary Society, and has commenced his

efforts in its behalf under the most happy auspices.

NEW YORK.—Correspondence in this State resulted in the appointment of Rev. D. C. Tomlinson as Agent, who has done a good work, having obtained subscriptions and bequests amounting to \$17,000. He has now nearly finished his work. Mrs. Morse, widow of the late Rev. Pitt Morse, is about commencing an effort to obtain subscriptions from the women of Jefferson County; a movement which, in connection with further efforts of Brother Tomlinson, may considerably swell the amount obtained in this State.

NEW JERSEY has made no response to the appeals and letters of the Board.
PENNSYLVANIA. Rev. Davis Bacon has been appointed agent for the Western

part of the State. No appointment has been made for other sections.

Ohio answered that the action of the Convention would be warmly endorsed, and a liberal response made to the call for \$100,000. Agents would be necessary to canvass the State, but no person was recommended; and the Board has

not been able to secure the services of any agent for that State.

INDIANA at first gave notice that in all probability the people would prefer to act under the direction of the Northwest Conference, and that nothing could be done under the auspices of the Board. Subsequently a strong desire was manifest to make all movements in that State with the sanction and assistance of the General Convention, and advice was asked, which received much deliberate attention in the Board; a result being reached at last, which, it was hoped, would secure unity of effort without interference with local interests. The whole has been submitted to the Indiana State Convention.

MICHIGAN made answer, after the mass meeting held in Chicago last October, that as the Northwest Conference has already commenced raising \$25,000 for Missionary purposes, and as it is the general desire that this shall be counted as part of the sum to be raised by the Convention, it is not expedient that an effort aside from that of the Conference, should be made in Michigan.

The answer from Wisconsin was in a similar style, and stating that, although Wisconsin is largely Missionary ground, it can and will do liberally in the accu-

mulation of the Missionary Fund.

Iowa reported itself as being eminently Missionary ground, but that the people would be ready to move if suitable men took the lead; but no one was suggested who, as Agent, should lead, and the Board have not been able to find a competent man for the work.

MINNESOTA reported a need of help, rather than an ability to help others.

The few Organized Societies are young, and hardly established.

Rev. Dr. Ryder, the Committee of Correspondence for Illinois, reported that the mass meeting of the Northwest Conference to devise ways and means for Missionary and other work in the West and Northwest, was decided on before the meeting of the General Convention, and that it is inexpedient that its purpose should be relinquished; that the Northwest Conference is an established organization, having the confidence of the people, and that it can accomplish more for the West than it is at present possible for the Convention to do. That the two organizations can and should work in harmony; that the Conference could be made an auxilliary to the Convention, and might render a report to it of the funds which it raises and expends. That the money raised by it is needed in the West, and ought to be used there.

Rev. H. F. Miller, who had been applied to to become the agent of the Board for the West, wrote in a similar strain to the above, advising that the North-

west Conference be made a Branch of the General Convention.

As Rev. Mr. Brooks had been appointed previous to the receipt of these letters, to attend the mass meeting at Chicago, in the interest of the General Convention, he asked, after these communications had been read, for an expression of opinion as to the position which the Board would have him take at that meeting. An expression of views showed unanimity of opinion that, according to the Con-

stitution of the General Convention, the Northwest Conference being neither a State Convention, Association, nor Church, and having no representation in the General Convention, could not be recognized by the Board as a Branch of the Convention. The following resolution was then unanimously adopted, and a copy of it was furnished to Brother Brooks, for his guidance.

Resolved, That, in the opinion of this Board, it is important to the interests of our Church, and of its distinguishing sentiments, that the Missionary movements should be wholly under one general head; and that this Board has accepted the responsibility imposed upon it with the determination to act with reference to

the interests of the whole church and the truth it represents.

Bro. Brooks reported the result of his mission, on his return, and subsequent correspondence was had with Bro. Ryder, but no satisfactory results were obtained, and no such arrangement as the Board desired could be made. We desire to bear testimony, however, to the denominational zeal manifested by our brethren in the West, and to the generous aid which they have given to important enterprises which are efficient agents in the growth and prosperity of our church. Ohio, Indiana, Michigan, Illinois, and Wisconsin, have contributed liberally, to the Agents of the Conference, for the furtherance of our educational interests, and in some degree, to the funds needed for missionary work.

At the meeting of the Board held in November, a set of General Rules for the conduct of our Missionary work was adopted and published. At the meeting in May, they were amended, and have since been published as now submitted,

with the other papers and documents belonging to the Board.

The Assessment on the Churches and Societies.—At the first meeting of the Board the Permanent Secretary was directed to notify the Churches and Societies of the amount of one per cent. assessed by the By-Laws on the money raised for religious purposes during the year. To do this required certain information not then possessed, but which, it was hoped, might be obtained from the Standing Clerks of the State Conventions and Associations. Circulars were therefore sent to all such officials whose names and residence could be obtained, asking for the name and Post Office address of the Clerks of the Churches and Societies represented in their Conventions or Associations. Sixty-three of these circulars were sent out. Forty-six officials answered, and seventeen returned no answer. The result in the several States addressed was as follows.

	Circu- larssent.	An- swered.	Unan- swered					
Maine, -			-	-	•	4	1	3
New Hampshire,	•	•	•	•	•	3	2	1
Vermont, -	•	-	-	•	•	1	1	
Massachusetts,	•	•	-	•	•	7	5	2
Rhode Island,	-	-	-	•	-	1 1	1	
Connecticut,	-	-	•	•	•	1	1	<u> </u>
New York, -	-	-	•	•	•	17	13	4
New Jersey,	-	•	•	-	-	1		1
Pennsylvania,	•	-	-	•	-	7	5	2
Ohio, -	-	•	•	-	•	8	7	1
Indiana, -	•	•	-	•	•	5	4 8	
Michigan, -	•	•	•	•	•	5	8	2
Illinois, -	-	- •	-	-	-	1	1	
Iowa, -	•	•	•	•	•	1	. 1	•
Minnesota, -	•	•	•	-	•	1	1	
					 -	63	46	: 17

From the forty-six answers the name and Post Office address of the Clerks of 440 Churches and Societies were obtained, and these were notified of the demand of the Convention, as expressed in the By-Law.

One hundred and thirty answers have been obtained, 67 containing money, amounting in the aggregate to \$578 60, and 64 containing no money; while 809 have neglected to send any answer whatever.

The following table will show the number addressed in each State, with the results:

8 1.			No. of Notices sent.	No. of Answere with Money.	Amount		No. of Answers without Money.	Unan- swered	
Maine, -	•	•	-	58	5	\$19	50	11	87
New Hampshire,	-	•	-	12	1	8	25	1	10
Vermont, -	-	•	-	60	5		10	11	44
Massachusetts,	-	•	-	58	17	210	89	5	86
Rhode Island,	-	•	-	4	}				4
Connecticut,	•	•	•	15	2	27	00		18
New York,	•	•	•	108	16	165	00	17	75
New Jersey,	-	-	-	8				ļ	8
Pennsylvania,	-	-	-	25	7	77	00	6	12
Ohio, -	-	•	-	89	8	46	76	4	27
Indiana, -	•	•	-	21	4	8	50	2	15
Michigan,	•	-	-	10	4 1 1		00	2 1 8	8
Illinois, -	•	•	-	16	1	2	10	8	12
Iowa, -	•	•	-	18				2	11
Minnesota,	•	•	-	8				1	2
				440	67	\$ 578	60	64	309

Individual donations were made by

A. Edwards, Pinkney, Me,	-	\$1 1 1	00 00
A. C. Hill, Fairport, Mass., Total	-	2 5583	

These individual donations were from persons formerly connected with Churches or Societies which have become inactive. The greater proportion of the 64 letters which contained no money were from inactive or extinct Societies, and in a few instances from localities in which no organization has ever been effected. Two or three answers were to the effect that the Convention has no right to impose a tax; and in two others we are notified that the circulars, when received by the Churches addressed, were ordered to lie on the table. In contrast with this disposition of our appeals, we call attention to the fact, that an Independent Church in the State of Massachusetts, avowing itself not in fellowship with the General Convention, sent a letter expressing most cordial sympathy with our effort, and donated the sum of \$30.

While there is occasion given to express disappointment that so few of the Churches and Societies have responded, and to blame those who, having received the circulars, have sent no answer whatever—all excuse for inattention having been taken away in the fact that each one was provided with a pre-paid

envelope, in which to return his answer—we have at least this much to cheer and encourage us, that a beginning has been made, and that the results bear no unfavorable contrast to the first efforts of other denominations, some of which are now raising large sums of money each year, to be devoted to denominational growth and efficiency.

That money is needed in order to carry forward our denominational work must be apparent to every one, and it would seem to be equally clear that to obtain it we must persevere in our efforts, hoping that a growing interest will be manifest in our borders, as it has been manifest in the Churches which have

gone before us in a similar work.

It is possible that the presentation of our claim or request for assessment to our Churches and Societies, in a different form from that of a demand, would be more acceptable to many of our people, and would enable us to realize as much from those who do not stand on the form of asking, as the present mode does. The matter is worthy of consideration, and should receive it.

As intimately connected with this subject, and of great importance to our denomination in many respects, we call your attention to the necessity of the most thorough co-operation, on the part of all Clergymen and other officials in our denomination, in the work of perfecting the statistics of our Church. The Convention has provided in its By-Laws for the collection of valuable and much needed information, and now that blanks have been prepared which will help us to conform to the law, it is most earnestly desired that sufficient interest be felt and manifested in the matter to secure the important results which are aimed at.

DISPOSITION OF THE FUNDS.

Hardly had we received the smallest amount of funds, when applications to receive the benefit of them were forwarded from various sources. It became necessary that a policy of distribution should be adopted, and the following was

agreed upon:

"That it be the policy of this Board to expend whatever fund may be placed at its disposal for Missionary purposes in the wisest possible immediate work, reserving as a Permanent Fund only those contributions expressly given for such an investment—it being understood, according to our Third General Rule, that donors are at liberty to direct such an investment of their gifts, if they desire it, and the Board will always respect the wishes of contributors in this as in other particulars.

"Were there time for the discussion of the subject, various reasons might be mentioned for the adoption of this policy. Among them the following seem

conclusive to the undersigned:

"1. The nature of the Couvention's action, in constituting this Board and assigning it its Missionary work. A proposition to invest one-half of what might be collected was laid on the table, and though there was no time for much debate upon the subject, the feeling of the Convention evidently was that the

largest possible amount should be realized for immediate work.

- "2. The great amount of work that is inviting our attention, and the insignificance of our means in comparison, even when we have appropriated every available dollar. If our opportunities for work were limited, or we were going into some business requiring capital for its prosecution, then the policy of locking up a portion of what we collect, in a permanent fund, would evidently be wise. But with no use for capital except to do the Missionary work that is soliciting our zeal, and obliged as we shall be, to say no to so many applications and importunities, it seems to the undersigned a very unwise and altogether inexpedient policy to abstract anything from our means for investment, while all is so much needed for work at home.
- "8. The example of other denominations: they gather and use—and so should we.
- "4. The effect upon the people. The people want to see results. Already they have become impatient. Let us spend what they contribute, and show them

results. In no other way can we so effectually enlist them in our Missionary plans, or kindle their enthusiasm and generosity. Show them results, and they will be willing to give every year to continue and extend them; and our money invested in wise and productive work, will yield returns in the interest and liberality of the people which will be as sure a reliance for the future as any per cent. from invested funds could be, while, morally, we shall thus be enriched and profited as no such investment can enrich and profit us."

Guided by these Bules, the Board has proceeded cautiously in considering the applications which have been made, referring them in each instance to committees for examination and report. Final action has as yet been taken on three cases only,—help to young men seeking an education for the ministry in the Theological School, a petition for aid from the Trustees of the Society at Clinton, N. Y., and a request for aid from friends in Newburgh, N. Y.

The following resolution defines the position of the Board in extending aid to young men desiring to enter the ministry:

Resolved, That this Board deem it a proper department of Missionary effort, to encourage and aid in the maintenance of Students in the Theological School; and that they will make needful appropriations for the help of worthy young men who may desire to undertake the pastoral office after a complete theological course.

Resolved, That Rev. G. L. Demarest, in connection with Rev. Dr. Fisher, be a Committee to receive and consider applications for such aid, and to report the same for action.

It was deemed advisable to guard the funds as closely as possible, and at the same time give sufficient encouragement to the young men who might require aid, and it was therefore agreed that in case of fidelity, the beneficiaries should not be called upon for repayment of the amounts loaned them. It was also decided that the names of the beneficiaries should not be made public.

The Committee created by the resolutions, reported to the Board the following Rules in regard to Scholarships, which were approved and adopted:

"We report as follows concerning the Scholarships in the Theological School, in sid of Students preparing for the Universalist Ministry.

in aid of Students preparing for the Universalist Ministry.

"Accepting the principles adopted by the Board, that the names of beneficiaries shall not be made public, and that in case of faithful adhesion to the ministry the scholarship shall be free, we deem the following additional rules proper:

"1. Each candidate for these scholarships must present unexceptionable recommendations as to his moral and religious character, with proofs of proper preparatory education, also a declaration of his desire and purpose to devote his life to the ministry of the Universalist Church. It is in view of such a desire and purpose that he is permitted to enjoy the benefit of a scholarship.

"2. The Principal of the School shall, at the end of each year, report to the Board the standing of each student receiving aid, as to piety, talents, diligence,

scholarship, prudence, health and general influence.

"3. The Committee of the Board of Trustees may discontinue aid to any student when, for any reason it may seem doubtful whether he will be useful in the ministry; and each person receiving aid shall sign an obligation to repay, with interest, all the money he shall receive from the Board, in case he fails to enter or continue in the Universalist Ministry, or withdraws from duty before the completion of the course, unless such failure or withdrawal be through no fault on his part.

"4. The appropriation for each full scholarship shall be \$180 per year, payable to the draft of the student on the Treasurer of the Board, endorsed by the Principal of the School; \$60 on the 1st day of October, January, and April, respectively."

The number of students to whom aid has been granted under these Rules, is thirteen. They are from the following localities: Maine, one; Vermont, two; Massachusetts, three; New York, three; Pennsylvania, two; Ohio, one; Michigan, one; Canada West, one.

The application from Clinton was, after mature deliberation, acted upon as set forth in the following Preamble and Resolution:

"Whereas, An application has been made to this Board in behalf of the Trustees of the Universalist Society, Clinton, N. Y., for aid in the erection of a new church edifice, which application bears the signatures of Rev. Messrs. R. Fisk, D. Ballou, D. Skinner, W. P. Payne, A. Tibbetts, A. H. Marshall, A. A. Thayer, A. Saxe, S. Crane, G. W. Montgomery, and R. H. Pullman, and Messrs. E. A. Davis, E. E. Spalding, and Josiah Barber, who have by contribution and influence powerfully responded to the appeal in behalf of our Missionary Movement; and whereas, Clinton seems to us, by reason of the large educational interests concentrated there, to be important missionary ground, and the erection of a new church to be important to those interests; therefore

"Resolved, That the said application be granted: the sum of \$4,000 to be paid upon the completion of the edifice, when it shall appear that such payment will wholly exonerate the church from debt; the Trustees of the said Society executing a bond and mortgage to this Board for the amount so paid."

The application from Newburgh has also been granted, on the conditions thus set forth:

"Resolved, That there be appropriated for the aid of the Church of the Restoration, in Newburgh, N. Y., the sum of three hundred dollars, payable in four quarterly instalments; the same to be appropriated toward the support of the ministry for one year—public services to be maintained weekly—payment to be made when it shall appear that the same will fully satisfy all claims against the church, at the time of such payment."

Applications from other localities have been reported upon in part by Committees, and are referred to the Board to be elected at this session of the Convention.

PRATERNAL SYMPATHY.

Early last Spring the Board received the following letter and resolutions from the Unitarians of England:

PARK LANE, near Wigan, England, March 1, 1866.

To the Secretary of the Universalist Convention:

My dear Sir: I have much pleasure in forwarding to you the enclosed resolutions, unanimously passed at the Annual Meeting of the Missionary Conference of English Unitarian Ministers and Missionaries, held at the Memorial Hall, Manchester, January 18, 1866.

I trust, in behalf of the Conference, you will, for your brethren, receive these resolutions as the earnest expression of the sympathy of the Conference with you, both in the successful termination of the late terrible war, and in the efforts of your denomination for the extension of Liberal Christianity.

Animated itself with the earnest desire to prosecute the missionary work in this country, the Conference earnestly hopes that, under the happy influences of peace once more restored, your denomination will continue to prosper, as

the means of diffusing the sublime principles of our common faith. With every expression of esteem, I beg to remain, Yours very faithfully,

GEORGE FOX,
Secretary of the Missionary Conference of English
Unitarian Ministers and Missionaries.

Copy of Resolutions unanimously passed at the Annual Meeting of the Missionary Conference of English Unitarian Ministers and Missionaries, held at the Memorial Hall, Manchester, January 18, 1866.

"That this Missionary Conference of English Unitarian Ministers and Missionaries congratulates the Universalist Denomination of the United States on the cessation of the sad war which, for so long a period, has afflicted their nation.

"That this Conference also desires to express the satisfaction which its members have felt at the manifestation of increased zeal in the Missionary Work which the Universalist Churches have displayed during the past year, and desires to strengthen the common feelings of sympathy which should characterize the Church of Christ in all parts of the world.

"That the Secretary be requested to forward the above to the proper officer

representing the Universalist Churches."

GEORGE FOX,
Secretary of the Missionary Conference of English
Unitarian Ministers and Missionaries. March 1, 1866.

The Board received this communication in the spirit of fraternal love in which it was sent, and replied in a series of resolutions, which were forwarded in the following letter:

PHILADELPHIA, PENNA., }
April 16th, 1866.

To Rev. George Fox, Secretary of the Missionary Conference of English Unitarian Ministers and Missionaries:

My dear Sir: I have great pleasure in acknowledging the receipt of your fraternal letter of March 1st, and the enclosed resolutions of the Annual Meeting of the Missionary Conference of English Unitarian Ministers and Missionaries.

We accept them most gladly, and heartily reciprocate the sympathy and good will which they convey. Believing that we are both engaged in imparting to men that which they so greatly need, "the fulness of the blessing of the Gospel of Christ," we hope for a deeper consciousness of the oneness of our purpose, and trust that this mutual offering of sympathy and assurance of fraternity may be an earnest of a closer union, and of more frequent expressions of fellowship and love.

I beg you to receive and convey to your brethren the accompanying resolutions, passed unanimously at a meeting of the Board of Trustees of the General Convention of Universalists, held in the city of New York, April 11th, 1866, and to be assured that they express the sentiments of the Universalists of this country.

Yours very truly,

RICHARD EDDY, Permanent Secretary
Of the General Convention of Universalists in the United States of America.

Resolved, That we receive with feelings of lively gratification the resolutions of sympathy communicated to us from the Convention of English Unitarian Ministers and Missionaries.

Resolved, That we cordially reciprocate the kindness of our brethren, and wish them prosperity and success in their efforts to spread among men a purer Christian doctrine and life.

Resolved, That the Secretary forward these resolutions to the Secretary of the Convention of English Unitarian Ministers and Missionaries.

We have thus communicated to you the facts in reference to our operations during the past year, referring you to the accompanying books and papers for a more detailed account of our proceedings. If we have moved slowly in the work assigned us, it has been because the denomination at large, on whom we have depended for sympathy and co-operation, has left us no alternative. If we have done our work imperfectly, it is because the means at hand and the facilities afforded have been inadequate to greater completeness. But in all that has been accomplished or attempted, we have worked together with unanimity of sentiment and of action. Our meetings have been frequent; the difficulties with which we have contended were numerous, some of them most discouraging; but, reviewing the year and realizing that though with as yet imperfect results we report our labors and efforts in this first experiment of systematic work in our denomination at large, we find encouragement in the fact that a beginning has been made, and are hopeful that, by patient perseverance, the General Convention of Universalists may become, under the blessing of God, a power for great good in the upbuilding and spread of the Kingdom of the universal Saviour.

In conclusion we invite your consideration of the following recommendations:

- 1. That the Convention clothe the Board of Trustees with power, in case of the death or resignation of either of its members, to fill the vacancy; and in case the number of Trustees resident in the State of New York be reduced by removal to less than a majority of its members, to declare the place of the removing member or members vacant, and fill the same by a resident or residents of the State.
- 2. That the By-Law relating to Assessments on the Churches and Societies be amended, by changing to the form originally proposed by the Committee, so that it shall read, "Every Church or Society in fellowship with the General Convention shall cause at least one collection to be taken in each year, in aid of the funds of the Convention."

All of which is respectfully submitted, by order of the Board of Trustees.

RICHARD EDDY, Permanent Secretary.

For the purpose of permanently preserving an important document in the History of the Board, its "Statement and Appeal" is appended to their Report. For a similar purpose, and also for general reference, the General Rules are also annexed.

STATEMENT AND APPEAL.

To all Ministers and Members of the Universalist Denomination.

DEAR BRETHREN—Clothed at length by the action of the several State Conventions with the necessary powers, the General Convention has initiated measures for a general missionary work. The following resolutions, passed at Middletown, Connecticut, on the 21st of September, show its purpose and indicate its method:—

Resolved, That no church can become a permanent power in the world, and do its legitimate work as a Christian church, without a missionary spirit, and therefore it is not only expedient, but necessary, to inaugurate judicious missionary enterprise, in the name of the whole Church, and by means of its beneficent contributions.

Resolved, That to inaugurate such an enterprise, the sum of one hundred thousand dollars ought to be immediately raised.

Resolved, That we look with a feeling of encouragement, satisfaction, and deep thankfulness to the fact, that within about the last two years our people have been lead by the Divine spirit to the contribution of the liberal sum of \$175,000, mainly toward the permanent endowment of our educational institutions, besides the liberal bequests recently made to Tufts College; and that we find in this fact the warrant for an energetic movement toward the enterprise now suggested.

Resolved, That we recognise as equally beneficent with evangelism, and equally appropriate as a missionary work, the help of feeble Societies and Churches, and the establishment of new and permanent congregations; and that it is the purpose of this Convention to encourage organic growth, and not to cast the seed of truth upon stony places, or by the wayside.

Resolved, That this Convention elect five trustees, all from the State of New York, who, with the officers of the Convention, shall be an Executive Board; and that the said Board be especially authorized to manage such funds as may be paid into the treasury for missionary purposes.

Resolved, That the said Board, at the earliest practicable moment, seek to procure an incorporation of the Convention under the laws of the State of New York.

Resolved, That the Board proceed at once to make such an appeal, directly or through our ministers, to our Societies, and by such agencies as may seem to them most efficient towards the end in view.

Resolved, That our State Conventions, Associations, and other religious bodies, ought to be missionary bodies, and we urge them severally to act energetically and persistently in the work now proposed, as auxiliaries to the General Convention.

Resolved, That we cannot doubt that there is in our people, and especially in our ministers, such a love for our church, such a love for the truth, such a love for the human brotherhood, such a love for God, that they will labor, and give generously for the work now proposed to be undertaken.

The Executive Board promptly met in New York, on Friday, September 22d, and resolved to proceed immediately to the work assigned them. The Secretary was directed to correspond with several brethren, as to the terms upon which they will take the field as agents for the collection of funds. And it was ordered that a statement of the action and purpose of the Convention be submitted to you, accompanied by an appeal for your sympathy and generous co-operation.

The statement is before you. The appeal comes from the facts. We have a faith resting upon the word of God, and demanded by every need of human souls. Christ lived and died to make it a power for the redemption of the world. The Apostles sacrificed and suffered for the same end. No age since has been without the witnesses and confessors of this faith. And now its interests and destiny, humanly speaking, are providentially in our hands. How shall we fulfil the trust? We profess a desire to win souls from error and sin. We pray for the coming of the kingdom of God. We advocate our faith as one adequate, beyond all other interpretations of the Gospel to enlighton the ignorant, to comfort the sorrowing, to fill the sinful with a vital sense of the justice and love of God, to interest hearts in Christ, and to further his work in the world. Are we in earnest? Do we believe what we profess? If so, is not our duty plain? Is it not to act out our prayers, and by God's aid, to do all we can to diffuse a gift so inestimable?

The time is auspicious. The demand is imperative. The opportunity is such as may never occur again. Not to speak of unoccupied fields East and Midst, the West is calling for our labor, and the South pleading that Universalism be made an element of its new civilization. What shall be our answer? We are

sure of your sympathy and your prayers, but we want also your money. Will you give it? No Universalist, we are confident, will hesitate to say, "This is a right movement. It has not been made a moment too soon. It ought to succeed." But it cannot succeed except as you give it success. As the agents of the Convention, and therefore as your agents, we can build the machinery; you alone can give it motion and efficiency. Will you do so? This is God's question to each one of you, through us, amidst the peculiar circumstances of this juncture in our national and denominational history; and as you love God and Christ, and the truth; as you would infuse into the future of our Republic the highest and best ideas; as you are personally sincere, and would give evidence of your sincerity, what shall be the response? Who will be the first to send in his name with a subscription that shall at the same time attest his own heartiness of sympathy, and serve to kindle the enthusiasm of others?

Contributions, or correspondence for suggestion or advice, may be addressed to the Permanent Secretary, or to either of the clerical members of the Board

resident in this city.

J. T. GILMAN, Portland, Me., President of the Convention.

H. E. Busch, Philadelphia, Vice President. D. C. Tomlinson, Ridgeway, N. Y., Secretary.

RICHARD EDDY, Box 1178, Philadelphia, Permanent Secretary.

E. W. CROWELL, Brooklyn, N. Y., Permanent Treasurer.

JAMES CUSHING, Jr., QUENTIN MCADAM, Rev. E. G. BROOKS, No. 274 West 25th street, Rev. G. L. Demarest, No. 108 Second Avenue, New York, Trustees.

NEW YORK, October 2d, 1865.

GENERAL RULES FOR THE CONDUCT OF OUR NATIONAL MISSIONARY WORK:

As amended and adopted by the Board of Trustees of the General Convention, May 3, 1866.

PURPOSES.

1. This Board will work only for permanent results. Not a dollar will be expended for scattering labor, nor will any movement be intentionally encouraged that is likely to prove spasmodic or ephemeral. Remembering always our limited means, alike as to money and as to men, both will be husbanded with the most rigid economy, and with the most solicitous view to the prospects of the harvest.

RELATION TO OTHER MISSIONARY BODIES.

2. Due regard will be had to the needs of the older sections of our country, and efforts will be made to revive or plant our cause in such promising localities as may thus invite attention, so far as means and the claims of other fields will allow. These older fields are already being looked after, to some extent, by State or Associational Societies; nor will it be the policy of this Board to discourage or supplant such organizations. It will certainly be regarded as a ground of regret, and even of complaint, if local feeling, or attention to local work, shall be allowed to interfere with the just claims of the Convention, or to prevent that generous response to its calls, without reference to local prejudice or preferences, by which alone it can be furnished with the means to carry forward the general enterprise it has untertaken. But so far as it can be done without such interference, it will be deemed a legitimate and desirable co-operation with this Board, lessening so far its field of work and its burden of responsibility, if State or Associational Societies shall be made effective for missionary

effort within their own lines. Where there are no such Societies applications for aid are invited, and will receive the consideration they deserve.

CONDITIONAL GIFTS.

3. Strong local feeling, insisting that its own State or neighborhood urges paramount claims as missionary ground, and making it a condition of any action that all money raised in its field shall be there expended, has already exhibited itself, and threatens to stand very seriously in the way of the operations of this Board. It is not surprising that something of this feeling should appear. Friends resident in a given section, and seeing its needs and the opportunities it opens, naturally feel that that, of all others, is the place for missionary work. But it is manifest that, if it be made a condition to the contributions of our churches, that the money thus bestowed shall all be expended in the section or neighborhood where it is given, there will be no funds for effort in the new fields, which it is one object of this movement to occupy and cultivate. It will be the aim of the Board to look over the whole field; to inform itself thoroughly as to the comparative claims and promise of different sections and specific points, and then to act as the best interests of our cause shall seem to require. Giving this assurance, the Board appeals to the denomination for that generous confidence, which, believing this to be its purpose, will freely give the funds, and leave it untrammeled to expend them as its well-considered and impartial judgment shall dictate. Gifts will be received, conditioned on any terms their donors may prescribe; but those gifts will be most welcome, both as expressions of confidence and as means of doing the appointed work to most effect, which are bestowed without restrictions as to how or where they shall be spent.

THE WEST.

4. The special importance of the more prominent points at the West and Northwest will be assumed as granted by all our people. There the seat of future empire in this country is to be; there, at least in the most important localities, it is our imperative duty to plant our cause at the earliest possible moment. "The centres of influence must be looked after," our brethren of the older sects are saying; and we must not fail to learn the lesson they thus teach us.

THE SOUTH.

5. While, however, the peculiar importance of the West and Northwest is thus conceded, it is not forgotten that there are points at the South which it is of the first importance to occupy; and in these, at the very first practicable opportunity, it will be the purpose of the Board to establish able men for permanent work, assuring them of permanent support.

COMMITTEES OF CORRESPONDENCE.

6. It is understood that this Board, representing the unity and powers of the Convention, has exclusive possession of the whole country for missionary work, except so far as Associations or State Conventions may be occupying it within their lines, and that to it, by the very action which created it, the undivided sympathy, loyality, and—so far as these are made for general work—contributions of the entire denomination were pledged. Only on the basis of such an understanding would this Board take any steps for the organization of the enterprise it has been appointed to inaugurate. Operating on this basis, it will look in common to the whole country for the means of doing what is expected of it, and will work wherever there is work to be done, in careful consultation with local counsel, and through those acquainted with local needs. To this end, the Board will appoint Committees of Correspondence as the progress and efficiency of its operations may require, and be ready also to make any practicable arrangements to unite local and general work, and thus to secure the economy of time and money and men, so desirable.

APPLICATIONS FOR AID.

7. All applications for missionary aid must come directly from the officers of the Society, or from active participants in the effort for which aid is desired; and all correspondence of this Board, or of its officers or committees, must be with those directly concerned.

DETAILED STATEMENTS.

8. Discrimination will usually be made in favor of those localities promising the speediest as well as the most permanent results; and, in cases where the Board is not familiar with the facts, formal statements will be required of the population amidst which the Society exists or the effort is made; of the business condition and prospects of the community; of the length of time since the Society was organized, and since Universalist meetings were first held in the place; of the number of families that can be identified with the effort, and whether it is larger or smaller than at any former period; of the length of time that preaching has, in any year, been supported, and if at any time it has been more than when the application is made; of the reason of the decrease, and of the average number of the congregation. If no Society exists, it shall be required that one be organized at the earliest moment practicable. It shall also be held as indispensable that a Sunday School be regularly maintained, and as desirable that lay meetings shall be held on the Sabbaths when no preacher is employed. Attention, moreover, shall invariably be called to the church institution, and efforts be made to secure immediately a church organization, and the due observance of its ordinances; and any locality in which there is no becoming interest in the church, and in which, therefore, a church cannot be gathered, shall be held as an unpromising field, or as presenting the weakest claims for aid.

AID IN CHURCH-BUILDING.

9. One of the objects of this Board, in furtherance of its general missionary work, will be to give aid, according to its ability, to struggling churches in the erection of meeting-houses—after the manner of the "Congregational Union," which has helped in the erection of an average of twenty each year, for the eight years past. The attention of those disposed to give, in bequests or otherwise, for the creation of a Missionary Fund, is particularly called to this point.

PRACTICAL RESULTS.

10. While it is no part of the design, and will be no part of the purpose of this Board to dictate to those whom it may send out, or aid, what or how they shall preach, it is deemed important to announce, that so far as it does belong to the Board to determine the direction and quality of the labor under its auspices, only faithful Christian work will be encouraged; that mers speculative or controversial preaching, alming simply to convince people that the doctrine of endless misery is not true, or that the doctrine of universal salvation is, will be discountenanced; and that those will be considered as alone deserving our confidence, who hold and preach Universalism not simply as a dogma, but as a power of practical godliness, and who, preaching to convert men from error, preach also to convert them from sin, and win them to Christ, and so preach to build them up in a Positive Christian Faith and a Consecrated Religious Life.

RESPONSIBILITY.

11. This Board holds itself responsible not only to the Convention, but to the denomination, for the use of any funds committed to its charge; the books of the Treasurer will be, at any time, open to the inspection of any Universalist of good standing, and the Board will, at all times, be ready to answer questions as well as to receive suggestions coming from any source entitled to respect.

C.

REPORT OF THE PERMANENT TREASURER.

NEW YORK, SEPT. 5, 1866. To the Officers and Members of the General Convention of Universalists: Bros.: I herewith respectfully submit my first annual report as Permanent Treasurer of your body. Dr. MISSIONARY FUND. To Cash received for the year ending September 5th, 1866 (Int. \$25.04) \$8,328 49 Cr. By sundry amounts, viz: Jan. 6, Cash paid Expenses at Albion, N. Y., -**\$**13 75 J. H. Hartzell, Expenses to New York, 14 50 13. " 66 13, D. C. Tomlinson on account as State **402** 87 Agent of New York, " 66 G. L. Demarest, Travelling Expenses, 7 77 18, 66 A. Saxe, as per bill rendered, 13, 5 50 July 11. 66 20 28 E. G. Brooks, Travelling Expenses, &c., 11, 66 G. L. Demarest, 26 40 R. Eddy, Postage, Stationery, &c., 89 05 11. 25, " **12** 50 Stearns & Beales, for Seal, 66 Aug. 21, **80** Exchange. -" E. G. Brooks, Travelling Expenses, &c., Sept. 5, 56 17 **A**pr. 11, 66 Bill of Advertisements, 8 58 11, Loaned at sundry times from June 21st to Sept. 1st, on Stock Collaterals, consisting of N. Y. Bank and Insurance Stocks, **-6,050 00** Sept. 5, By Cash on hand, -1,670 32 8,328 49 Assets to Credit of Missionary Fund, Sept. 5th, 1866. - \$6,050 00 Amount Loaued. -Cash on hand, . -1,670 82 56 68 Accrued Interest, -7,777 00

Examined and found correct by

N. VANNOSTRAND,
of the Auditing Committee.

E. W. Crowell, Permanent Treasurer, in account with the General Convention. ONE PER CENT. ASSESSMENT FUND.

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New York, Sept. 5th, 1866. E. E.

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Sept. 5th, 1000.

Examined and found correct by

N. VANNOSTRAND,

of the Auditing Committee,

D.

REPORT

OF THE

COMMITTEE ON THE STATE OF THE CHURCH.

To the General Convention of Universalists:

Brethers:—Your Committee on the State of the Church have not made any effort to procure statistics of Church membership, nor of Church property, nor of the increase of either during the year. They are not aware of any instrumentality in the hands of the Convention by which such statistics could be obtained; and they feel that it is needed, and if possible, should be immediately provided.

MEDDS OF THE CHURCH.

From what your Committee can learn, they are able to report the Church in a state of great need. Its greatest needs are members and money. It has much to do, and few and little with which to do it. True, the year has been a fruitful one to our Zion. Our churches have increased in number, membership and There is a growing religious vitality among them. Some have experienced much of the true revival spirit. There have been Pentacostal seasons in many of our churches. There has probably been more preaching and praying and working in behalf of the Church, the past year, than in any previous one, and the results have corresponded to these efforts. The Lord has blessed the means that have been used. But these good results only show the more clearly the still greater need of increased numbers and means. Our believers more than ten times outnumber our actual Church members. The greatest part of our moral and religious worth is yet outside of our Church. We have more people in the world than in the Church; and this unorganized condition makes us very inefficient in proportion to our real strength. We are a scattered host. To gather in our harvest of ripened and ripening souls, is our first and greatest work. Everything else languishes till this is done. We cannot educate properly ourselves or the world; we cannot build institutions; we cannot propel Missionary enterprises; we cannot extend great charities; we cannot utter a strong voice to the world in behalf of reform and progress, till we do this, the first work of every Christian Church. Your Committee would ask the Convention to vitalize and enforce this first Christian duty upon our ministers and people as much as possible; to urge more direct labor for the church; to use all its influence to institute a wide and vital revival of the spirit and power of our religion among us, to the end that our Church shall flourish, and the world be gathered into it and saved.

PREACHING.

Your Committee would venture to mention the need of more direct preaching on this subject. Preaching is the voice of Christ among men, calling them to follow him, and animating that call with the inspiring presence of the Holy Spirit. It is one of Christ's most precious gifts to the world, his mightiest

instrumentality. There were oratory and declamation, tragedy and comedy, public address in many forms, before Christ, but not preaching. He is the author of this divine art. It is the anointed tongue of his church. Its use is the honor and glory of the church. To magnify the church is the office of the preacher; an office too frequently neglected among us. To this end preaching should be direct. It should go straight to the mark. Preaching by hints and inuendoes will not do. Intimations and suggestions are not enough. Philosophical dissertations on general principles, fall infinitely short of the object Doctrinal statements, however logical, go not to the heart of the matter. Virtuous appeals rise not to the height of the preacher's aim. must say directly that he is set for the defence and honor of the church, that it is his to build her walls, and strengthen her gates, and adorn her temples; that he must have the hearts and hands of men in ever growing numbers, to do the work of the Lord and glorify His kingdom. He must make men feel that he is after them all the time, to do God's work. He must call them not only to repentance and a saintly life, but to the church and its duties. It is well to turn from evil; but this is not enough; this is only obeying the law of prohibition. It is better to be good; this is the second step in Christian progress. But this is not enough. We must put our goodness into Christian order; put our inward light upon a Christian candlestick, to shine before the world. That candlestick is the church. This is the place for Christians to shine. A man may be a Christian in a Jewish synagogue, but he has no right to be there; he is out of his place. He may be a Christian in a Mohamedan temple, but he is false to his Master if he makes that his spiritual home. So he may be a Christian in the world, but he is not faithful to the light within him if he associates it with the false flicker of worldly tapers. If he is a Christian he has no right to consort with the world upon its plane of action. As a Christian, he has a place and has no right to be out of that place. That place is the church of his Master. Loyalty to his faith and his Saviour demand that he shall be in his place and live his life and do his work as a Christian. If he does Christian works as a man of the world, he gives the world credit for them, and robs his Saviour. The Christian preacher is to set this whole matter right before his people; and to do his duty he must call upon them to come out from the world and join with Christ in his church. And that call must be direct, positive, and persistent. call on them to be honest, so he must call on them to set that honesty as a jewel in the church. As he would urge them to be benevolent, so he must urge them to glorify the church with this Christian virtue. He is to enrich the church with as many Christian virtues as possible, and if possible with all the Christian virtues of all his people. This can only be done by their union with the church.

CONFERENCE MEETINGS.

Your Committee would suggest more frequent meetings for prayer, religious enquiry, and conference, as a means of giving numbers and strength to the church. These, following appeals from the pulpit, and directed with especial reference to the interests of the church, would deepen respect for the church and its ordinances. It is questionable whether we are not all neglecting this instrumentality too much. Should any Sabbath pass without such a meeting? How to deepen the religious life and join it to Christ is the great question.

REVIVALS.

Since the day of Pentacost the church has enjoyed seasons of especial spiritual refreshment. In different ages and communions they have assumed different aspects, but have always been regarded as Pentacostal seasons. We have had them in the West in our two days meetings, in the East in our one day conferences, in the olden time in our Associations and Conventions. Our individual churches have enjoyed more or less of them. We need more of them. Our people enjoy them. We might have more of them if we would use the means. God

only waits our action to give all our churches a glorious Pentacost. Our cold hearts need the fire. The fuel is ready, if we will but apply the torch of concerted effort. Our people wait with longing hearts the action of their ministers. All are ready for a grand revival of our spiritual life. The time is auspicious. The world is making room for us. We must enkindle our fire and enter in and warm and feed the cold and famishing hearts of men. Not a single church should fail to awake to the life and action of this great hour. Now is the time, this the accepted day of salvation. The world cries for our liberal, loving, working, devout faith. It does not want doubt or fear. It wants devotion and love. It wants religion, earnest, honest, reasonable, charitable. The long expected time has come for the rising of our great faith in its power. We must rise to the height of the great occasion, and do our full duty.

CHURCH EDIFICES.

It is gratifying to see that respect for the Lord's house is deepening among us. It is an evidence of a growing religious zeal in our people. They are demanding better churches in which to worship, and freely furnishing the means with which to build them. When we are fairly out of the old box-like meeting houses of the primitive erainto the well appointed churches of this age, we shall have accomplished something worthy of note for our cause. We are still greatly in need of more good church edifices. Every jewel needs a good setting; so every church of Christ needs a good house in which to live and grow, and do its work. Should this good work, so well begun, go on till in all our Zion the house of the Lord is made worthy of his cause, there will be great hope of our church.

UNIFORMITY OF ORGANIZATION.

We greatly need a uniform system of church organization and procedure. Each church now organizes itself, and conducts its affairs in its own way. We have no custom, law, or form to which any one feels bound by love or duty. This infinite variety casts distrust upon our authority and claims, and dissipates our religious life. It disheartens many of our ministers, and prevents them from doing for the church what they really desire to do. All are not good organ-They work to advantage only as they have instrumentalities prepared to their hands. Give them a plan and they can execute it. Open to them the way and they can walk therein. When we ordain a minister we ought to put into his hands the organic form and law of the church he is expected to organize and cherish. When we send out a missionary we ought to supply him with an outline of the work we expect him to do, and furnish him with the organic plan of the churches we expect him to gather. No work of the general convention is more imperative than the adoption of such a plan, and no action of our churches is more demanded than its cheerful and universal acceptance. Uniformity will soon beget respect, and respect will soon awaken affection, and this will enkindle devotion, and this secure growth and zeal and hearty church life.

UNIFORMITY OF WORSHIP.

Uniformity of church organization is not more needed than uniformity of worship in our churches. We now have a jargon of worship. Each minister has an order of his own. Each church is accustomed to an order of its own. It is often a trying ordeal to go into a pulpit to which one is not accustomed, so unheard of is its order of worship. Some ministers send their order of worship when they ask for an exchange, that it may be well studied as a new lesson. This perplexing variety is distracting to true worship, and to that religious peace which is the atmosphere of devotion. With all these needs, our church needs money to inaugurate and carry forward the great enterprises to which its faith and charity point. If the church as such had more for its hands to do, it would grow faster, and live a stronger life.

If the convention shall be able to secure direct preaching in behalf of the church from all our pulpits; if it shall establish regular conference meetings, and secure revivals in all our parishes; if it shall inspire our societies to build good church edifices with all the appointments for a proper church life; if it shall give all our churches a uniform organization and order of worship, your Committee have no doubt, that our church would soon put on the garments of praise and enter upon the highest work of the Master with the efficiency and power of the Holy Spirit.

G. S. WEAVER, J. G. ADAMS, LEMUEL WILLIS.

E.

REPORT OF THE COMMITTEE ON EDUCATION.

The Committee on Education beg leave respectfully to report:

That they experience great pleasure in the conviction that never before has the cause of education among us been in so prosperous a condition, or its prospects for the future so cheering and full of hope. Never before was this cause so highly appreciated by the denomination, nor the subject of so many prayers

and earnest and generous efforts.

Your Committee need not occupy a single moment in urging upon this body the great importance of education in general, or of its special interest to us as a denomination of Christians. If its influence upon the individual soul is to enlarge its powers, multiply its resources, refine its tastes, and fit it for higher and more varied pleasures, it also tends in an equal degree to qualify the person who possesses it for a larger usefulness, and consequently to be a wider blessing among his fellow men. If, as has been often said, education is a joy in prosperity and a solace in adversity; if it gives society a new charm and becomes a cheerful, unwearied and unwearying friend in solitude; if, in a word, it throws its benign influence over all the checkered scenes of human life; how can we over-estimate its value, or be too zealous in its diffusion? Besides, the world is improved, the realm of science is enlarged, the sweet and humanizing influences of literature are extended, general knowledge is increased, and thus civilization and the interests of religion are promoted by every addition to the means of education, by every new facility and incentive to a deeper study, or a more generous culture. And allow us here to add, that all the facts with which we are acquainted, every circumstance by which we find ourselves surrounded, as a denomination, point unmistakably to the great duty, the indispensable necessity of making the cause of education prominent among our deepest interests, and one of the most potent elements of denominational success, and the means of furthering the knowledge of religious truth.

Through the whole history of Universalism, ancient as well as modern, we may remark, that the doctrine has prospered most among individuals and communities distinguished for their education. You will readily call to mind the remark of Doederlein, an eminent German theologian of the last generation, that, in Christian antiquity, the more distinguished men were for their learning the more were they inclined to believe that punishments will have an end. We

think the same is true, all over Christendom, to day. It is so in Germany, in Great Britain, in France, and we believe, even in the United States, where orthodoxy, so called, has always worn her severest aspects, and delighted in proclaiming her most terrible dogmas. Learned men understand as others do not the formidable difficulties which cluster about the popular doctrine of endless hell-torments, and they also see, as others do not see, the divine beauties that inherently belong to a faith which embraces what so powerfully appeals to all noble and loving souls, the certain prospect of perfected harmony at last in the Universe.

If we look more directly about us, we shall be impressed by the undisguised fact that in this country Universalism has flourished only where schools exist, and where intelligence and virtue are prevalent. In the Southern States, where human slavery has, till within a very recent period, always existed, rendering society barbarous, the operation of laws unequal, civil government flagrantly. and shamelessly unjust, and Christianity a name only and a mockery, our peculiar form of faith never had, and never could have had any general influence. There only those denominations prospered which could conveniently ignore the fact that God made of one blood all nations of men, and were able to forget that loving and lifting up the poorest, the weakest, and the worst of our fellow men, we should do to all whatsoever we would they should do to us. A religion that could persistently deny the Bible to four millions of human souls; that made it a crime to even teach them to read; that stripped the institution of marriage of all its sanctity, and rendered it a farce; that did what it could to annihilate all the sweet influences of parental affection, and rob home of its commonest charms, should not be called *Christian*, and deserves only the execrations of mankind. It is the saddest phase in which our boasted modern orthodoxy has yet exhibited itself.

The history of the cause of education among us is brief, but full of the deepest interest. Whatever may have been previously thought or said, or done, on the subject, nothing that now remains in any tangible form dates back farther than about thirty-five years, and nothing of any considerable importance more than twenty years. How it happened that we did not earlier engage in founding schools it requires but a moderate acquaintance with our history to under-The denomination was new and very unpopular. Its numbers were small, and they were sparsely scattered over a wide territory; and, worse of all, they were relatively poor. Besides, they had much to do, and that which seemed more pressing. It was an age of violent controversy, and we suffered a bitter and unrelenting opposition. Societies were to be organized, churches to be built, and, as far as possible, a living ministry maintained, all-which severely taxed their means, and put to proof their generosity. Looking back over this period of our history, from 1780 to 1830, the wonder is, not that our fathers accomplished so little, but so much. We are perhaps inclined to boast of our present liberality, and it is, indeed, worthy of much praise, but were the whole truth known and appreciated, we should probably come to think that our fathers. like the poor widow in the Gospel, often gave more than all their sons, because out of their deep poverty they gave so much.

Then we need not conceal the fact that many of the former generation quite overlooked, in their multiplicity of objects to be attained, the interests of education, while some, in the strength of their own powers and the goodness of their cause, almost persuaded themselves that academies and colleges were unnecessary to the apprehension, and even the promulgation of a religion so simple and beneficent as the Gospel.

The first effective movement in the interest of education among us was inaugurated by the late Rev. S. R. Smith, in Central New York, in the year 1831, and resulted in the establisment of the Clinton Liberal Institute. Its beginnings were very humble, and its plans, as might be expected, narrow and imperfect. Yet humble as it was, it required an amount of energy and perseverance rarely exhibited to carry it into effect. It was a great undertaking for that day, and as remarkable for its novelty as it was for its magnitude. It was only about

thirty years after Universalism was first preached, and a feeble society or two organized in the State. It was only sixteen years after the first meeting-house out of the City of New York had been erected. It is almost impossible for us at the present time even to imagine the difficulties this early enterprise involved, or the amount of labor its partial accomplishment required. It was a frequent remark of Mr. Smith, in after years, that in raising the six or seven thousand dollars, which were invested in that institution, it required six or seven thousand miles of travel—a mile for every dollar! And when we remember what traveling was at that day and in that region, and who it was that performed it—a man with the zeal of Paul and the eloquence of Apollos, a man known and beloved by all, and whose praise was in all the churches, we shall begin to comprehend something of the difficulties of the task he had assumed. It was the work, not of a few months, but of several years. And, after all, the Institution was not fully relieved of debt, but staggered along under its burdens for more than a quarter of a century.

Contrast this first attempt of the denomination to establish an Academy with one of the last, and you cannot fail to mark, with profound admiration and gratitude, the marvellous change which has come alike over the country and

the denomination, within a single generation.

At the Session of the Massachusetts Convention in 1864 it was suggested that a Denominational Academy to prepare young men for College should be established within the limits of that cradle of Universalism and civil liberty. The thought was favorably received, and a Board of Trustees was at once appointed to take such action as it should deem judicious. This Board entertained no very extravagant hopes, but judged that if it could secure a favorable site for the school and \$15,000 it would give them an encouraging commencement. The good people of Stoughton offered at once to give the requisite site and \$25,000! Immediately Dr. Oliver Dean, of Franklin, offered a site and \$50,000; and, as if to exclude all competition, he soon after so far changed his proposition as to Ieave \$50,000 as a permanent fund, while he added \$10,000 more towards erecting the necessary buildings. That generous offer was of course accepted. and the Trustees pledged the denomination to raise \$40,000 more (\$35,000 of which is already secured) for completing the buildings and other necessary purposes. A charter has been obtained, a magnificent building is in process of construction, on a beautiful site with ample grounds, and it is expected that Dean Academy will commence instruction, in temporary accommodations, during the present winter. Thus this well-endowed school will spring into existence, as Minerva came from the head of Jupiter, full grown and armed cap-a-pie at once. Such is the difference between 1831 and 1866 among Universalists!

The Clinton Liberal Institute, commencing as it did, has of necessity passed through many seasons of discouragement and gloom, and has suffered trials that would have destroyed any mushroom institution. But it has lived, and is now prosperous. It can look back with satisfaction and pride over a history of singular usefulness, and remembering that it has not only led the way in the career of educational effort, but given impulse to much, if not all, that has hitherto been accomplished among us, its friends may certainly feel that for steadfastness in a noble cause they deserve an honorable mention in this day of denominational prosperity.

At the present time the property of the Institute, consisting of lands, buildings, furniture, libraries, apparatus, &c., &c., including \$10,000 in ready money and funds, is worth more than \$50,000, is entirely free from debt, steadily employs ten competent teachers at fair salaries, has an average of about 150 pupils in its two departments, and is doing a business annually of nearly

\$25,000.

Of Westbrook Seminary, located at Westbrook, Me., and, next to Clinton, the oldest institute of learning among us, your Committee deeply regret to have received no report. The institution is understood to be in a very healthy, or rather, a highly prosperous condition. It has within a few years received a

handsome benefaction from the State, and considerable additional funds have been raised by subscription among its friends. In the history of education under Universalist auspices Westbrook holds an honorable place, and should have received in this Report a more extended notice.

The Green Mountain Institute, located at South Woodstock, Windsor Co., Vermont, was incorporated in 1848, since which time it has been in successful operation, and has done much good in giving opportunities to Universalist children and youth in Vermont and throughout New England for acquiring an education, free from the vices of larger towns, and surrounded by the most healthy moral and religious influences.

Its great want has always been more ample funds to carry out its beneficent aims. We are gratified to learn, therefore, that its friends have the past year endowed it with a fund of more than \$10,000, which it is hoped may be increased to \$15,000. This will relieve it of a small debt that has hitherto hung over it, and places it in circumstances of comparative affluence. A hand-some farm has been purchased, to be counected with the school, the buildings of which are to be used for a boarding-house, while the Academy buildings have undergone extensive repairs. The average attendance of pupils has been perhaps about 100. "All in all," says our correspondent, "the prospects of the school were never more flattering."

The Obleans Liberal Institute, located at Glover, Orleans County, Vt., was incorporated in 1852, and has been in operation since. It possesses very limited means, and is supported, beyond its income, by the generosity of its friends,—the lovers of Universalism and Education,—in the neighborhood. A school so conditioned must of necessity labor under many difficulties and suffer from almost constant embarrassments. The influences of the institution have, however, been good. Its pupils have averaged from 70 to 100, and it is the purpose of its friends to continue it as long as circumstances permit, though our correspondent anticipates that it will ultimately share the fate of other moneyless institutions. "We have done," he adds, "the best that could be done without funds." It seems to us that a school which, without means, can command seventy pupils, deserves a better fate than extinction. Let its friends endow it.

THE GREEN MOUNTAIN CENTRAL INSTITUTE is as yet an inchoate institution. A subscription of \$50,000 has been obtained, a site purchased, in Barre, six miles from Montpelier, the capital of Vermont, materials purchased, and preparations made for the erection of a spacious and beautiful building. Thirty thousand dollars have been set apart for a permanent fund, thirty thousand more, it is estimated, will be required to put up the buildings; and notwithstanding the people have already subscribed \$50,000, the Trustees look with confidence to them for the \$10,000 more still needed. Such sums, a few years ago, would have amazed the whole denomination, and yet Vermont alone now talks of them, and, what is more, raises them, as if they were of small account after all. When the Green Mountain Central Institute goes into full operation, Vermont, so far as high schools are concerned, will stand at the head of the whole denomination

The Jeyrenson Liberal Institute, located at Jefferson, Wisconsin, was incorporated only last spring, and has had but a single term; that, however, begun without extensive notice, and kept under many disadvantages, was attended by fifty pupils, and gave promise of the most gratifying success. With but little effort, a subscription has been obtained, in Jackson alone, towards erecting the necessary buildings, and even this sum, it is thought, may be doubled. The State Convention has cordially endorsed the enterprise, and promised its aid. Friends of wealth and influence are taking a lively interest in its success, and, if we may judge from present appearances, it will not be long before Wisconsin will place herself beside her sister States that boast of more years and superior advantages in the cause of education. A very beauti-

ful site for the Academy building has been purchased, and plans are now being prepared for it. We wish them all success.

Having now spoken of all our Academies, your Committee will proceed to speak of our Colleges and Theological School.

Turts College, situated on what was formerly called Walnut Hill, five miles from Boston, holds the first place in point of time and importance among our Colleges. It originated in a Convention called by the Principal of Clinton Liberal Institute, early in the spring of 1847, for the purpose of considering the interests of education. The Convention was held in the city of New York, in May of that year, and was largely attended by the most active and influential clergymen of the denomination. It was there resolved to found both a College and a Theological School. There are individuals now present who will remember how the proposition not to commence operations in the College till the sum of \$100,000 was secured, impressed them, and how in the opinion of many, such a condition precedent must prove fatal to the enterprise. A hundred thousand dollars, nineteen years ago, were felt be a larger sum, and to involve more difficulty in the raising, than a million would to-day. Still, with all the faint-heartedness on the part of some, and the hazards of the undertaking felt by all, it was resolved to make the attempt. A Committee was appointed to carry the resolution into effect. The late Rev. O. A. Skinner, of blessed memory, was made agent for soliciting funds, and entered upon his work in the spring of 1848. After two years of labor, attended with indifferent success, he called, weary, disheartened, and doubtful of the final issue, upon the late Silvanus Packard, Esq., of Boston, who promptly executed a bond to give the College \$20,000 at his decease, and to pay thereon during his life the sum of \$1,000 annually as interest. This noble act encouraged the heart of the agent, and probably was the most efficient influence towards the ultimate success of the whole Mr. Tufts, whose name the College bears, had already given enterprize. twenty acres of land; on the beautiful hill before mentioned, on condition that the institution should be located there. He has since generously added piece after piece, till now the College holds the title to about 120 acres, including ten or twelve purchased, in a body adjacent to the College buildings. This land is now estimated to be worth \$1,000 per acre, and is constantly increasing But princely as is Mr. Tufts' gift it has been surpassed by the munificence of the late Mr. Packard. From the first he was one of the most generous and firmest friends of the College, and at his death became its noblest benefactor.

The institution received its charter in 1852, now fourteen years ago, but did not go into operation till 1855. Ten classes have graduated from 1857 to 1866, both inclusive, with an aggregate membership of 98, of which 97 received the ordinary degree of Bachelor of Arts, and one Bachelor of Philosophy. The College has conferred sixteen honorary degrees, six of Doctor of Divinity, and ten of M. A.

At present it sustains eight Professors and Teachers, and had in its classes last year 58 students. The present year will undoubtedly increase that number

The property of the College at the present moment may be exhibited as follows:

1.	The Buil	dings, '	which t	ave cost	-	-	· - .	-	•	\$80,000
2.	Lands, 1	20 acre	8, -		•	-	-	-	-	120,000
8.	Productiv	e Prop	erty, M	ortgages,	Bonds,	, Stoc	ks, e	tc.,	-	255,000
4.	Property	availat	ole in or	ne year,	•	•	-	-	-	22,000
5.	Bequests	availab	le in th	ree years	, -	•	•	-	-	228,000
6.	Property	uncert	ain as	to the tim	e when	it sh	all be	come	avail-	
	able,	• -	•		•	-	•	-	•	100,000
		•		To	tal,	-	-	•	•	\$805,000

Could the eyes of Dr. Ballou or Thomas Whittemore have seen this statement—could any one who attended the Convention in New York in 1847, have seen it even in vision, what surprise, what joy it would have occasioned! To say how this large sum has been so soon accumulated, a sum that places Tufts College at once, financially, among a few wealthy institutions in the land, would require a series of details which would be improper for this report, but which

will be given to the denomination at no distant day in another form.

The College is rapidly gathering about it the various appendages of a first class institution. Its library embraces ten thousand volumes; it has philosophical apparatus, a geological cabinet, specimens of natural history, laboratory, etc., etc. Besides, it possesses considerable funds, the income of which is devoted to the assistance and encouragement of indigent and deserving students. Nearly one-half of the students last year were thus in receipt of from fifty to one hundred dollars annually under the name of scholarships, sixteen of which are in the gift of the College itself. We will only add that the success of Tufts College surpasses all human expectation, and should inspire us with profound gratitude to the Great Giver of all good, and with hope in all judicious and noble undertakings.

Londard University, located at Galesburg, Illinois, though dating back nearly with Tufts College, sustains a somewhat different character, and has had a different history. In a country relatively new, with a population more sparse and less wealthy, we should not expect it to enjoy a success so rare everywhere. Lombard University was chartered as Illinois Liberal Institute in 1851. In 1853, by an amendment of its charter, it was granted college powers. Its building was burned in 1855, and its present noble structure erected in 1856. By another amendment of its charter, made in 1857, it was named Lombard University, in honor of Benjamin Lombard, Esq., who had made it a generous donation of \$20,000.

Practically, the institution combines an Academy and a College. Its collegiate department embraces essentially the course of study pursued in our best Eastern Colleges, while the Academical is wisely designed to meet the wants of the much larger class of youth, who, without the means or time to acquire a liberal education, are anxious to avail themselves of the best advantages their

circumstances will permit.

Although Lombard University is the only institution of the kind belonging to Universalists in the great West, we are forcibly struck and surprised by the fact that so large a proportion of its pupils are residents of Illinois. Out of more than two hundred and fifty students during the last year, less than twenty belong elsewhere than in Illinois; and of this small number, New England sends two, New York two more, and Pennsylvania and the District of Columbia one each, while Iowa contributes four, Kansas three, Indiana two, and Missouri, Kentucky, Wiscousin and Tennessee, only one each. In expressing this surprise, our friends at the West will probably think we forget the size and population of Illinois, and the great distances students from other States must travel in order to enter the halls of Lombard University. We do not forget either of these, but we do see in them new and weightier reasons why other schools should be founded in a region so extensive and so full of promise.

Like most of our schools, Lombard University is in want of funds. A most earnest and praiseworthy effort is now being made to add \$100,000 to her means of usefulness. Of this sum, \$70,000 have already been subscribed, and it is to be hoped that nothing will be permitted to prevent the speedy accomplishment of so deserving, so noble an enterprise. Could our voice be heard, we should call upon our friends not only West, but in the East, to lend their generous aid, and place Lombard University where her character and her great services in the cause of education deserve that she should stand. A school that maintains, year after year, such a corps of learned and skillful teachers as grace her halls, and that is the resort of two or three hundreds of our youth, zealous in the acquisition of useful knowledge, should not be suffered to want any means necessary for its great work.

There is one feature of this institution which your Committee deems worthy of special notice and commendation. We allude to the equal privileges it accords to the young, without reference to sex. Lombard University, thank God, is nobly open in all its departments, and on equal terms to both sexes. This condition of things was not the result of discussion or premeditation or foresight, but came as the necessary result of an attempt to meet the wants of the denomination in the West. The "experiment," as we call what we have never tried in the East, is proving a success here, and promises to be more and more successful as better arrangements and accommodations are provided.

The property of the institution as it now exists, is worth about \$100,000. How long shall it be before this value shall be doubled, and the effective power of the University be indefinitely increased? Friends of education—friends of

truth—lovers of the young,—it is for you to answer!

It only remains for us to speak of the St. Lawrence University and its Theological School. This institution is the youngest of our trio of Colleges. It was commenced as a simple Theological School, but before it went into operation, our zealous friends in the Northern part of the State became anxious to increase the educational facilities in that region, hitherto rather narrow, and a proposition was made to found a University, of which the Theological School should be a prominent Department. A charter was therefore obtained of the Legislature for such an institution. The first interest of its friends, however, was to establish a Theological School, the want of which was being so widely and deeply felt. A beautiful site, with extensive grounds, was selected at Canton, St. Lawrence County, New York, and measures immediately taken to erect a spacious edifice for the use of the Theological School, and if need be, for the earlier years of the College proper.

The University, embracing the Theological School, possesses property amounting to \$104,000, of which, that held by the Theological School is about three-fifths, viz.: \$63,000. Of this sum, \$25,000 has been added by the subscription of its friends made during the last two or three years. This has enabled the School to add another Professor, Rev. O. Cone, who has assumed the chair of Biblical Languages and Literature, and is acquitting himself with honor, and gaining the favor and respect of all connected with the institution. Of Dr.

Fisher, its sterling and accomplished head, we need not speak.

The school has now been in operation eight years. During five of those years it has had but one Professor, with not quite means enough to pay his small salary, and meet its incidental expenses. Yet the number of students who have entered the school—and that, let it be remembered, notwithstanding the terrible civil war that has been agitating the country—has been 58. Of these ten may be said to be still members of the institution; twenty-seven have graduated after a full course of three years; sixteen have left after a partial course, varying from one month to nearly three years. Of the forty-three who have issued from the school, thirty-three are now settled Pastors, and two others will probably soon assume the pastoral relations. Five have left the ministry, two compelled by physical disability, two being found unfit for the calling, while one has entered the Episcopal church. Two have gone to their rest.

The Students from the Theological School have won for themselves an enviable reputation for sound learning and moral worth. They have also shown themselves well qualified preachers, "apt to teach." The following societies are now under the pastoral care of clergymen, who may be regarded as the first fruits of our Theological School. Troy, Williamsburg, Utica, and Lockport, N. Y.; Charlestown, North Danvers, South Danvers, Southbridge, Weymouth, Mass.; Concord, N. H.; Waterville and Belfast, Maine; the Church of Messiah, Philadelphia; Cincinnati, Ohio; St. Paul and Lake City, Minn.; Mt. Pleasant, Iowa; Belvidere, Ill.; Monroe, Wis.; and Halifax, N. S. The success of these brethren should encourage other young men to pursue the same course. When the smallness of the means is considered, and all the circumstances by which it has been surrounded duly weighed, we think the work already accomplished is worthy of the notice and commendation of all. With

improved conditions we may confidently anticipate results still more gratifying. A much larger class is expected the present autumn than ever entered it before, eight being already engaged, and twelve others partially committed. Our success as a denomination depends largely on the number and ability of its ministers. To fit ministers for this work is, therefore, a matter of paramount interest to us. Whatever else we may neglect, it would seem that our Theological School should receive our constant and most earnest attention. We will only add that its present advantages for giving a good education,—consisting of two Professors and an excellent Library of 5500 volumes,—will soon be found, we trust, too meagre to meet the wants of a denomination so rapidly increasing in numbers There is connected with the Theological School a small fund. called the Loan Fund, amounting to \$770, which is employed in aiding indigent students in meeting their necessary expenses. Your Convention is doing a needed and noble work in extending the helping hand to young men, anxious to fit themselves for the ministry, but cramped in their pecuniary means. of our Sunday Schools have adopted the plan of making collections for this purpose, which has the double merit of educating ministers and educating children at the same time, in the divine science of giving. Your Committee is of opinion that the plan of making this aid as direct and personal as possible,—churches and Sunday schools assisting young men from their own bodies, or those with whom they are acquainted, is to be earnestly recommended, since it quickens gratitude and increases moral obligation.

We will add that, after the example of Lombard University, the St. Lawrence University is generously open, both in its Academical and Theological Departments to the young of both sexes, and two young ladies, of excellent Christian character and superior talents, have availed themselves of the Theological

School, and are now acceptable preachers among us.

The Academical Department of the St. Lawrence University has been in operation for several years, combining a preparatory school, and a regular college course, under the charge of a Professor of Languages and one of Mathematics. For reasons not known to your Committee, the preparatory school is to be hereafter discontinued, and the college classes alone admitted. We trust the interests of the institution and its usefulness may be promoted by this change. We understand its prospects for students are very good.

It cannot be concealed that the smallness of the college funds, and the inadequate number of Professors, are likely to circumscribe the operations of the institution, and greatly affect its prosperity, so long as this state of things is permitted to continue. The time, we hope, is not far distant, when the St. Lawrence University will receive its due share of denominational consideration and generosity, and assume its proper place among the most prosperous and

useful institutions of the land.

Altogether the cause of education among us is, if not all that we could desire, so much in advance of what only a little while ago we had reason to hope, that it seems to your Committee that we should all heartily thank God and take courage. Twenty years ago we had hardly twenty thousand dollars in the whole denomination, devoted to the interests of education. Now we have a million and a quarter! This single statement contains a whole volume of grow-

ing appreciation and generous effort.

We might speak of our extensive Sabbath School system, with its regiment of teachers and thousands of volumes of Sunday School books. We might urge, as we think there is need,—a more thorough doctrinal education of our Sunday Schools. We might also call attention to what is more important than even this, the religious culture of children at home. But these are subjects of pulpit discourse, and domestic thought, which it is perhaps sufficient to suggest here, and these suggestions, as well as all other matters treated in this report, we now respectfully submit to the consideration of the Convention.

THOMAS J. SAWYER, J. O. SKINNER, L. L. BRIGGS, Committee.

F.

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

To the United States Convention at Galesburg.

Brethen: After being informed by your Permanent Secretary that I was Chairman of the Sunday School Committee, and expected to report at your meeting the present week, I called for reports from all parts of our Denomination, to be made to me, that I might furnish the Committee with data to make their Report from. My request was published in several of our journals, but only one report was sent me. That was from Rev. A. Willson, Standing Clerk of the Western Reserve Association of Ohio, showing not only that Bro. Willson is a devoted minister and friend of Sunday Schools, but that our Schools are enjoy-

ing great prosperity in that Association.

But, although I have received no other reports, I have looked over the proceedings of meetings reported in our journals, and learned what I could of our Sunday School enterprises, and am glad to believe this institution with us is now in a far better, and more flourishing condition than ever before. It is rapidly increasing in numbers. It is fast improving its organization, and is becoming more efficient and satisfactory in its work. In a number of places we have had Sunday School Conventions, which have achieved the most desirable results. Our Teachers' Unions are accomplishing much. Our schools are receiving more attention from our churches, congregations, and pastors. We have many pastors now who are seldom absent from a service of their schools, or a Teachers' Union, but work as teachers with teachers, and while aiding the schools greatly, they are doubling their own influence and success. We have a good Sunday School paper at Boston, The Myrtle, edited by one of our most able and beloved Sunday School ministers; and wherever that is taken it is gladly welcomed, and greatly aids our cause. Our Sunday School Service books and lesson books are fast improving. Those especially, issued by our publishing house in Boston, are most of them excellent, and the new ones are improvements on all that we had in former years. I feel that I cannot speak too highly of such works as Rev. J. G. Bartholomew has written for our schools. I cannot but believe that the social and religious spirit of our schools is improving; the social certainly, and I think the religious also. I never was more rejoiced for our Sunday School cause than now.

Nevertheless, brethren, allow me to say, I still see that we lack in many things, and that our needs are great, and our failings many. Our pastors and people should manifest still more interest in the Sunday School. They should regard it more as a necessity, indispensable to moral and religious culture, and to the life and strength of the Church and family. They should none of them leave it for others to take care of, but should take care of it themselves. They should regard it as the vestibule to the Church, and should do more to bring children from the cradle to the Sunday School, and from that to the Church. They should gather all the little wanderers they can from the streets, and from benighted homes, and see what happy Christians they can make of them. They should cast every attraction possible around our own children, social, intellectual, and religious, to keep them in the Sunday School and Church, and delight

them there.

They should make them feel more and more what an honor it is, and what a

blessing to be Universalists, and attend our schools and churches; what a love they are showing, what a duty they fulfil; what a noble life they are thus opening, and how they are serving God. If Universalists lose many of their young men and women, who go off to other churches, it is our own fault. We should do more than we have ever yet done to bind them to us by social, intellectual, and religious attractions; to make them happier with us than with any body else; to make them nobler. We also need more and better books for our schools; we need to make The Myrtle still better; we need more cultivated and capable teachers, with many well qualified already enlisted. We need more Sunday School concerts and reunions, we need more talking and conversation by Pastors, Superintendents and Teachers, and question-askings and answerings, and less recitals of committed lessons in our schools, and we need far more enterprise and enthusiasm. Let us supply these needs, and we will have such a Sunday School as will rejoice all eyes to see.

All which is respectfully submitted, with consent of the Committee, By yours, fraternally,

D. K. LEE.

G.

THE OCCASIONAL SERMON,

BY REV. W. H. RYDER, D. D.

"Lord, what wilt Thou have me to do?"—Acts ix. 6.

The question which was asked by the Apostle Paul, when on that memorable journey from Jerusalem to Damascus, is continually repeating itself in human experience. "Lord, what wilt thou have me to do?" How many thoughtful hearts since that time have uttered the same inquiry! Sooner or later, every one who is "born of the Spirit" feels the need of direction and help from on high. And the same gracious promise that was made to the penitent Saul is made, even unto this day, to all seeking after the right way:—"Arise and go into the city, and it shall be told thee what thou must do." "He that seeketh findeth, and to him that knocketh, it shall be opened." First in order is the desire to find Christ; after that will be opened the way that leads to him. Humbly laying all selfish considerations at his feet, the soul of the true disciple is chiefly concerned with the one deep question—"Lord, what wilt Thou have me to do?"

And this spirit of consecration to the work of Christ, it will be found on careful examination, characterizes every body of people who are truly baptized into his name. No matter what outward form they may take, if they are really Christians, their chief desire is to aid in building up on earth the Kingdom of God. How to do good; how to make the world better and the path of right plainer; how to help the weak in their weakness, and most effectually defend them from the assaults of the wicked; how best and most readily to apply the principles of Christianity to daily life, enshrine them in institutions, and bring them Nearer to thee, my God, nearer to thee;—these, and inquiries like these, lie at the basis of all true Christian experience, and with more or less distinctness, express themselves in the lives of all truly devout persons, and in the aims of all organizations that cluster about that name "which is above every name."

It should be to us, brethren, and I doubt not it is, a source of encouragement, that there is in our land a renewed interest in religious things. Thousands are seeking the way that leads to life everlasting. Since the termination of the war of the rebellion, there has been, in many directions an increased desire on the part of numerous persons, to become better acquainted with the doctrines of the Gospel. These inquirers feel that those forms of faith which have so widely prevailed among us, cannot be true. They cannot be true; for no man, even were his heart a stone, could stand in the National Cemetery at Gettysburg, and with the graves of the brave men who died to defend our altars and our homes before him as an audience,—no man, I say, in such a presence, or in any presence which vitalizes our humanity, can apply that interpretation of God's word, also even now too prevalent, which so mocks and insults God's holy and gracious Spirit. Loving and God-fearing men, professing these doctrines, have wrought good in the world, for which we honor them; but their theory of faith does not suit the intelligent thought of these later times, and we therefore choose what to us is "the more excellent way." And we trust that this work of theological reconstruction will go forward until all souls are liberated from the bondage of error, and made fit to bear forth into the world the ark of God's fatherly love and redeeming grace.

But inquiry in relation to the right faith is not the only encouraging indication. The work of reformation reaches down into character, and expresses itself in substantial results. We see this, happily in our own denomination. Our people were never more interested in practical denominational work than now. We say this with gratitude, and in hope. We are still very far short of our duty. But whatever looks in the right direction, let us hail with joy, and encourage with our aid. And the best feature of this present religious movement; so far as it affects us, is that it is not spasmodic, neither is it superficial. It is not simply talking religion, but doing religion. The pockets of our people are asking the question as well as their lips, "Lord, what wilt Thou have me to do?" We hail this as a good omen. And if the pockets will but listen, there is no doubt they will hear the answer—the same as was heard of old by the great Apostle himself,—"Arise and go unto the city," (which must mean Galesburg, Canton, or some other like place,) "and it shall be told thee

what thou must do."

Taking up now the question of the text, we proceed to apply it more directly to the denomination of Universalists, as represented in this Annual Convention. "Lord, what wilt Thou have me to do?"

We are a religious body. We are a Christian sect. We are anxious to know our duty, and knowing, to perform it. What is our duty, as a Christian people, to our God, to humanity, to ourselves?

Doubtless God will have us preach the doctrines of his Holy Word; preach them distinctly, convincingly, so that his children may see the beauty of his

character, and the perfection of his purposes of grace in Christ.

Not only so, but he will have us gather together into a common fraternity the many who are convinced by our preaching, and who rejoice with us in the hope of the world's redemption. This constructive work is difficult and wearisome, but it is an indispensable work. Persons who are liberated from intellectual bondage are not necessarily consecrated to the work of Christ. We are not only to convert to the truth, but to take care of those who are converted; not only to win men from theological error, but to bring them into such oneness of purpose with the good of all the churches that they "shall stand fast in the liberty wherewith Christ hath made them free, and not be entangled again with the yoke of bondage."

One thing is certain. We are required to do something. We are here in the world as an organized body, for some specific purpose. A denomination of Christians without a purpose, is like a ship in mid-ocean steering for nowhere—which nowhere she is pretty likely to reach after a time; but a denomination with a purpose, is like a ship that is guided by an intelligent mind that knows

the port it would reach. and the course to be steered to get to it.

Mere religious jubilees do but little good. The need now is, pre-eminently, for working meetings. If talking would win, long ago we should have reached the goal. Many a time we have started off with the speed of the hare, but, alas, for our too great reliance on assumed ability to run well. I have estimated that this Council, which I have the honor now of addressing, has passed altogether about three pecks of resolutions, only one pint of which ever came to anything. Slow, methodical, step by step, is the kind of effort, especially in the building up of a Christian Church, that wins most surely. Not that "great meetings" do no good. They often do much good. Much precious seed is sown—sown to spring up into life, and bear fruit. But great meetings are much less durable in their influence than has been generally supposed. In one respect most of our large denominational gatherings have been failures. The people in attendance enjoyed them. They went away saying, "We have had a glorious meeting." Well, they were glorious meetings, and doubtless, as I have already said, they left their impression for good upon many minds and hearts. But could not the meetings have been equally "glorious" if more substantial denominational work had been done in them? And, if it must be so, could we not well have afforded to lose a little of the enthusiasm of such occasions, for the sake of the greater good which more direct labor would have accomplished? Call to mind the most largely attended meetings of the United States Convention—such great gatherings as there were in Boston, Providence, New York, Portland, Akron. Think what might have been done for the future growth of the order, and for the good of the race, if the masses of these meetings had united their energies in some educational or mis-. sionary work...

As it is, these great gatherings cannot be said to have done much for the permanent establishment of our cause. Certainly no one will deny but that they might have left, and, viewed from our present stand point, ought to have left a more tangible impression upon our order. It is sad to think what splendid opportunities for inaugurating important Church enterprises we have allowed to pass comparatively unused. Furthermore, the tendency of such conventions as I have named has been to educate our people into the idea that a meeting is not successful, not interesting even, unless the time is all occupied by formal religious services, and especially by preaching services; so that the Council, which is of course the actual convention, has been generally crowded into some corner where it would not particularly interfere with

the great joy of the occasion.

The folly of this course, its utter inefficiency to do anything worthy of so numerous a people, and of so great demands as are made upon us, is now generally conceded by the more thoughtful of our members; and yet the old leaven which has spoiled so much valuable meal is still at work in many minds. Let me relate an incident. Not very long ago I preached a sermon, by special request, at a State Convention. The meeting was successful as to numbers and The theme of the sermon was the needs of the denomination. people were exhorted to go to work, to give their time, their money, and their hearts, to the cause we profess to love. The sermon evidently disappointed the audience, especially, I think, a portion of the Universalist members of it. more than one had the grace to tell me so. Many from other churches were present, and our friends wanted Orthodoxy shown up and the superiority of Universalism brought out in a grand pyrotechnic display. That would have greatly pleased. Exactly. The old error of minding everybody's business but our own—of knocking down the tottering walls of Othodoxy, as if thereby we were really building up the towers of our own strength. Would you like to know how much money for denominational purposes was raised at that meeting? So would I. I went to my home feeling that the meeting had been a flat failure. I had deferred an important journey to attend it, and to what purpose? So I feel in regard to every denominational gathering that begins and ends in talk. I want to see something done; to see the people willing to sit patiently down and look their duties squarely in the face. and with an

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earnest, prayerful interest, unitedly inquire, "Lord, what wilt Thou have me to do?" The question is not what kind of a meeting will best suit a certain portion of our people, but what kind of a meeting will best serve the interests of truth, and fit us to do the work that God requires of us. Besides, life is too short to be wasted in this neglectful way. The moments are too precious to be lost, whether we consider either our own progress as a people, or the perils which skirt our future. If, my brethren, we are ever going to do anything generous and noble for our Zion, something that shall stand when we are gone, and tell of our fidelity and devotion, we must be speedily about it. We who have stood together through these changing years, are separating from each other rapidly. Others, we fondly hope, will do better than we have done or can do. But as we love this truth which has brought comfort to so many souls, as we are. responsible to God for what we ourselves do, and as every hour of neglect by us does but embarrass our successors and render the future of the Universalist denomination less secure, ought we not—I beseech you to consider—ought we not to be ready to confess our faults one to another, and asking forgiveness of God for our neglect, arise out of our sleep, and go forth into the world and build according to the means with which God has generously furnished us? The opportunity is all that could be asked. We can do a splendid work if we will —a splendid work for education, for the rights of humanity, for just views of God and of His Word. But this opportunity will not last forever; nay, the days wherein it is open to us are rapidly passing away. We have need to choose quickly, as well as act wisely.

From this general statement we pass to the discussion of this proposition: The pressing need of the Universalist denomination to-day is a definite statement of its purposes and aims as a Christian sect, a clear comprehension of those purposes and aims by the mass of the believers, and the building up of institutions which shall represent and embody them.

First:—As to our Purpose as a Sect. What attitude do we desire to take as a Christian body, with reference to the questions of organization, and of sectarian authority? It is sometimes asked, and very properly, "Are not Universalists striving to build up ecclesiastical authority, and will they not, as they become more consolidated and influential, add doctrine to doctrine, until they frame a long and elaborate creed, which will restrict the libertles of individual members, much as the older sects have done?"

The response of the denomination to all such questions ought to be explicit. It is all important that everybody at all interested in our welfare as a people should know just what reply ought to be given all inquiries of that nature. We owe it to ourselves, and to the emancipated thought of to-day, to have our position in this respect clearly understood.

We are a sect, an organized religious body; but we are a sect on the basis of agreement in certain fundamental doctrines, and not for the sake of building up an ecclesiasticism. Experience has taught us these two things:

That associated effort is indispensable to any general or permanent success. This associated effort need not restrict the liberties of the individual, nay, rather, if properly directed, it greatly increases the efficiency of the individual. Individualism looks in the theory better than it works in the practice. It was not patriotic ardor, burning in the hearts of thousands in the North, that subdued the rebellion, but individual men organized into companies and regiments, giving unitedly their energies to a common cause that won the victory.

2. The only Universalism that is felt, that amounts to anything, as we say, is organized. Where Universalists are organized the papers circulate, the books are bought, the ministering brother finds a generous welcome. When the people combine their strength, then they go to work, but they cannot go to work with any hope of success until they do combine. It is as plain as anything can be, that no great religious movement can be carried forward, or any important work of any kind done, except by the combined energies of many. And it is a

pretty safe rule that where the people are not willing to work together, they are not willing to work at all.

I do not wonder that people are afraid of sectarian influence. They ought to be. Some of you whom I address have too vivid a recollection of the unjust treatment which you yourselves received when you came out from those churches in the doctrines of which you did not any longer believe, not to be sensitive on this point. And who of us, when he thinks of what sectarianism has done on the evil side in enslaving the minds of men, and in perverting the facts of history, does not feel humiliated by the spectacle, and find every manly element of his nature arrayed against it?

And yet there is nothing necessarily wrong in sectarianism. The principle of sect is simply the principle of organization, and is the same in principle, whether applied to secular business or religious affairs. When a given number of persons organize a bank, they are, so far as the principle is concerned, a sect, just as much as if they had formed what is technically called "a society." A sect is simply the union of sympathy and influence in a given direction. That union may degenerate into abuse, but that fact should not hinder us from forming such organizations as from time to time may seem needful; for the abuse is clearly the exception, and not the rule—an evil to be deplored, and not the legitimate end to be attained.

The Universalist denomination is a sect; but it is a sect in the sense in which I have defined the meaning of the word. Furthermore, we have a creed, but it is short, simple, direct. A child ten years of age can understand it. Those who framed it did not call it a creed, for they, good men, did not like the word. So they said it was a Profession of Faith. Let me read the Profession, that it may stand here in the body of my sermon, and be, as it were, the heart of it. It is in these words:

ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ART. II. We believe that there is one God, whose nature is love, revealed in one Lord, Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practice

good works; for these things are good and profitable unto men.

This is our Profession—the constitution of our church body; given not to hinder thought, but as a bond of union between those who are agreed in certain essential things. It is our only creed. We know no other, and we do not expect to have any other. Outside of this platform our members differ each from the other according to their private convictions. Here we stand side by side, loving each other as Universalists, none the less because we do not see eye to eye in all things. We purposely avoid any denominational expression on subordinate doctrines. Our intention is, as our Profession shows, to allow large intellectual liberty to the individual member.

And I desire to say, before leaving this point, that the tendency of rightly controlled associated effort is not to hinder the liberties of the individual, but to protect them. Is there not more liberty in a community regulated by law than in any other? Is it the tendency of law, of organized society, to deprive the good of their opportunities, or to restrain the evil passions of the bad? We have political party platforms. Why? So that it shall be commonly understood what the party position is. Those who indorse the platform are said to belong to the party that framed it, however they may differ on subjects not included in that statement of opinions. Without the platform, there could not well be united effort, and if the platform were not distinctly expressed and published to the world, a few leading minds would dictate to the people what they should believe, and their wills, local interests, caprices, would be the creed of the party. The platform protects the rights of the individual voter; it recognizes his ability to make an intelligent choice, and though it be very clear that many do not

seem to be aware of this privilege, and though a few persons generally control the party and determine its policy, they do so with the fact conspicuously in mind that the policy cannot be carried out except it receive the approval of the

people.

Why was the Constitution of the United States framed? Why, but "to protect the liberties of the people." Abolish that, and the Government would cease to exist; nay, a condition of affairs worse than that which makes so dark a page in the History of France would follow. But that Constitution does not descend to the particulars of daily life; does not in any way interfere with the ordinary pursuits of men. It is simply the fundamental law of the land, leaving abundant room for State sovereignty, and for individual private judgment and

enterprise.

The Winchester Profession of Faith is the Constitution of the Universalist denomination, framed in the spirit of mutual concession, most wisely and discreetly. It secures the intellectual rights and religious privileges of the individual; it does not restrict them. And, as under our national Constitution, we offer an asylum to the oppressed of all nations, so under this broad banner of the Winchester Profession we call upon all men emancipated from the errors and abuses of the sacrificial theology to come up to the help of the Lord against the mighty, assuring them that within our communion no padlock will be used to bar the utterance of any honest conviction, and that each member of our common fraternity, outside the doctrines included in the Winchester Profession. shall have the right—the recognized right, to form and state his own opinions, without fear of the gibbet of ecclesiastical authority, or the anathemas of individuals in power. We simply demand that whoever claims to be of us shall accept the fundamental doctrines upon which the denomination rests, that he shall be loyal to the denomination while he claims its fellowship and help, and that whenever he cannot accept the Profession, or serve the interests of the order, it is his privilege to retire and find a religious home elsewhere.

Second: as to Doctrine. We have the reputation of being very definite in our theology. Most persons, at all acquainted with the order, think they know what Universalists believe. It is to be feared, however, that the theology of no Protestant sect is so generally misapprehended. Ask persons outside of our ranks, as you meet them on the highways of travel, "What do Universalists believe?" And what will they tell you? Oftener than anything else I fear the reply will be, in effect, "O, they believe that everybody is going to be saved, and that there is not any hell or devil." Is that a proper apprehension of the doctrines of Universalism? No. It is little less than a caricature of our glorious system of faith. Do we wonder that thousands of people are violently prejudiced against it if such is the popular idea—people to be saved any way; no recognition of the grace of God; no submission to the authority of Christ, who died that we might live; no place for the doctrine of forgiveness and personal regeneration; no distinction between a propensity rooted in the flesh and sin which proceeds from the conscious act of the will—do we wonder that people. do not like that kind of Universalism? Why, the people are not fools. Cannot men read their Bibles, do they not think and feel, do they not know that they are sinners before God, and need the exercise of His forgiving mercy, and does not the religious consciousness of thoughtful persons teach them that sin is the most appalling fact in the universe, and that its effect upon individual character cannot be wiped out by any external process, as a stain is washed from the hand, but inheres in the moral constitution, and is a part of its identity, going wherever that goes, and to be removed only by the regenerating influences of the renewing spirit. When the Winchester Profession says, "We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to boliness and happiness," it distinctly recognizes the three great instrumenalities which the Divine mind employs to work out the salvation of human souls. And it is sad to think that any considerable number of intelligent persons, through any indefiniteness in our statement of the truth, through any imperfect apprehension of it, or through misrepresentation of our denominational position by those differing from us, should come to regard our holy religion as relying alone upon the sovereignty of God, to the exclusion of the efficacy of the death of Christ, and the sanctifying influences of the Holy Spirit in the co-operative agency of the individual. And I hold it to be indispensable to our prosperity as a people, that this erroneous impression should be corrected. The denomination cannot expect to be received with general favor until it is. That form of Universalism will never be accepted by mankind. It ought not to be. The world does not need it. It is not of God. Nay, the impression that Universalists hold such erroneous sentiments is to-day the chief barrier to our success. And the sooner we convince the world that we endorse no such statement of doctrine, but utterly reject it, and cast it away from us forever, the better for us and for mankind.

It is therefore, brethren, clearly our duty to so distinctly state our position, and so repeatedly re-state and reiterate it, that no one who cares to know what we believe shall fall into any such misapprehension. We do indeed believe in the final recovery of all souls, and we rejoice in the fact; but we believe in this doctrine as the promised result of the mediatorial reign of Christ. This result rests upon certain specified conditions. And it is because we are persuaded that these conditions will be complied with, that we rejoice in the hope of a world's salvation. Universal holiness implies, therefore, universal obedience. We believe that all souls will finally be saved, because we believe that all souls will finally become obedient to the will of God. If we did not believe that sometime in the economy of God the last wandering prodigal would come home, and if we did not teach that truth will finally triumph over error, and right over wrong, we could not hold to the comforting assurance of a world's redemp-Saved in sin is an impossibility, for salvation is itself deliverance from The mere change of worlds does not save us, for then death would be our Saviour, and not Christ. Condition, and not locality, determines one's moral He is saved who has entered into the citizenship of the Christian Commonwealth, and has given his heart to the service of the right and true. "Neither is there salvation in any other; for there is no other name under Heaven given among men whereby we must be saved." Acts iv. 12.

Third:—As to the Aims of the Denomination. What is the leading aim of the Christian sect which this Council represents? What is the one great purpose that stands out before us all, and which we are unitedly seeking to effect? When a man, loyal to the denomination, and devoted to the work of the ministry, takes charge of one of our parishes, what does he purpose to make the leading object of his ministry? The fathers in our ministry had a purpose. They addressed themselves to the great work of convincing the world that the dominant forms of faith were in many respects false, and that Universalism was true. They were thoroughly in earnest. They felt that they had the truth, and that they were called of God to teach it. We honor them for their fidelity, and would emulate their faithfulness. But that work is not specifically our work. Doctrine is, of course, always to be preached, and anybody who expects to build up the Kingdom of Christ upon any but a doctrinal basis, is committing the folly of attempting to erect a pyramid with the apex for a foundation. Christianity may be, as has been lately most vigorously stated, a Divine Society, but a Divine Society does not exist without a purpose; and that purpose, when analyzed, will lead us up to some statement of the character of God, and of the destiny of human souls. Yes, "Preach the Word;" but let us not forget, as we seek to do so, that we cannot reproduce either the generation addressed by the fathers, or the zeal which their proclamation of the Gospel occasioned. Particular types of feeling and moods of mind are not transmissible. They are identified with peculiar circumstances, and they cease to be operative when those circumstances change. He is wise who suits his work to the needs of his day, and is not continually chasing his spirit against the dead forms of the past, sorrowfully complaining because they will not, at

his bidding, quicken with newness of life. "Let the dead past bury its dead." "Lord, what wilt Thou have me to do?" is the question before us now.

It is not necessary that I should attempt to specify the many things which the Lord would have us do; my desire is simply to call attention to a few of the more prominent things which ought to engage our thought at this particular stage in our history. And with reference to the work of the ministry, I lay it down as a rule that the most prominent theme of the pulpit ought to be the necessity of personal regeneration. To convince is well; to convert is better. Right ideas in the head may be the human method; but the right purposes in the heart is the Divine method. "Out of the heart are the issues of life." To show up the follies of the current theology may be a diverting intellectual entertainment; but such sermonizing (I will not say preaching) is not likely to feed souls that are, or ought to be, famishing for the bread of life. Simply tearing one set of opinions down and building another up, never yet gave the world a living Christian sect. Souls must be fed. Lives must be converted. purposes must be formed. Just so far as the impression prevails that Universalists are not expected to be a religious people, just so far is our theology radically misunderstood, and all our noblest aims perverted. Mere cant in religion we'despise; but straight-forward, earnest Christian living is the one high purpose to which every principle of our religion points, and to which every word of our preaching ought to tend.

When the teacher takes his place at the head of his class in Sunday-school, he should do so with the conviction that the Master whom he is there to serve, looks to him for aid in Christianizing the people under his care. Not simply to entertain them, to make the time pass pleasantly, which he should certainly try to do, but to instruct them out of his own personal experience, and seek to win their souls to the Church and to God. That Sunday-school which aims at these practical results, which has about it a religious atmosphere and influence, which is conducted upon the basis of mutual help and not simply of having a pleasant time, does the most good. It is a Sunday-school. No other kind of school is,

whether held on the Lord's day or any other.

With reference to the institutions to be built up by the denomination, I believe in giving the people "stents." Keep always before them some definite object. General talk about the necessity of doing more for our cause is all very well, but that is not what tells. There needs to be always distinctly before the denominational eye some objective point to be reached. Tufts College shows what can be done when there is an object to work for. Ten years ago, who that now rejoices in the generous endowment of that institution could have believed that in so short a time so much would be done. The same may be said with more or less truth of several State and other literary institutions recently very largely helped toward permanent endowment, and of the Canton Theological School and the St. Lawrence University. Brethren, we do not know that our resources are as a people until we seek for them. Helpers come when they are needed. It seemed almost idle to attempt, as we did in October last, to raise an hundred thousand dollars for the endowment of the University located in this But the necessity pressed us to the effort, and lo! the Lord raised up generous helpers. The canvass is not yet completed, but the success has been certainly encouraging. Think of twenty thousand dollars raised from among the people toward this endowment in the State of Ohio. It is almost incredible. The State is entitled to the honor of a professorship, and the agent of the Northwestern Conference, through whose exertions the subscriptions were obtained, deserves the thanks of the entire denomination.

Friends, there is no law in the land against heretics getting rich. Some may claim that our theology is heretical, but no one will deny but that our people can make money as fast as others. Now it is a fact, which no one will dispute, that these Universalists, and liberal-minded people generally, must some day die. They will not live always. And when they die, they and their money must part company. That money they, as prudent men and women, wish to put to good use. Some of it—it may be much of it—will go to relatives and

friends. But all need not be so appropriated, and will not be. Shall we put ourselves in an attitude to get our rightful part? If we start important public enterprises, which commend themselves to these thoughtful people, and in which they become interested, they will help us, and rejoice in doing so; but if we neglect to begin the work, and keep before the denomination no special objects requiring aid, we shall lose what is rightly our own—lose just as we already have lost, and no one can ever know how much.

Fourth, As to our Missionary Work:—We have been of late trying to do something in this department of effort. Let us be thankful that the movement has been even inaugurated. Heretofore we have been too neglectful of the interests of our own order in this regard. We have assumed that everything was going on right within our own borders, when the contrary, in not a few instances, was quite the case.

As a people we are opposed to the episcopal element in church government. We incline to the extreme of congregationalism. Any proposition which looks toward priestly rule would not be received with favor in our churches. And yet, brethren, there is a class of facts bearing upon this subject of denominational supervision which it will not do for us to ignore. All over the land there are parishes that require help. Some need money, some sympathy, some counsel. There are not a few church edifices belonging to the denomination that are now unoccupied—even, in some cases, where there is a sufficient number of believers to sustain the ministry of the word; but they are divided on some outside topic, and so "neglect the assembling of themselves together."

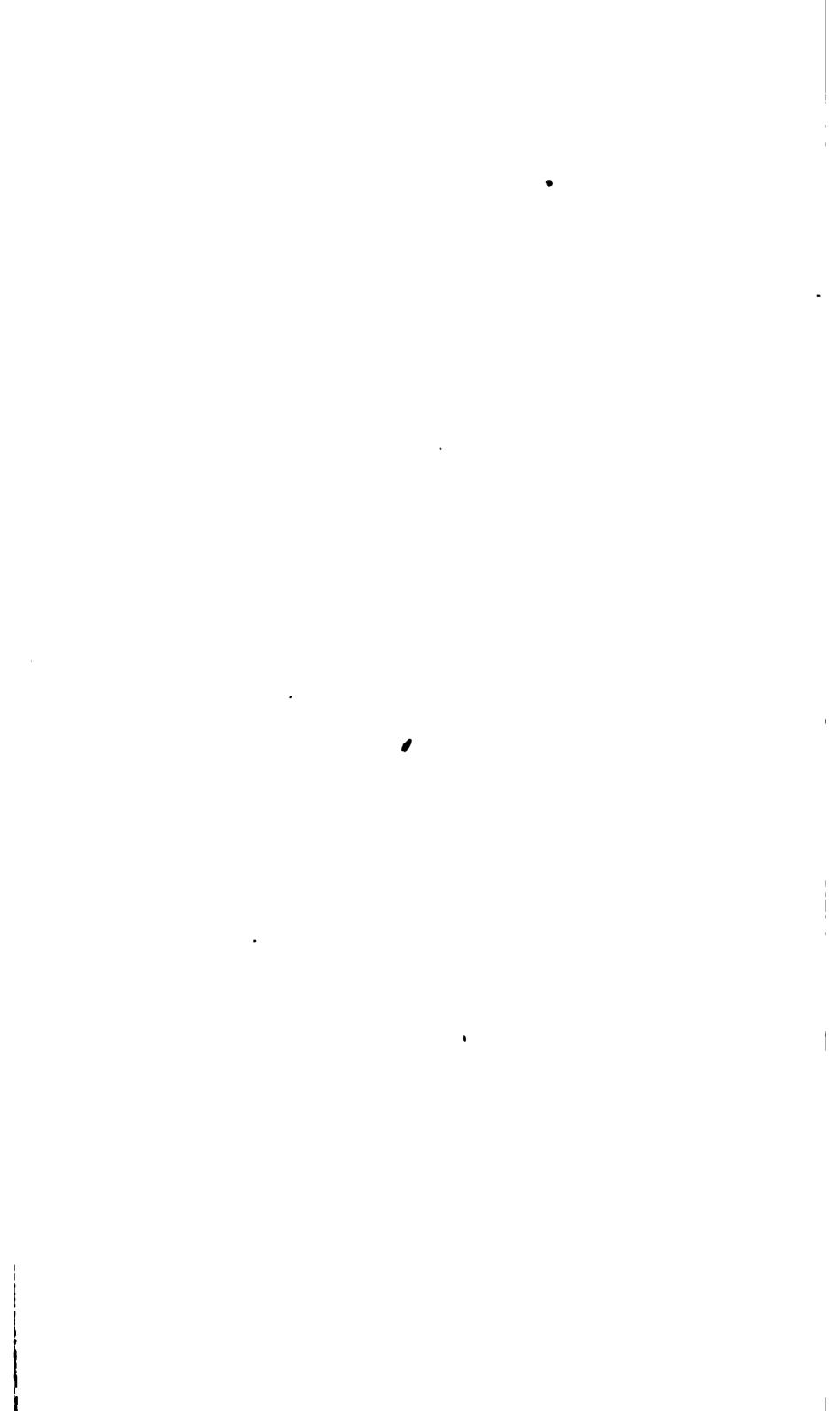
Brethren, we have a duty to all these scattered believers and disorganized We ought, at least, to try by direct effort to unite the one and reinstate the other. But the mere passing of resolutions will not do this needed work; neither will the mere raising and spending of money effect it. are useful methods, which we all approve; but they are not of themselves efficient enough to effect a cure of the evil to which we refer. There must be personal effort joined to these. Some system of superintendence must be adopted under which persons clothed with authority shall visit these fields of labor, and direct and assist the believers in the discharge of their religious obligations. I present no detailed plan The Council, if it shall approve of the suggestion, can best give it working form. But the fact is, I think, substantially as I have stated it. And the fact is, beyond all question, an offense to us. Help is needed, and help more than is given ought to be rendered. But that help can only come from thoughtful and experienced men. If it shall appear that we have not such men to spare from their present positions, or that such superintendence is inconsistent with the genius and policy of the order, we must not forget, brethren, that that circumstance does not change the fact which we so much deplore, or render the necessity for its removal any the less imperative. But neither of these objections seem to me insuperable. The Northwestern Conference indicates what might be done by systematic supervision. the Missionary Board of this Convention shall succeed in raising the \$100,000, and if the proposition to make the Conference the Western branch of the Missionary Board shall be adopted by the Couvention, an important step, at least. will be taken in the right direction, and one that may open up to us a system of superintendence that shall receive the approbation of all.

There is one other suggestion connected with the department of missionary work which I desire to make. I do so, however, with great hesitancy, for I fear that what I say may be by some misunderstood, and might be supposed to apply to some persons for whom we all have a high regard. If any portion of our clergy is entitled to our sympathy and respect, it is that portion which is made up of intelligent, self-sacrificing, truth-loving pioneers—the men who literally "bear the burden in the heat of the day;" and I would as soon think of speaking disrespectfully of my mother, as of intentionally disparaging the efforts of such faithful laborers as these. Nay, for all such we have room in our hearts, and a place for them in the annals of our Church. Of this class of persons I do not speak, therefore, when I refer to certain individuals "of the

baser sort," who, through no inconsiderable portion of our history, have done us as a denomination great harm. They are religious interlopers—leeches, always searching after somehody's blood. They call themselves Universalists. Those who do not know them suppose that they are such; but they are simply theological loafers, and dishonor every people by whom they are duped. effect of their daily conduct and loose sermonizing I will not attempt to describe. for it is not pleasant to have so foul a stench under one's nose. But, O Lord. how long wilt Thou delay the day of our deliverance? Is it always to be so? Must the Christian religion as held by us still be represented, in part even, in the newer portions of our country, by those who have no just appreciation of what true religion is, and no fitness for stating it, even if they had? the true herald of the cross find his labors comparatively inoperative by reason of the harsh prejudices and misapprehensions which these spiritual Ishmaelites have created? Forbid it, Almighty God; forbid it, gentlemen of the Council of the Convention, and by some system of superintendence, or denominational oversight, make it the legitimate business of somebody to know what is preached in the name of Universalism, and whether those who claim to represent us are properly authenticated.

Mr. President and Gentlemen of the Council:—The suggestions which are now before you I submit to your approval. If they commend themselves to your favor, I shall be pleased. If they do not, we can at least, in the tolerance which we recognize, agree to differ. My one chief desire has been in all I have said, to arrest the thought of the denomination, and fix it upon the necessity of more direct and specific work. There is nothing obscure in our Profession of Faith, and there should not be anything doubtful in our position, either in reference to our attitude as a sect, our theological platform, our aims as a branch of the Christian Church, or in any other. Give the people something definite to do. Cordially sympathize with all that is done by other denominations for the Christianization of mankind. And, as we go forward into the future, with its varied experiences, let us all unitedly inquire, and with more earnestness and prayerfulness than ever before: "Lord, what wilt Thou have me to do?" Amen.





UNITED STATES

7

GENERAL CONVENTION

OF UNIVERSALISTS.

MINUTES OF THE SESSION OF 1867, HELD AT BALTIMORE, MD.

MEMBERS PRESENT.

MAINE.—Clerical: E. C. Bolles, G. Bailey, G. W. Quinby, L. J. Fletcher, A. Gunnison. Lay: Benjamin Kelly, S. H. Colesworthy, Charles Fobes, L. L. Wadsworth, Jr.

NEW HAMP SHIRE.—Clerical: G. T. Flanders. Lay: Ansel Glover, F. S. Rogers.

VERMONT.—Clerical: N. C. Hodgdon. Lay: J. C. Spaulding, Alvin Taylor. MASSACHUSETTS.—Clerical: J. J. Twiss, Thomas Borden, Benton Smith, J. Baker, A. J. Patterson. Lay: J. S. Shepherd, J. M. Thresher, T. W. Wason, J. W. Fairbanks, H. D. Williams, J. C. Wellington, J. M. Jacobs, Amasa Whiting, H. E. Cobb, S. J. Freeman.

RHODE ISLAND.—Lay: W. S. Johnson, S. R. Jackson.

CONNECTICUT.—Clerical: J. R. Johnson. Lay: D. W. Easton.

NEW YORK.—Clerical: E. G. Brooks, D.D., D. K. Lee, D. Skinner, D.D., G. H. Emerson, A. J. Canfield. Lay: N. Van Nostrand, L. Amsden, E. B. Dewey, T. E. G. Pettengill, J. W. Cronkhite, J. Sutton, W. A. Conant.

NEW JERSEY.—Clerical: H. R. Walworth, W. E. Gibbs. Lay: W. S. Jaques. PENNSYLVANIA.—Clerical: M. Ballou, L. L. Briggs, A. Bosserman, R. Eddy, Per. Sec. U. S. Con. Lay: H. E. Busch, J. C. Buffum, G. F. Mason, W. B. Bement.

OHIO.—Clerical: A. W. Bruce, E. L. Rexford. Lay: O. F. Haymaker.

ILLINOIS.—Lay: P. B. Ring, Pres. State Con., J. B. Ellenburger.

MICHIGAN.—Clerical: C. W. Knickerbacker. Lay: I. C. Haight, F. C. Steers. IOWA.—Lay: J. G. Vancise.

CECIL COUNTY, MARYLAND.—Clerical: J. Shrigley.

THE GENERAL CONVENTION OF UNIVERSALISTS IN THE UNITED STATES OF AMERICA met at Baltimore, Maryland, at 10 a.m., Tuesday, September 17, 1867, and was called to order by the Permanent Secretary.

United in prayer with Rev. Giles Bailey, of Maine.

The Roll of Delegates furnished to the Permanent Secretary by the Secretaries of the State Conventions was called, and a quorum found to be present.

Rev. M. Ballou, H. E. Busch, Esq., and Rev. Benton Smith were appointed a Committee to nominate the Officers of the Convention for the ensuing year, and reported as follows:

For President, HENRY D. WILLIAMS, Esq., of Massachusetts; Vice-President, Rev. E. G. Brooks, D.D., of New York; Secretary, Rev. W. E. Gibbs, of New Jersey. Trustees: Rev. D. K. Lee, James Cushing, Jr., Esq., Rev. J. G. Bartholomew, and N. Van Nostrand, Esq., all of New York.

These brethren were elected accordingly.

The President appointed the prescribed Committees:

On Elections: Rev. L. J. Fletcher, Ansel Glover, Esq., Rev. R. Eddy.

On Public Meetings for Religious Services: Rev. H. R. Walworth, J. C. Wellington, Esq., Rev. Giles Bailey.

On Unfinished Business: Rev. Moses Ballou, Rev. G. W. Quinby, P. B. Ring, Esq.

On Nominations: Rev. Benton Smith, Rev. L. L. Briggs, Rev. E. G. Brooks, D.D. Proceeded to read the record of the proceedings of the last Session, when, it being found to agree with the published Minutes, further reading was, on motion, dispensed with.

The Permanent Secretary presented the request of the First Universalist Society of Cecil County, Maryland, for the Fellowship of the Convention. Their request was granted, and Rev. J. Shrigley was admitted as Delegate therefrom.

Rev. D. J. Mandell, of West Virginia, applied for admission as Delegate from the "Marshall Union of West Virginia." The request was referred to a Committee composed of Revs. R. Eddy, J. J. Twiss, and J. R. Johnson.

An application from the "Champlain Liberal Christian Conference" for the admission of Delegates was referred to the same Committee.

The Reports of the various Standing Committees, which were now in order, were, by request, deferred.

Voted: That when we adjourn it be to meet at 3 P.M. Adjourned.

TUESDAY—AFTERNOON SESSION.

Met according to adjournment.

The Special Committee to whom was given the consideration of the applications of the "Marshall Union of West Virginia," and the "Champlain Liberal Christian Conference of Vermont," reported as follows:

That as these bodies have not applied for the Fellowship of the Convention, we recommend that the presenters of credentials as Delegates have leave to withdraw them. Adopted.

The report of the Committee on Education was read by Rev. A. J. Patterson, and accepted. [See Document E.]

The Committee on Public Services reported, and their Report was adopted.

The Committee on Nominations reported as follows:

For Preacher of Occasional Sermon: Rev. Asa Saxe, of New York; Substitute, Rev. D. K. Lee, of New York.

Committee on State of the Church: Rev. John Boyden, of Rhode Island; Rev. F. S. Bliss, of Vermont; Rev. A. C. Barry, of Wisconsin.

Committee on Education: Rev. J. P. Weston, D.D., of Illinois; Rev. A. St. John bre, of Massachusetts; Rev. Eli Ballou, D.D., of Vermont.

Committee on Sunday-Schools: Rev. L. J. Fletcher, of Maine; Rev. A. W. Bruce, of Ohio; C. E. Carpenter, Esq., of Rhode Island.

On Complaints and Appeals: Rev. W. H. Ryder, D.D., of Illinois; Rev. T. J. Sawyer, D.D., of New Jersey; Rev. Massena Goodrich, of Rhode Island.

Auditing Committee: J. D. W. Joy, Esq., of Massachusetts; Q. McAdam, Esq., of New York; Dr. J. W. Clowes, of New York.

The Report was adopted.

P. B. Ring, Esq., presented from the Illinois State Convention the following Preamble and Resolution:

Whereas, The General Convention of Universalists comprehends in its legislation the interests of our cause throughout the United States; and, whereas, questions of great importance, affecting the line of policy to be pursued, are likely to engage its attention from time to time; therefore,

Resolved, That this body recommend to the General Convention the propriety of increasing its members, by embracing all clergymen in fellowship with the denomination, and an increase of its lay delegation to the number of two lay delegates for each clergyman.

The subject was referred to a Committee, consisting of Rev. H. F. Miller, Rev. E. L. Rexford, and Hon. G. F. Mason.

The Report of the Committee on Sunday-Schools being in order, Rev. E. L. Rexford stated that, as the Chairman of the Committee had in his possession all the details there were, and was not present, no Report could be made.

Rev. L. J. Fletcher moved that the statement be accepted as satisfactory cause for failure to report, and that a Special Committee be appointed to bring the subject of the Sunday-School before the Convention.

Adopted, and Revs. L. J. Fletcher, A. W. Bruce, and J. C. Buffum, Esq., were appointed as the Committee.

Voted: That when we adjourn it be to meet at half-past 7 P.M.

Voted: That the Report of the Board of Trustees be made the special order for Wednesday morning at 9 o'clock.

Adjourned.

TUESDAY—EVENING SESSION.

Met according to adjournment.

United in prayer with Rev. L. L. Briggs, and sung the Missionary Hymn.

The Report of the Permanent Treasurer was read and accepted. [See Document A.]

The Committee on the State of the Church presented their Report. [See Document F.]

The Report was accepted, and a Committee, consisting of Rev. E. G. Brooks, D.D., Rev. D. Skinner, D.D., and H. E. Busch, Esq., was appointed to consider the recommendations of said Committee, and report Wednesday afternoon.

Rev. H. F. Miller offered the following Resolutions:

Resolved, That the time in the week at which this Convention shall meet be changed from Tuesday, 10 A.M., to Wednesday, 2 P.M.

Resolved, That the time in the year at which this Convention shall meet be changed from the third Tuesday in September to the third Wednesday in October.

These were referred to the Committee having in charge the recommendations of the Committee on the State of the Church.

Voted: That when we adjourn it be to meet at 9 o'clock A.M., Wednesday. Adjourned.

WEDNESDAY-MORNING SESSION.

Met according to adjournment.

United in prayer with Rev. E. L. Rexford.

The minutes of the preceding day were read and approved.

P. B. Ring, Esq., offered the following Preamble and Resolution:

Whereas, The Scriptures of the Old and New Testaments, in the literal reading, contain many ambiguities and apparent contradictions, seriously embarrassing and often discouraging to the sincere inquirer and seeker after Divine Truth; and. whereas, we entertain a high regard for, and profound faith in, Divine Inspiration, believing that all scripture given by inspiration of God is good and profitable for doctrine, reproof, and instruction, and that a separation of the Word of God from all scripture not bearing the seal of Divine authority would greatly promote the cause of Christian truth and religious fervor; therefore,

Resolved, That a Committee of one clerical delegate from each State Convention herein represented be appointed, with a request to consider and report—Firstly, upon the necessity of such a work; and, if deemed necessary, then, secondly, upon its practicability, and the best and most efficient mode of securing

the cordial and hearty co-operation of all other Christian denominations.

Referred to the Committee on the State of the Church, with instructions to report thereon at the next annual Session.

The Report of the Board of Trustees was read by the Permanent Secretary. [See Document B.]

The Report was accepted, and its recommendations referred to a Committee composed of one Delegate from each State Convention represented.

Voted: That such member of the Committee be named by each delegation as the roll is called.

The following were chosen: Revs. G. W. Quinby, G. T. Flanders, N. C. Hodgdon, B. Smith, J. R. Johnson, E. L. Rexford, H. F. Miller, C. W. Knickerbacker, J. Shrigley, and Messrs. W. S. Johnson, W. S. Jaques, G. F. Mason, P. B. Ring, and J. G. Vancise.

Rev. M. Ballou presented the following Preamble and Resolution:

Whereas, In the providence of our Heavenly Father, Revs. Seth Stetson, Sebastian Streeter, Sylvanus Cobb, E. W. Reynolds, John Nichols, C. W. Mellen, R. L. Killam, Henry Lyon, J. J. Near, W. B. Linell and G. E. Allen, have been removed from their labors on earth to the rest of the just in Heaven; therefore,

Resolved, That in the death of these faithful servants of the Lord Jesus, we feel deeply the loss which the cause of Christian truth has sustained; that we sadly miss their love and companionship; that we will cherish their memory and strive to emulate their virtues; and that we hereby tender our cordial sympathies to the families and friends with whom these brethren were connected in life.

The Convention adopted these by a standing vote.

On motion of Rev. H. F. Miller, the Convention was resolved into a Committee of the Whole for the consideration of Missionary labor; and the meeting was an earnest and interesting one, nearly every clergyman present, and not a few laymen, taking part in the debate.

At 12 o'clock the Committee rose, and the Convention adjourned till 8 o'clock P.M.

WEDNESDAY-AFTERNOON SESSION.

Met according to adjournment.

The Special Committee to whom was referred the recommendations of the Committee on the State of the Church, reported as follows:

We agree with the Committee in thinking it important to have it understood that, as a denomination, we occupy no equivocal position in respect to the Scriptures and the Divine Authority of Christ. At the same time, we think it undesirable, except upon urgent necessity, to begin to amend the Constitution so soon after its adoption. The object can be as well secured by a Declaration, setting forth the meaning of the Fathers, and affirming that the Confession is really adopted by those only who accept it with this meaning. We recommend, therefore, the adoption of the subjoined Declaration, and that it be sent to the several State Conventions for their guidance:

DECLARATION.

In framing the Winchester Confession, it was the evident intention of our denominational fathers to affirm the Divine Authority of the Scriptures and the Lordship of Jesus Christ; and in the judgment of this Convention, only those comply with the prescribed conditions of Fellowship who accept the Confession with this interpretation.

After a long and earnest debate, the Report was adopted by a yea and nay vote of 49 to 1.

The Committee also reported:

We approve the recommendation of the Committee in respect to the Church History now in manuscript, and suggest that it be adopted; and that Rev. Drs. T. J. Sawyer, L. R. Paige and T. B. Thayer be the Committee of Examination.

Adopted.

The same Committee, having in charge the Resolutions of Rev. H. F. Miller, reported:

We have considered the Resolutions offered by Brother Miller, but cannot recommend their adoption. The week mentioned for the meeting of the Convention is the week in which several State Conventions are held; and on various general grounds, we think any change undesirable.

The Report was adopted.

The Special Committee on Sunday-Schools reported as follows:

We recommend that the following Article be added to the By-Laws of this Convention:

Article ——. It shall be the duty of the Permanent Secretary to notify the several Standing Committees of their appointment, by sending to each member a written notice, with request therein for an immediate answer. And if any brother thus notified be unwilling to assume the duties of the position assigned him, he shall at once inform the Secretary, and the Board of Trustees shall have power to appoint some other to fill his place.

We present also the following Resolutions:

Resolved, That in working for the best interests of our Sunday-Schools, we should have in view the end to be reached through such efforts, and should therefore work according to some well-considered plan of religious instruction.

Resolved, That in devising such a plan, we must neither ignore the great principles of Universalism, nor set aside, as of no account, the rites and ordinances of the Christian Church.

Resolved, That as a first act, looking to a Christian life, to the upbuilding of the cause of Universalism, and to the glory of God, as an end, the little child should be dedicated to the care and service of Almighty God at the earliest convenient time; and from that moment forward, be educated for and brought into the Sunday-School, and then still onward, for and into the Christian Church.

Resolved. That the names of all children thus dedicated should be entered in the records of the Church, if there be a Church organization, and if not, then in the records of the Sunday-School, and they should thereafter be considered candidates for church-membership, to be received into full communion and fellowship as

soon as, by sufficient age and Christian culture, they shall be prepared for such position.

Resolved, That we commend the practice of those Churches in our order that set apart one Sunday in each year as children's day, when parents bring to the altar their most precious treasures, and give them to the Lord by appropriate and sacred rites.

Resolved, That the Standing Committee on Sunday-Schools, now appointed for the ensuing year, be, and hereby are, instructed to prepare and present, as a part of their Report to the next General Convention, some form, by the use of which the children in our Sunday-Schools may be more systematically and effectually instructed in the great truths of our faith.

Your Committee would further recommend such an alteration of the Constitution of this body as will permit State Sunday-School Conventions a representation in the form now allowed State Conventions of Churches.

The Report was referred to the Standing Committee on Sunday-Schools.

Rev. M. Ballou offered the following Resolutions:

Resolved, That this Convention reaffirms its abiding faith in the great Christian principles of Human Equality and Brotherhood, and its conviction that these should determine the spirit and form of all civil institutions, as well as guide the affairs of private life; and while rejoicing that the strife of arms has closed so victoriously in vindication of the nation's life and unity, we deem it important to recognize the fact that the war of ideas concerning these matters is still in progress, and that the highest claims of Christian duty demand that the abovenamed principles shall constitute the nation's guide, so that the vast sacrifice of blood and treasure, which we have so freely made, shall not be lost to us and the progress of the world.

Resolved, That with peculiar satisfaction we recall the fact that the denomination and the denominational press have been loyal to these principles, as constituting the divine rule of Right in all civil affairs.

Unanimously adopted.

The Convention then adjourned to meet at 74 o'clock P.M.

WEDNESDAY—EVENING SESSION.

Met according to adjournment.

The special order for the evening was the Occasional Sermon. [See Document D.]

The Sermon was listened to with great pleasure, and the Convention then adjourned, to meet at 9 o'clock A.M., Thursday.

THURSDAY—MORNING SESSION.

Met according to adjournment.

United in prayer with Rev. M. Ballou.

The minutes of the preceding day were read and approved.

Rev. M. Ballou offered the following Resolution, which was adopted:

Resolved, That we have undiminished confidence in the Canton Theological School, and especially in the character and qualifications of its esteemed Principal, Rev. E. Fisher, D.D., and commend the institution to those who are preparing themselves for the Christian ministry.

T. E. G. Pettengill, Esq., offered the following Resolution, which was adopted: Resolved, That the times demand, that, in the Capital of this Republic, there

should be a herald of our distinctive faith, to proclaim the glorious Gospel of the grace of God to those who gather there of every race and clime, from the east and the west, the north and the south; where Senators and Representatives, President and Counsellors, as well as the thousands employed by the Government, and all classes of men may have an opportunity to hear the Gospel as preached by Universalists, and feel that the doctrine of the Divine Paternity and the Universal Brotherhood is the great moving power that is turning the world from darkness to light; and that it is the duty of this Convention to devise means to supply, for the year to come, ministers who may call together those of our faith, and help to plant a Church that shall grow up an honor to our cause, and be instrumental in doing great good.

Rev. R. Eddy, Permanent Secretary, tendered his resignation of that office. It was referred to the Committee on Nominations.

The Special Committee, to whom was referred the Illinois Resolution, reported:

That while we think the Convention generally too limited in point of numbers in attendance, we think it sufficiently large as contemplated in the provisions of the Constitution, and therefore deem it inexpedient to make the proposed change.

We would further report, that, in our opinion, when any State asks for an increase in the representation to this body, it should see to it, that at least one half the delegates to which it is now entitled, shall be in attendance to lay its wants before the Convention.

The Committee to whom were referred the several recommendations of the Board of Trustees reported as follows:

- 1. We think it of the most vital importance that the system of work inaugurated in the incorporation of the Convention, and in the Missionary and other plans of the Board, be continued.
- 2. To accomplish this purpose, an efficient General Agent should be appointed, who, in connection with the Board of Trustees, shall have the entire business of raising funds under his supervision.
- 3. We deem no action necessary with reference to representation as recommended by the Board.
- 4. Paragraph 2d, Sec. 8th of the By-Laws, should be amended by striking out the words, "before the first day of July," and inserting the words, "immediately after the first day of July."
- 5. The Permanent Secretary of this Convention should be paid three hundred dollars (\$300.00) for his labors during the past year, and the same sum as a salary for the current year.
- 6. We advise that the Drafts of Constitutions submitted by the Board of Trustees be published according to their recommendation, and that they be instructed to prepare and publish Drafts for the Constitutions of a Society and a Church for the use of those who, while desiring the essential unity aimed at by the Convention, prefer two organizations rather than one,—subject to the approval of the State Conventions.—[See Document C.]
 - 7. We recommend the adoption of the following Resolution:

Resolved. That this Convention urge upon every State Convention, Association, Society, Church and individual professing or believing our faith, an earnest cooperation with the General Agent, and persistent effort in raising the desired funds, by the employment of the most efficient means to that end, in their several localities.

The Report was adopted.

The same Committee recommend that a Committee be appointed to take into consideration the Centennial Anniversary of the Denomination, and report thereon at the next annual Session of the Convention.

Approved, and Hon. Israel Washburn, Jr., of Me., Rev. W. H. Ryder, D.D., of Ill., Thomas A. Goddard, Esq., of Mass., Rev. R. Eddy, of Pa., and Hon. Horace Greeley, of N. Y., were appointed as said Committee.

Rev. G. W. Quinby offered the following Preamble and Resolution, which were adopted:

Whereas, By the great conflagration, which on the fourth day of July, 1866, swept away a large portion of the city of Portland, Me., the church edifice of the Pearl Street Universalist Society was destroyed, and the members of said Society greatly impoverished, so that in consequence thereof said Society was disbanded, and a large number of Universalists in the lower part of the city were left without any place of public worship; and whereas, the Second Universalist Society in Portland has purchased the lot on which the Pearl Street Church once stood and has secured a temporary place of worship, and has, with promise of favorable results, opened the same for a regular ministration of the Gospel; and whereas, the people of the said Society are so poor in this world's goods, that they cannot erect for themselves a church such as is demanded by the location of the site secured, and the elegance of the surrounding churches, therefore,

Resolved, That this Convention expresses its deep sympathy for the Society, and recommends that a collection be taken in behalf of their building enterprise by

every Society of our order in the United States.

The Committee on Nominations, to whom was referred the resignation of the Permanent Secretary, reported as follows:

Understanding that, on account of his numerous other engagements, Brother Eddy feels compelled to insist on his resignation as final, we have no choice but to recommend its acceptance. But in doing so, we feel that it is only justice to him that the Convention should testify its profound sense of the fidelity and great importance of the service he has rendered in the office, and, expressing its deep regret at his resignation, tender him also its hearty thanks for the large amount of work he has so disinterestedly done.

In respect to a successor, we recommend the reference of the subject to the Board of Trustees, inasmuch as it is so indispensable that the Permanent Secretary shall

reside where he can conveniently attend the meetings of the Board.

Adopted by a standing vote.

Rev. A. J. Patterson moved: That Section I. of Article II. be so amended as to read: "This Convention shall be composed of a Permanent Secretary and Permanent Treasurer; the Standing Committees of each year; the President and Secretary of each State Convention in its Fellowship; and of clerical and lay delegates, chosen by the State Conventions, as hereinafter provided."

The amendement was adopted by a two-thirds vote.

Rev. H. F. Miller offered the following Resolution:

Resolved, That the thanks of this Convention are due to Rev. E. C. Bolles for his excellent Occasional Sermon before this body, and we urge the attention of our people to its suggestions, so vital to our future prosperity as a denomination. Adopted.

Voted: That the thanks of this Convention be given to the friends in Balti-

more for their kindness and hospitality.

Voted: That the thanks of this Convention be tendered to the President and other officers, for the fidelity with which they have discharged the duties devolving upon them.

The Committee on Nominations reported, that they had selected Providence,

R. I. as the place for the next annual Session. Adopted.

Voted: That this Convention recommends to the various State Conventions the propriety of paying the expenses of their clerical delegates.

Rev. H. F. Miller offered the following Resolution, which was adopted:

Resolved, That it shall be one of the By-Laws of this Convention, that no member of this body shall be allowed to leave the house during business hours, without consent of the presiding officer.

Adjourned to meet at Providence, R. I., at 10 o'clock A. M., on the third Tuesday of September, 1868.

H. D. WILLIAMS, President.

E. G. BROOKS, Vice President.

A.

REPORT OF THE PERMANENT TREASURER.

NEW YORK, SEPTEMBER 7th, 1867.

To the Officers and Members of the General Convention of Universalists:

BROTHERS; I hereby respectfully submit my Second Annual Report as Perma nent Treasurer of your body.

MISSIONARY FUND.

Dr.

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NATH. CHENEY, } of the Auditing Committee.

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Examined and found correct,

NATH. CHENEY, of the Auditing Committee. D. K. LEE,

There remain uncollected about Five Thousand Dollars of subscriptions to the Missionary Fund. A large portion of this amount, if not all, can be collected, if proper efforts are put forth. I have no hopes that additional subscriptions to this Fund, to any amount, will be obtained, or that any fund can be raised by our General Convention for denominational purposes, until our people recognize the necessity of centralizing their efforts in raising money and in doing religious work. So long as every State and Society are active in starting their own little local enterprises by themselves, and insist upon them to the entire exclusion of a centralized and general work by the head of the denomination, or, what should be the head, the General Convention, so long will our denomination possess no power or strength as a united National Organization. Our efforts will be divided, and that element of strength which union only can give, will be wanting. It has been demonstrated by the experience of the past in our national history, that our government must be clothed with the powers of centralization to make it strong Other religious denominations have only become powerful and and powerful. effective in their religious work through a recognition of this principle.

In conclusion, I beg leave to call your attention to the fact that only a few Societies have responded to the call for money to the General Fund. Only two responses have been made to said call from our large Societies, viz, the first Society of Philadelphia and that in Buffalo. It is remarkable to note, that where the strength and wealth of our denomination are located, no response has been

made to the call in behalf of the General Fund.

All of which is respectfully submitted,

E. W. CROWELL,

Permanent Treasurer

B.

REPORT OF THE BOARD OF TRUSTEES.

To the General Convention of Universalists in the United States of America:

The Board of Trustees herewith present their Second Annual Report.

The Board have held eight meetings since the last Session of the Convention. At the first meeting, held in October, the Hon. Sidney Perham, of Maine, and Rev. R. Connor, then of New Hampshire, on account of their distance from the place of the meetings of the Board, resigned the positions of President and Secretary of the Convention. Henry E. Busch, Esq., of Pennsylvania, was elected President, and Rev. W. E. Gibbs, of New Jersey, Secretary. Toward the close of the year, Rev. G. L. Demarest, having removed from the State of New York, ceased to be a member of the Board, much to the regret of those with whom he had been associated so long, and who had been so greatly helped by his counsel and labors. Rev. D. K. Lee was elected to fill the vancancy.

THE MISSIONARY FUND AND ITS USE.

There were referred to the Board, from last year, three applications from churches for aid, calling in the aggregate for \$5,500. Within this year, nine additional applications have been received, calling for \$12,700, making a total of \$18,200, applied for to assist in the erection of church edifices, and the support of public religious service. Eight of these applications have been laid over for future action, and four have been granted, affording aid to the amount of \$4,000. Of this amount, \$3,000 have been or will be called for, but it is possible that one appropriation of \$1,000 may not be demanded. A special arrangement has been made for extending aid to the Society at Wilmington, Delaware, by the appointment of an agent to solicit and collect funds to assist the Society in the purchase of a church edifice, the whole amount thus obtained to be secured to the Board by a mortgage on the church property. \$1,000 have already been obtained and paid on the property, thus securing the most favorable conditions for an experiment in establishing our cause in a prominent and promising locality. Help has also been extended to seventeen students in the Theological School, amounting to \$2,610.

The amount on account of Missionary Fund during the year is \$5,015.91. The total of cash now in the Treasury on this account is \$8,831.12. If all the appropriations voted this year and last are called for, we have a balance for future operations of about \$900. With the exception of one student, all the beneficiaries in the Theological School will need and expect aid during the coming year, which will call for \$2,880. It is estimated that ten or twelve additional applications will be made, requiring in all, for this purpose alone, \$4,500. There are two other objects to which the Board has contributed, which ought to continue to receive aid during the coming year to the extent of \$500 each. We shall therefore need the assurance of at least \$5,500 as a basis of operations for the present, and the rapidly coming future. The nearest approximation we can make to this is \$900 in hand, and uncollected subscriptions amounting to about \$6,000. Payment of these subscriptions has been called for by the Agent, but the subscribers are tardy in responding. The circumstances of the case necessitate prompt payment of all

that has been promised, and future operations of the Board will be conditioned on the accumulation of a fund.

The action of the Massachusetts Convention at its last Session, looking to the raising of several thousand dollars for the Missionary purposes of the Board, gave promise of material aid; but the supposed importance of local interests in that State has crowded the general work to one side, and no help has yet come to us from that quarter.

The minutes and correspondence of the Board, herewith submitted, will show that we have sought to secure the services of agents in several localities, but without success. Unfinished local work has been a barrier in some localities; indifference, it may be feared, prevails in others; while influential brethren, in still another section, oppose the raising of funds for Missionary purposes, on the ground that the work of paramount importance before the denomination is the education of young men for the ministry, overlooking the fact that this is especially provided for by the Missionary Fund, and that, including their own locality, students from six States are now being supported by the Board, while obtaining their theological education.

But whatever causes may have operated in the past to make our people indifferent to the work in which the Board, under the direction of the Convention, has been engaged, or however local matters have claimed attention, the work of the General Convention must now be cared for, or it cannot go on. We cannot conceal, and must not disguise the fact, that the Board has been hampered in its work, and really able to accomplish but little, because it has found it impossible to obtain co-operation. The State of New York is the only State that has responded to any extent to the appeal for means, and those means are nearly ex-If the States which have as yet done little or nothing, do not speedily take hold of this work in earnest—a work inaugurated by all the States represented in this Convention—we shall soon have occasion to apply to ourselves the parable of him who began to build but was not able to finish. We may wait in vain for more favorable opportunity, or the diminished pressure of other claims. One obstacle removed, another will be sure to present itself, and even every advantage gained by securing a real interest, will only open the way to our seeing more clearly the importance of other interests, and so every day will bring its own imperative demand. The present is therefore the most favorable season we may expect for accomplishing the work which the present demands. Now is the accepted time for the Convention to do its work—a work whose importance no one can question, and which, when we consider the needs of our Church, we are in little danger of over-estimating. In view of the appeals for aid already before us, and especially in view of the pressing need of preachers in our denomination, calling on us by so many considerations to extend aid to young men who are striving to qualify themselves for the sacred office, we ought to make this work of the Convention our immediate concern.

REPORT OF NORTHWESTERN CONFERENCE.

The Executive Committee of the Northwestern Conference make the following report of the good work accomplished under their auspices:

Rev. R. Eddy, Permanent Secretary of the General Convention of Universalists:

DEAR SIR:—By the action of the General Convention at its last Session held at Galesburg, Illinois, making the Northwestern Conference auxiliary to the Convention, it was made the duty of the Secretary of the Conference to make a Report

of its doings to the General Convention. In conformity thereto, I transmit to you

the following brief Report.

The action of the Northwestern Conference, during the portion of the year that it has been auxiliary to the Convention, has been directed almost exclusively to the raising of the sum of one hundred thousand dollars for an Endowment to Lombard University; consequently, but little labor is to be reported outside of that pertaining thereto. The original design in the formation of the Conference was to forward the interests of Universalism in the Northwest, and, by Missionary work, to aid feeble Societies, and a general oversight to denominational matters in the States and Territories in that section of our country, and do what it could for the common cause. Nor has it been formed in vain. By reference to the last annual Report of the Secretary at the meeting held November, 1866, in Cincinnati, it will be seen that good results have been obtained. During the last year, the full amount of one hundred thousand dollars has been subscribed, and nearly, if not quite all, paid in for the endowment of our Western College. This we consider no small work; for while it places the College in an independent working position, it also demonstrates the willingness and ability of our Western people to meet the demands of the age.

Besides this, something has been done for the advancement of our cause in many places within the jurisdiction of the Conference. It has been the aim of the Executive Board of the Conference to do their utmost not only in the establishment of new Societies, but also for the encouragement and welfare of such as were struggling to maintain an existence amid the opposition and perplexities of pioneer life, thinking that one Society sustained was productive of more good than many merely started upon the experiment of an untried life. Such assistance has not always been in donations of money, but more frequently by public meetings, advice and sympathy, thus enabling those who were becoming weak and despondent to help themselves. In this way, the desired result has been obtained, and at the same time new courage and zeal awakened by the consciousness of having done what was before considered impossible. In eight instances, assistance has been granted in money, amounting in all to something like one thousand dollars, in each of which cases the result has been the liquidation of an old debt, the building of a new church, or the awakening of a new zeal that has done much towards establishing our denominational interests on a permanent

basis.

The Conference has maintained its course in granting assistance to students preparing for the ministry at the Theological School at Canton, New York, from

which good results have already begun to appear.

The prospects of the denomination within the jurisdiction of the Conference are favorable, and there is reason for rejoicing that the way is being opened for a more vigorous prosecution of our work in the years to come. The West is a great and growing field. "The harvest truly is plenteous, but the laborers are few."

T. E. ST. JOHN, Secretary.

DENOMINATIONAL STATISTICS.

The Convention, at its last Session, having approved the blanks prepared for denominational statistics, and ordered that they be printed for the use of the denomination, they were, at considerable expense and labor, distributed to such preachers and others as expressed themselves willing to use them. To ascertain this fact of willingness, circulars were sent out to all the preachers whose names were given in the Register for 1867—in all, five hundred and forty-seven. Only three hundred and fifty-one responded. Twenty-four circulars were returned by postmasters, the parties not being found at the places designated. On the assurance of co-operation, four hundred and ninety blanks were sent to preachers, clerks of societies or churches, and clerks of associations, but the performance of the work promised has been manifest in the filling of only two hundred and forty-six blanks.

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28	66	"		Indiana,	16	66	
40	66	c 6		Illinois,	17	46	
19	66	66		Wisconsin,	14	"	
19	"	66		Iowa,	9	"	
9	66	46		Minnesota,	9	64	

Thirteen blanks sent to preachers and others in Maryland, Missouri, Kentucky, North and South Carolina, Alabama, Kansas and the District of Columbia, were all filled and returned.

Why one hundred and nineteen preachers to whom circulars were sent failed to respond, or why the two hundred and forty-four who promised assistance, but failed to give it, or even assign a reason for the failure, have treated the matter in this way, we have no means of knowing; but we feel that it is treating the subject too lightly to say that they have neglected their work. Something worse than neglect is involved in this treatment of a matter important in so many respects, and in which promises of aid had been so freely given. The course which so many of our brethren have pursued is in the highest degree reprehensible, and the Convention should not hesitate to censure those who place such obstacles in the way of the success of its plans.

If the plan of operations is defective, let the errors be pointed out and the defects remedied; but until this is done, let us insist that the importance of the work proposed is of greater consequence than any difference of opinion with respect to detail of operations can be. What is it that we propose? No less than a complete register of our denomination, its Conventions, Associations, Auxiliary Societies, Schools, Churches and preachers. Such a register we have never had, and never shall have, except through the operation of some such plan as the Convention has adopted. Our published Register is far from being complete or correct. The publishers and editor spare neither zeal nor expense in their efforts to have it correct; but many to whom they look for information withhold it, frequently their requests are unanswered, and they are forced to rely mainly on what they can glean from our denominational journals. Of necessity, information from this source is incomplete, and not unfrequently erroneous; yet this published register is all the record we have of our churches and preachers. To it the appeal is made in our State Conventions, in determining the representation to which those bodies are entitled in this Convention. Year after year, the same enumerations are continued, and their data is assumed to be correct, while there is nothing to show that it is at all reliable. In one State, the Register for 1867 gives thirty-five more societies than the Secretary of the State Convention is able to find places for. In another State, the name of a preacher is given who belongs to another denomination. In still another State, the name of a preacher is given who never had existence, and a post-office address is attached to him name unknown to the postal department. Other errors of a similar character have been discovered in the prosecution of the work which the Convention comhe Board. These particular errors will of course be corrected in the next issue of the Register, but what of the others which no doubt are perpetuated from year to year? They will be discovered and adjusted only when the plan of the General Convention can be carried out.

The Convention owes it to itself to enforce the rules it has created, and to adopt new and more stringent ones if the present are defective. It may certainly be taken for granted that we have no reliable data for ascertaining the aggregate of Societies or Churches and preachers in any State represented in this body; and it is recommended, as an act of justice to all, that the Convention determine and set forth how this shall be accomplished. It is the opinion of the Board that the plan of obtaining the statistics by means of the blanks which the Convention furnishes is feasible, and that the Society, or Church, or preacher that will not report once a year is not worthy of representation in this Convention. Let the General Convention decree that only the Societies, or Churches, or preachers that make the reports required by its rules can be counted in determining the representation to which any State Convention is entitled, and that the delegates to this Convention shall be selected only from those who make the required reports, and we shall probably inaugurate a reform.

COLLECTIONS FOR GENERAL PURPOSES.

When the blanks for statistics were sent out, they were accompanied by a circular, calling attention to the rules of the Convention, explaining the object of the collection, and urging a general compliance with the requirement. But eleven churches in the entire denomination have responded, and the aggregate collection is \$97 41. No response whatever came from Maine, New Hampshire, Rhode Island, Connecticut, New Jersey, Indiana, Wisconsin, Iowa and Minnesota. Only one response came from Vermont, one from Massachusetts, one from New York, two from Pennsylvania, one from Ohio, four from Michigan and one from Illinois.

This general indifference is lamentable and disgraceful. One dollar from each of our churches would furnish us with a fund more than adequate for the expense of carrying on our work, and the influence exerted by such general cooperation would be a great support and encouragement to all, especially to those who, without hope of compensation, are giving no small portion of time to the management of our denominational affairs. Two dollars from each church would enable the Convention to make some remuneration for the great amount of time and labor which the duties of his office impose on the Permanent Secretary, the past year having kept him busily employed for the Convention full four months of the time, with at least a month's assistance from the President of the Convention. But unfortunately very few in our churches know or care about what is being done, and we are forced to the conclusion that our preachers care but little about it; while scarcely a paper in the denomination seems to manifest sufficient interest in the matter to put forth any effort to educate the churches and preachers in their duty. It is possible that we might get along without quarreling about the loss or gain of subscribers to any particular journal in one State or another; or without branding with denominational infidelity those who differ from their brethren on questions of national politics; or even without insisting, in an offensive manner, that certain conclusions must necessarily be accepted by those who advocate the idea that sin and its consequences cease with mortality. Difference in all these particulars might continue, and the denomination take no harm therefrom; at least, they might be so treated as not to involve personal abuse and the bickering which genders discord and hate; and our denominational journals could then wield an influence among a people who would respect their opinions and respond to their presentation of denominational obligations. It would be gratifying if we could once bring to bear on our people all the influences at our command, and be determined to persist in their use until, at least once in the year, they are willing to do something for the general cause.

The wording of the By-law with reference to the time of forwarding the reports of churches and preachers is defective, not expressing what was intended. It is therefore recommended to alter paragraph 2, Section VIII., of the By-Laws, by striking out the words, "before the first day of July," and inserting the words, "immediately after the first day of July."

The Board also recommend that the 19th rule in the "Rules and Regulations for securing a Uniform System of Fellowship and Discipline," be stricken out, and that the following be added to the 25th rule: "But until such fellowship shall be granted, he shall remain amenable to the body from which he removes"

UNIFORM ORGANIZATION.

During the year, several applications have been made for plans for the organization of Churches, Associations and Conventions in harmony with the effort of the General Convention for uniformity. These applications have suggested the propriety, and perhaps the necessity, of framing a Constitution and By-Laws for these bodies; and the Board have such forms of organization, but not yet perfected. They propose, with the approval of the Convention, to complete the work at an early day, and have it printed and distributed for criticism and suggestion, hoping that, at the next Session of the Convention, it may be possible for the denomination to come to an agreement as to what is essential to such uniformity.

A GENERAL AGENT.

At the meeting of the Board held in January, the following Resolutions were offered:

Resolved, That it is expedient, whenever the suitable person who will engage in the work may be selected, to appoint a General Agent of the Board, who may supervise the operations of the Board and aid in the more complete organization of Universalists; who may visit the Conventions, Societies and Churches of Universalists throughout the country, as he may have opportunity, to make appeals in behalf of the Missionary, Educational and other interests of our Church; attempt the rehabilitation of suspended Societies, and suggest the help of weak ones; nominate local agents for the collection of funds; propose the formation of circuits; and in all wise ways, by counsel or otherwise, aid the Churches toward a greater prosperity.

Resolved, That such Agent should receive for his faithful service, over and above all his expenses while traveling, a liberal salary, corresponding with the labor and responsibility incident to his duty.

These Resolutions were published in the denominational journals, in the hope that they would elicit criticism and discussion; and, at the meeting in March, they were adopted. The agency was tendered to a brother eminently qualified for the position, who, after looking over the field and satisfying himself of the want of readiness on the part of the people to contribute, declined the position, fearing that the denomination at large would not justify the outlay, although the importance of the work proposed was beyond all calculation.

We are convinced, from many considerations, that it is of great importance that such an agent should be employed as soon as possible. Many differences which it seems impossible to adjust by correspondence, could be easily harmo-

nized if presented in person by one familiar with all the bearings of the work proposed; weak Churches could be helped and encouraged; the plans of the Convention be better understood by Churches, Associations and the State Conventions; and the people generally, having a more perfect understanding and a better appreciation of our needs, would be in more hearty accord with our work.

One of our great needs is money; and our difficulty is to find the proper persons to solicit funds in different localities. A General Agent would have better facilities than the Board possesses of selecting a suitable person, and an acceptable one, to the field chosen for his operations. But money is not our only need, perhaps not our greatest need. The prompt and ready sympathy of the people is equally necessary; their earnest recognition of the importance of the work is of the highest moment; and their hearty co-operation in what the Convention has proposed and is striving to inaugurate, is all-important. To educate our people to this may cost us something, but it will be worth more than we shall be called upon to pay. Without it, there may be spasmodic liberality in giving, but with it we shall be able to rely on regular and systematic aid. The labor will no longer be confined to a few, who can hardly avoid discouragement in view of the indifference of the many; but all the people having a mind to work, all will be cheered and strengthened by the prosperity which the Lord will send. We commend this subject to the earnest and prayerful attention of the Convention.

CONCLUSION.

In conclusion, we revert to the statement previously made, of our need of immediate pecuniary assistance. We appeal to the Convention to take such measures at this Session as shall enable all the people to feel how great and pressing this need is. Our claim is not second in importance to any that can engage the attention of our people. It is confessed by all that at least one object to which our funds have been devoted this year—the education of young men for the ministry—is of the highest importance in view of our present and future needs. The call for the continuance of this help is earnestly made; the demand is one from which we ought not to turn aside. But how shall we meet and satisfy it? The people must furnish the means. We have men of abundant wealth, and out of their abundance we should receive help. We have hundreds of Churches and congregations that could do a little, and be the richer for it, and the aggregate of their contributions would supply our needs. As we confidently asserted that one dollar from each of our Churches would defray all the incidental expenses of the Convention, so we as confidently believe that one dollar per year from each member of our Societies or Churches would furnish us with an amount sufficient to meet all the demands which would be made on our Missionary Fund.

All over the land our cause gives promise of success, and especially in those portions of our Zion where there has been the greatest liberality in giving for Denominational enterprises. There the promise has been proven and the reward found: "It is more blessed to give than to receive." While the Good Father offers to the Denomination at large such ample opportunity for the enjoyment of this blessing, let us gladly hail the open door, and seek of Him wisdom and grace to use our privilege and discharge our duty.

Respectfully submitted for the Board. BALTIMORE, MD., September 17, 1867.

RICHARD EDDY,

Permanent Secretary.

C.

DRAFTS OF CONSTITUTIONS.

Submitted for future action by the Board of Trustees.

[Let it be understood that these are simply *Drafts*, not yet adopted, nor intended for adoption in their present form, but "printed and distributed for criticism and suggestion," that, at its next Session, the Convention may be prepared to make any desirable changes, and then to take final action upon them.]

MEMORANDA.

A uniform system of organization is essential to the progress of the Universalist Denomination.

The General Convention has established rules for securing such a system.

The sooner an attempt is made to perfect this organization, the sooner will the Denomination experience the benefits which are expected to flow therefrom.

The documents herewith submitted have been prepared with the view of facilitating and hastening this work.

The general plan of organization is similar to that which has heretofore prevailed throughout the Denomination, but an attempt has been made to harmonize the system, and to get rid of many of the absurd terms, provisions and arrangements which now exist; and care has been taken to comply with all the rules of the General Convention upon the subject.

The principal features of the plan now submitted are the following:

- 1. The General Convention as at present constituted, exercising a general supervision and control over the affairs of the Denomination throughout the United States.
- 2. State Conventions, organized in each State, exercising a similar supervision and control within the limits of the State, and vested exclusively with the discipline of the Clergy within said limits.
- 3. Associations, having lesser territorial limits, and acting immediately for the interests of the Denomination therein.
- 4. Churches (or societies), composed of persons associated together for religious improvement, and the support of the public worship of God.

For each of these organizations a form of Constitution and By-laws is given.

The Constitution sets forth the name, object, and composition or formation of the body, with a few other matters necessary to constitute the fundamental law of such a body.

Where a legal incorporation is desired, in some States the entire Constitution must form and be a part of the Charter of incorporation. In such case, the last Article (on Amendments) must be omitted.

In other States, only a portion of such Constitution would be contained in the Charter. In such case, the remaining provisions should be placed among the Bylaws.

Where no incorporation is desired, the form as given is best.

It may happen in certain localities that some slight modification of the Bylaws, or additional articles, would be required; but it is believed that none here given can well be omitted.

In the plan of organization of a Church, the following particulars are to be noted:

The denominational character of the organization is assured.

The word church is used in place of society.

No separate Church organization is required distinct from that of the Society, as is frequently the case at present.

If there be no State law absolutely requiring these two separate organizations, the new system should be adopted, and existing organizations, if possible, altered to conform thereto.

Under this plan, "members of the Church" are much like "members of the Society" under the old system, the communicants forming the body known under the old plan as "Church members." The same objects are obtained without a separate formal organization, and the plan is therefore more simple.

The plan of electing Church-members necessitates some regard to the character and antecedents of the applicant for membership. At the same time, no one who prefers or sympathizes with the doctrines of Universalism is debarred from being an attendant upon the services of the church, or holding a pew or sitting.

Persons may be holders of pews or sittings without being members of the Church, or communicants; but they have no voice in the management of the church affairs, except in the election or dismissal of a Pastor, in which case they have an equal vote with the members; and, as contributors to the support of the church and as worshippers therein, they are eligible as delegates to Associations and Conventions.

As a general rule, pews and sittings are rented as a means of providing for the support of the Church. If in any case, pews and sittings should not be rented, then those provisions relating to that subject may be omitted.

In the plans of organization of Associations and Conventions, it will be observed: That all clergymen within their territorial limits and fellowship are admitted as members, and that lay delegates are to be received from all Churches and Sunday-Schools within such limits.

The number of delegates in each case is left to the decision of the Association or Convention.

Sunday-Schools are not incorporated societies, or, generally, formally organized and independent bodies, but are usually connected with or under the care of some Church, and as they are institutions performing a very important denominational work, it is proper that they should be specially represented in Associations and Conventions, in order that particular attention may be given to Sunday-Schools and their interests.

The term Council, which is frequently used, to distinguish the business meeting of the Association or Convention, from the meetings for religious services held during the Sessions of those bodies, is an absurdity, and is herein discarded.

Who, or what forms the Association or Convention, but the delegates or members; and is not the object of the meeting, business, and not to preach or hear sermons?

The Occasional Sermon is preached before the Convention or Association, and the members of those bodies attend other meetings for public religious services; but the people who attend such religious meetings, and the business meetings of the Association and Convention (other than the members and delegates), do not, and cannot form any part of the Association or Convention.

The word Council is therefore unnecessary and unmeaning; and here it may be said that more time and attention should be paid to denominational business, and if a gathering of the clergy for preaching a variety of sermons is needed, such work may be performed without interfering with the legitimate business of the Association and Convention. There is a time for all things.

The laity should be more interested in denominational work than they are, and the plans submitted look to the filling of the offices of President, Secretary, Treasurer, and other offices of Conventions, Associations and Churches by laymen, though there is nothing to exclude clergymen from acting in such capacities; but as clergymen are ex-officio members of these bodies, additional members would be obtained by filling these offices with laymen.

Other peculiarities might be pointed out; but a careful consideration of these plans is asked, as they are the result of much thought and labor, and are offered in the hope that some benefit may ensue to the cause by their adoption.

Organization of a Universalist Church.

CONSTITUTION.

I.—NAME.

This organization shall be known as "The Church of

Universalist

II.—MEMBERSHIP.

- 1. Express assent to the Confession of Faith, adopted by the General Convention of Universalists at Winchester, N. H., A.D. 1803, shall be essential to membership with this Church. Said Confession is as follows:
- "ART. I.—We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.
- "ART. II.—We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
- "ART. III.—We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men."
- 2. Any person who has come to years of discretion, and assents to said Confession of Faith, may make application to be admitted as a member of this Church.
- 3. Members shall be elected by the Vestry, in accordance with the rules prescribed by the By-Laws.

III.—CHURCH MEETINGS.

- 1. The members of this Church shall meet annually, on the day of of which meeting at least one week's previous notice shall be given.
- 2. At said meeting, the officers of the Church for the ensuing year shall be elected; the minutes of the Church and Vestry for the preceding year be read, and such other business transacted as may be deemed expedient.
- 3. Special Church meetings may be called, in such manner as the By-Laws may prescribe.
 - 4. members shall constitute a quorum at any Church meeting.

IV.—OFFICERS.

1. The officers of the Church shall be a Moderator, a Secretary, a Treasurer. two Deacons, (who shall always be Communicants), and a Standing Committee of who shall together constitute the Vestry, of whom any members shall be a quorum.

2. The officers shall be elected annually by ballot (unless otherwise ordered), except the Deacons, who shall continue in office during good behavior, or until they resign or cease to be communicants.

V.—THE COMMUNION.

The Communion of the Lord's Supper shall be statedly observed, at such times as may be fixed by the By-Laws.

But it shall be optional with the members to partake or not.

VI.—THE PASTOR.

- 1. No clergyman shall be called to or continue in the Pastoral charge of this Church, except he have the Fellowship of "The General Convention of Universalists in the United States of America."
 - 2. The Pastor shall be chosen in the manner prescribed by the By-Laws.

VII.—STATISTICS.

A Book or Register shall be provided, in which shall be recorded by the Pastor, in the manner and form prescribed by the laws of the General Convention, all baptisms, dedications, marriages, funerals, etc., performed or attended by him; and reports of the condition of this Church shall annually be made in accordance with the laws of the said General Convention.

VIII.—Convention Funds.

This Church shall cause to be taken in each year in aid of the funds of the General Convention and of the State Convention, at least one collection for each of said Conventions, the proceeds thereof to be forwarded to the Treasurers of those bodies respectively.

BY-LAWS.

I.—Duties of Officers.

- 1. Of the Moderator.—He shall preside at all meetings of the Church and Vestry; sign all orders drawn upon the Treasurer; call special meetings of the Church and Vestry, as hereinafter provided; and shall appoint all Committees, unless otherwise ordered by the Vestry or Church meeting. In his absence, a Moderator pro tem. shall be appointed.
- 2. Of the Secretary.—He shall keep correct minutes of the proceedings at all meetings of the Church and Vestry; notify all officers and members of their election; give due notice of all meetings of the Church and Vestry; countersign all orders drawn upon the Treasurer; have the custody of all the books, papers, etc., belonging to the Church, the custody of which is not otherwise provided for, and shall faithfully deliver the same to his successor. He shall prepare the reports which the Church is required to make by the laws of the General Convention, and shall perform such other duties as the Church or Vestry may from time to time prescribe.
- 3. Of the Treasurer.—He shall receive all moneys belonging to the Church, and shall pay all orders drawn upon him, signed by the Moderator and countersigned by the Secretary. He shall keep faithful accounts of his transactions, which shall be annually examined by a Committee to be appointed for the purpose, and shall make a report at the annual Church meeting. He shall have the custody of all the title papers, or evidence of stock or other property, belonging to the Church, and shall deliver the same to his successor.
- 4. Of the Deacons.—They shall assist the Pastor in the Communion Service; keep the Register of communicants, and receive all applications for admission to and withdrawal from the body of Communicants.

They shall visit and administer to the wants of necessitous members; keep a correct account of all moneys received and expended by them, and report the same at each annual Church meeting.

They shall constitute the Committee of Discipline of the Church, and shall receive and investigate all complaints against members of the Church, as hereinafter provided.

5. Of the Vestry.—1. It shall be the duty of the Vestry to let the Pews, to collect all the revenue of the Church, and pay the same to the Treasurer, taking his receipt therefor; to make suitable provision for the comfort and convenience of the congregation, and attend generally to the temporal concerns of the Church. But the Vestry shall have no authority to transfer real-estate, nor to contract for any repairs or alteration of the Church property, the expense of which shall

exceed the sum of two hundred dollars, without express power given for that

purpose by a Church meeting.

2. The Vestry shall meet on the day next succeeding their election, to enter upon the duties of their office; and shall hold regular monthly meetings (and may also hold special meetings) at such times as to them shall seem expedient.

3. At the first meeting of the Vestry as aforesaid, a Committee of three shall be appointed, to be denominated the *House Committee*, who shall, under the direction and with the approval of the Vestry, have the immediate supervision

and care of the Church buildings.

4. There shall also be appointed a Committee of three, of whom the Secretary shall be one, and act as Chairman, to be called the *Pew Committee*, who shall, under the direction and with the approval of the Vestry, let the Pews and sittings in the Church building, collect the Church revenue, and pay over the same to the Treasurer, taking his receipt therefor. Said Committee shall keep faithful accounts of their transactions, which shall be annually audited and reported to the Vestry.

II.—SPECIAL MEETINGS.

Special Church meetings shall be called by the Moderator, whenever he shall consider that the interests of the Church require it, or whenever a written request to that effect shall be made by any members.

III.—MEMBERSHIP.

1. Any person desiring to be admitted as a member of the Church shall make application therefor in writing to the Vestry, declaring his or her assent to the Confession of Faith aforesaid, and promising compliance with the laws and regulations of the Church; thereupon, a Committee shall be appointed to make suitable inquiries in relation to the character, etc., of the applicant, and report to the Vestry. A vote of two-thirds of the Vestry present shall be necessary to admit the applicant to the rights of membership.

2. The applicant, if elected, shall be forthwith notified of his or her election. and the member shall sign his or her name in a Register to be provided for the

purpose.

3. After election, as aforesaid, the member may be received with such formalities as he or she may desire, and the Church approve.

4. Every member shall pay the sum of

quarterly, for the

support of this Church.

5. Any member of this Church desiring to withdraw his or her membership may do so by giving written notice thereof to the Deacons; and if there be no charges pending against such member, he or she shall be entitled to a letter of dismission and of recommendation to other Churches, to be signed by the said Deacons and the Secretary.

IV.—ELECTION OF PASTOR.

In the engagement or dismissal of a Pastor, every member in good standing, and whose payments shall not be in arrear more than six months, shall be entitled to vote; and every holder of a Pew or sitting (not being a member of the Church) who contributes to the support of the Church at least the sum of annually, and whose contributions shall not be in arrear more than six months, shall also be entitled to vote.

V.—DISCIPLINE.

1. Any member whose payments shall be fifteen months in arrear, or who shall for the period of one year, without sufficient cause, fail to attend upon the meetings of this Church for public worship, may be suspended, or his or her membership forfeited: *Provided*, that the Vestry may remit arrearages, and thus arrest the forfeiture of membership from this cause.

2. All complaints against members of this Church shall be made to the Deacons, who shall investigate the charges, and if they deem it expedient, or shall be requested so to do by complainant or detendant, shall report the facts to a Church meeting, before which the accused shall be summoned to attend, and

be allowed to speak in his or her own defence, and may also have the benefit of counsel.

3. If it should be manifestly improper for either or both of the Deacons to act in any such investigation, by reason of relationship to any of the parties, or from any other cause whatsoever, the Vestry, at the instance and request of any person interested in such investigation, and being satisfied of the propriety of such request, shall thereupon appoint one or more persons to act with the other Deacon, or in the place of both Deacons, as the circumstances of the case may require, or to them shall seem expedient; which said Committee, so appointed and constituted, shall in such case exercise fully the powers of the Committee of Discipline.

4. Due regard shall be had, in all cases, to the rules of discipline laid down by

our Saviour, in Matthew xvIII., 15-17, and Luke xvII., 8-4.

5. By a vote of two-thirds of the members present at such Church meeting, the member accused shall be acquitted, suspended, or his or her membership forfeited, according to the circumstances of the case.

VI.—OF THE COMMUNION.

1. The Communion of the Lord's Supper shall be observed on the first Sun-

day of

2. At such service all persons present, whether members or not, who may feel it to be either a duty or a privilege to do so, may be invited to participate therein.

3. The Communicants may hold a preparatory meeting on the evening next preceding the Communion day.

VII.—OF COMMUNICANTS.

- 1. Any member of the Church who desires to make a more public profession of his or her religious faith, or who feels the need of a more particular observance of the institutions of Christ, and a fuller enjoyment of the advantages of his visible Church, may apply to the Pastor or either of the Deacons, to be received as a Communicant.
- 2. This application shall be announced at the next preparatory meeting, and shall lie over until the next succeeding preparatory meeting, at which time the said applicant shall be admitted as a Communicant, if approved by a majority of the Communicants present, and shall sign his or her name in the Register of Communicants. Minutes of the proceedings of the Communicants shall be kept by the Deacons.

3. Any Communicant desiring to withdraw from the body of Communicants may do so by making such wish known, in writing, to the Pastor or Deacons.

- 4. Any Communicant who withdraws his or her membership from this Church shall be considered as withdrawing, also, from the body of Communicants thereof.
- 5. Any Communicant whose membership with the Church shall be suspended or forfeited, as hereinafter provided, shall thereupon cease to be a Communicant, and his or her name shall be erased from the Register.

VIII.—AMENDMENTS.

These By-Laws may be altered or amended by a vote of two-thirds of the members present at any Church meeting.

[The Special Committee to whom was referred the Report of the Board of Trustees, among other recommendations, reported:

"That the drafts of Constitutions submitted by the Board of Trustees be published according to their recommendation, and that they be instructed to prepare and publish drafts for the Constitutions of a Society and a Church, for the use of those who, while desiring the essential unity aimed at by the Convention, prefer two organizations rather than one, subject to the approval of the State Conventions."

In accordance with these instructions, the Board, at their meeting, September 25th, ordered that the Permanent Secretary prepare the drafts thus directed. He has attended to this duty, and the drafts here follow.]

Organization of a Universalist Society.

CONSTITUTION.

I.—NAME.

This organization shall be known as the

Universalist Society of

II.—MEMBERSHIP.

- 1. Express assent to the Confession of Faith adopted by the General Convention of Universalists at Winchester, N. H., A.D. 1803, shall be essential to membership in this Society. Said Confession is as follows:
- "ART. I.—We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.
- "ART. II.—We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
- "ART. III.—We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men:"
- It being understood, according to the "Declaration" adopted by the General Convention at Baltimore, A.D. 1867, that "in framing this Confession, it was the evident intention of our denominational fathers to affirm the Divine authority of the Scriptures and the Lordship of Jesus Christ, and that only those comply with the prescribed conditions of Universalist Fellowship who accept it with this interpretation."
- 2. Any person of good moral character who assents to said Confession of Faith, and contributes to the support of this Society, may become a member by signing this Constitution, provided that a majority of members do not object.

III.—MEETINGS.

- 1. The members of this Society shall meet annually on the day of , of which meeting at least two weeks' previous notice shall be given.
- 2. At said meeting, the officers of the Society for the ensuing year shall be elected, the records of the Society and Vestry (or Board of Trustees?) for the preceding year shall be read, and such other business transacted as may be deemed expedient.
- 3. Special meetings may be called in such manner as the By-Laws may prescribe.
 - 4. members shall constitute a quorum at any Society meeting.

IV.—Officers.

1. The officers of this Society shall be a Moderator, a Secretary, a Treasurer, and a Standing Committee of , who shall together constitute the Vestry (or Board of Trustees?), of whom members shall be a quorum. These officers shall be elected by ballot, unless otherwise ordered.

V.—THE PASTOR.

- 1. No clergyman shall be called to, or continue in, the Pastoral charge of this Society, unless he have the Fellowship of "the General Convention of Universalists in the United States of America."
 - 2. The Pastor shall be chosen in the manner prescribed by the By-Laws.

VI.—CONVENTION FUNDS.

This Society shall cause to be taken in each year, in aid of the funds of the General Convention and of the State Convention, at least one collection for each of said Conventions, the proceeds thereof to be forwarded to the Treasurers of those bodies respectively.

BY-LAWS.

I.—Duties of Officers.

1. Of the Moderator.—He shall preside at all meetings of the Society and Vestry (or Board of Trustees?); sign all orders drawn upon the Treasurer; call special meetings of the Society and Vestry (or Board of Trustees?) as hereinafter provided, and shall appoint all Committees, unless otherwise ordered. In his absence,

a Moderator pro tem. shall be appointed.

2. Of the Secretary.—He shall keep correct minutes of the proceedings at all meetings of the Society or Vestry (or Board of Trustees?); notify all officers and members of their election; give due notice of all meetings of the Society or its officers; have the custody of all the books, papers, etc., belonging to the Society, the custody of which is not otherwise provided for; and shall faithfully deliver the same to his successor. He shall seasonably prepare the reports which the Society is required to make by the laws of the General Convention, and perform such other duties as the Society or Vestry (or Board of Trustees?) may from time to time prescribe.

3. Of the Treasurer.—He shall receive all moneys belonging to the Society, and shall pay all orders drawn upon him, duly signed by the Moderator. He shall keep faithful accounts of his transactions, which shall be annually examined by a Committee appointed for the purpose, and shall make a report to the annual meeting. He shall have the custody of all the title papers, or evidence of stock or other property, belonging to the Society, and shall deliver the same to his successor.

4. Of the Vestry (or Board of Trustees?).—1. It shall be the duty of the Vestry (or Board?) to let the pews, and provide for the collection of all the revenue of the Society; to make suitable provision for the comfort and convenience of the congregation, and attend generally to the temporal concerns of the Society; but the Vestry (or Board?) shall have no authority to transfer real estate, nor to contract for any repairs or alteration of the property of the Society, the expense of which shall exceed the sum of two hundred dollars, without express power given for that purpose by a Society meeting.

2. The Vestry (or Board?) shall meet on the day next succeeding their election, to enter upon the duties of their office; and shall hold regular monthly meetings (and may also hold special meetings) at such times as to them shall

seem expedient.

3. At the first meeting of the Vestry (or Board), as aforesaid, a Committee of three shall be appointed, to be denominated the *House Committee*, who shall, under the direction and with the approval of the Vestry (or Board), have the im-

mediate supervision and care of the Church building.

4. There shall also be appointed a Committee of three, of whom the Secretary shall be one, and act as Chairman, to be called the *Pew Committee*, who shall, under the direction and with the approval of the Vestry (or Board?), let the pews and sittings in the Church building, collect the Society's revenue, and pay over the same to the Treasurer, taking his receipt therefor. Said Committee shall keep faithful accounts of their transactions, which shall be annually audited and reported to the Vestry (or Board?).

II.—SPECIAL MEETINGS.

Special meetings shall be called by the Moderator whenever he shall consider that the interests of the Society require it, or whenever a written request to that effect shall be made by any members.

III.—THE PASTOR.

In the engagement or dismissal of a Pastor, every holder of a pew or sitting, who shall not be in arrears more than six months, shall be entitled to vote; it being understood that whenever any person ceases to be the holder of a pew or sitting, he or she ceases to be a member of this Society.

IV.—AMENDMENTS.

These By-Laws may be altered or amended by a vote of two-thirds of the members present at any regular meeting, provided that due notice has been given of the change proposed.

Organization of a Universalist Church.

Believing in the CHURCH as an organization instituted by Christ for the special expression of Christian faith and consecration, and as a means of Christian culture, we hereby associate ourselves in such relations, and adopt for our government the following

CONSTITUTION.

I.—NAME.

This organization shall be known as the

Universalist Church in

II.—Officers.

1. The Officers of this Church shall be a Moderator, a Clerk (the Pastor serving as such ex-officio), a Treasurer and Deacons.

2. The Moderator and Treasurer shall be elected annually. The Deacons shall hold office during good behavior, or until they resign or remove.

III.—MEMBERS.

1. Express assent to the Confession of Faith, adopted by the General Convention of Universalists at Winchester, N. H., A.D. 1803, shall be essential to membership in this Church, it being understood, according to the "Declaration" adopted by the General Convention at Baltimore, A.D. 1867, that "in framing this Confession it was the evident intention of our denominational fathers to affirm the Divine authority of the Scriptures and the Lordship of Jesus Christ, and that only those comply with the prescribed conditions of Universalist fellowship who accept it with this interpretation."

2. Any person of devout character and purpose, who assents to said Confession,

may become a member in the manner prescribed by the By-Laws.

IV.—STATISTICS.

A Book or Register shall be provided, in which shall be recorded by the Pastor, in the manner and form prescribed by the laws of the General Convention, all baptisms, dedications, marriages, funerals, etc., performed or attended by him.

V.—THE COMMUNION.

The Communion of the Lord's Supper shall be statedly observed at such times as may be fixed by the By-Laws, it being provided that if any person of devout life shall desire to become a member, but is unable, on account of conscientions scruples, to participate in this observance, he or she shall be at liberty to be absent from it.

VI.—MEETINGS.

1. The Annual Meeting of this Church shall be held on the of which meeting due notice shall be given.

day of

2. Other meetings may be held as prescribed by the By-Laws.

BY-LAWS.

I.—DUTIES OF OFFICERS.

1. Of the Moderator.—He shall preside at all meetings of the Church; appoint all Committees, unless it be otherwise ordered, and perform all other duties belonging to his office. In his absence, a Moderator pro tem. shall be appointed.

2. Of the Clerk.—He shall keep a true and faithful record of all the meetings

and proceedings of the Church, subject to its control, and exhibit it whenever it may be called for; keep a list of the names and residences of the members notify all officers and members of their election; take charge of all books and papers belonging to the records of the Church; in connection with the Secretary of the Society, see that the reports concerning the Church and Society required by the laws of the General Convention are annually and seasonably made; notify all meetings of the Church; make a report at the annual meeting of the Church of the addition, decease, withdrawal or dismission of members, and perform any other duties pertaining to the nature of his office.

3. Of the Treasurer.—He shall have charge of all the funds of the Church, paying them out only on an order from the Pastor and one of the Deacons, or from two of the Deacons, specifying the purpose to which the money is to be applied; and, at each annual meeting, he shall make a full statement of his

accounts.

4. Of the Deacons.—They shall see that the table is properly furnished for the Communion, and assist the Pastor in the administration of the ordinances and in the general supervision of the affairs of the Church; receive requests for admission or dismission, and lay them before the Church; act as a Committee of Inquiry on all propositions for membership; serve as the Committee of Discipline of the Church, receiving and investigating all complaints against members, as hereinafter provided; receive applications for charity; visit and administer to the wants of necessitous members of the Church and congregation; have authority with the Pastor, to draw on the Treasurer for means to relieve the distressed and for incidental expenses; and, keeping a correct account of all money received and expended by them, make a report at each annual meeting.

II.—MEMBERSHIP.

1. Any person desiring to become a member of this Church must make application, either direct or through some member, to the Pastor or one of the Deacons who shall lay the same before the Church at its next meeting, or on the next

day of Communion.

2. All candidates shall stand proposed for membership at least four weeks—except under circumstances sufficient to warrant a suspension of the rule—when the Church being satisfied of their Christian character and purpose, they may be admitted by vote of the members present at any regular meeting, but in no case without receiving the whole number of votes given.

3. Any member voting against a candidate shall give the reasons for such vote and all objections to any candidate must be stated in private conference of the members, and are not to be made more public save by request of the accused

party and by vote of a majority of members present.

4. While this Church does not regard water baptism as a binding ordinance essential to a Christian profession, it recognizes its propriety as a symbol to those who do so regard it; and the Pastor, in case it shall be desired by one admitted a member, shall administer it, or cause it to be administered, in such form as

may be preferred.

5. The vote of the Church having been given in favor of any person, his or her recognition as a member shall take place as follows: Previous to the administration of the Supper on the day of Communion, the Articles of Faith and Covenant shall be read in presence of the congregation; and the candidate's assent to them being thus publicly given, he or she shall receive from the Pastor, in behalf of the Church, the Right-Hand of Fellowship.

6. Any member wishing to withdraw from the Church can do so by making written application to the Pastor or Deacons, whose duty it shall be to lay the

same before the Church, at the earliest opportunity, for its action thereon.

7. If no objection be made and supported against it, the member desiring to withdraw shall receive from the Clerk, if request is made, a certificate of good standing in this Church, and a letter of recommendation to any other; but if objection be made and supported, it shall be the duty of the Church to withhold the certificate of recommendation, and to communicate to the Church with which said member proposes to unite, such information as may enable it to form a correct judgment in the case.

III.—DISCIPLINE.

1. All complaints against members shall be made to the Deacons, who shall be guided in the performance of their duty by the Gospel rule, as recorded in Matthew xviii. 15-17.

2. In case of misconduct on the part of any member of this Church, the voluntary withdrawal of said member, under such circumstances, shall not take from the Church the right of investigation in the matter, nor of entering upon its

records, in self-justification, a statement of the facts.

3. If it should be manifestly improper for either or all of the Deacons to act in any investigation, by reason of relationship to any of the parties, or from any other cause whatsoever, the Church may appoint one or more substitutes, and the Committee so appointed shall, in such case, exercise fully the power of the Committee of Discipline.

4. By a vote of two-thirds of the members present, when the facts shall be duly reported, after an impartial hearing of the member accused, he or she shall be acquitted or suspended, or his or her membership shall be forfeited, as the

evidence and circumstances shall seem to require.

5. Any member who, without sufficient cause, shall, for the period of three months, fail to attend upon the services of public worship, or for the period of one year—except for the reason specified in Article V. of the Constitution—fail to attend upon the Communion, may be suspended or dismissed, after due admonition, as the Church, by a vote of two-thirds, may deem best.

IV.—THE COMMUNION.

- 1. The Communion of the Lord's Supper shall be observed on the first Sunday of
- 2. At every such service, all lovers of Christ who may feel it to be either a duty or a privilege to do so, shall be invited to participate therein.

3. At each Communion season, a collection shall be taken up for the benefit of the poor of the Church, and for defraying the necessary expenses.

V.—CHILDREN AND THE CHURCH.

Believing that, as "an heritage of the Lord," children belong to Christ in the covenant of grace, and that they are thus born into the Church by virtue of their birth of Christian parents, this Church regards it as the duty of all Christians to bring their children forward for baptism or dedication, and to endeavor to train them in a consciousness of their Christian obligations; and it will expect that, at a suitable age, those thus baptized or dedicated in connection with it, will present themselves as candidates for confirmation in their Church relations and privileges.

VI.—MEETINGS.

evening preceding each 1. Regular meetings shall be held on the Communion Sunday, provided unavoidable circumstances do not prevent.

2. Special meetings may be appointed at any time, at the request of three members.

3. Due announcement of all meetings shall be made from the pulpit, or by personal or written notice to the members.

VII.—AMENDMENTS.

These By-Laws may be altered or amended by a vote of two-thirds of the members present at any regular meeting of the Church, provided the said alteration or amendment shall have been proposed in writing one month previous.

CONFESSION OF FAITH AND COVENANT.

Desiring to consecrate ourselves to Christ in a public confession of our faith and obligations, we hereby signify our assent to the Winchester Articles, and solemnly pledge ourselves in the Covenant based thereon.

WINCHESTER CONFESSION.

ARTICLE I. We believe that the Holy Scriptures of the Old and New Testa-

ments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

ARTICLE II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the

ARTICLE III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

COVENANT.

Cherishing these truths, we covenant and promise that we will earnestly use the various aids to Christian culture, and try to grow in the graces of the Christian life; that we will faithfully walk with this Church in love and the spirit of mutual help; and that, seeking to be negligent of no duty, we will prayerfully endeavor "to adorn the doctrine of God, our Saviour, in all things," remembering that the one purpose of Christ is to make us like himself, and that "without holiness no man shall see the Lord."

Organization of an Association.

CONSTITUTION.

I.—NAME.

This body shall be known as the

Association of Universalists.

II.—OBJECT.

This Association shall act as a Missionary body, and encourage by all proper means the formation of new Churches and Sunday-Schools within its limits, and exercise a supervision over existing Churches and Schools therein.

III.—TERRITORIAL LIMITS.

The Territorial Limits of this Association shall include the Counties of , and such other County or Counties, place or places, within the State of , as the Association, by amendment or amendments to this article, may hereafter determine.

III.—How Constituted.

This Association shall be composed:

- 1. Of all Universalist clergymen resident within its territorial jurisdiction, who shall have the fellowship of the General Convention, and be actually engaged in the work of the ministry, or identified with a denominational movement, and not wholly engaged in secular business unconnected with denominational interests.
- 2. Of Lay Delegates from each Church within its limits and in its fellowship.

3. Of Lay Delegates from each Sunday-School connected with, or under the care of, any Church, as aforesaid.

A majority of such clergymen, and any number of Delegates from a majority of the Churches and Sunday-Schools belonging to the Association, shall form a quorum for the transaction of business.

V.—OFFICERS.

The Officers of the Association shall be a Moderator and a Cierk, to be appointed at each session for the occasion; a Secretary who shall continue in office during the pleasure of the Association, and who, if a Layman, shall be cx officio a member thereof, and of such other officers as the Association shall, from time to time, by its laws determine.

VI.—MEETINGS.

1. The Annual Meeting of the Association shall be held on the at such hour and place as shall have been appointed at the preceding Annual Meeting. Due public notice of such meetings shall be given by the Secretary

2. If no place of meeting shall have been appointed, as aforesaid, or if, from any cause, a change of place shall become necessary, the meeting shall be held at such place as the Secretary shall designate in his public notice therefor.

VII.—Representation in State Convention.

State Conven This Association shall appoint Delegates to the tion of Universalists, as prescribed by the laws of said Convention.

VIII,—AMENDMENTS.

Amendments may be made to this Constitution at any Annual Meeting by a vote of two-thirds of the members present. Provided, That public notice of such proposed amendments shall have been given at least one month previous to such Annual Meeting

BY-LAWS.

I.—OF THE SECRETARY.

1. He shall have the custody of the books, minutes, papers, and all other documents belonging to the Association, and shall hold the same under such regulations as the Association shall from time to time prescribe; and shall faithfully deliver said books, etc., to his successor.

2. He shall give due notice of all meetings of the Association.

- 3. He shall transcribe in a book provided for the purpose a record of the proceedings of the Association, from a copy thereof to be furnished by the Clerk of the Session.
- 4. He shall, in accordance with the rules of the General Convention, prepare an Annual Report of the statistics of the Association, and shall forward or deliver the same to the Secretary of the State Convention at the time prescribed by the rules aforesaid.
- 5. He shall perform such other duties as the Association may from time to time prescribe.

II.—MEETINGS.

- 1. Special meetings of the Association shall be called by the Secretary, on a requisition in writing, setting forth the objects of the same, and designating the time and place of meeting, directed to the Secretary and signed by any five persons who were entitled to seats at the preceding Annual Meeting; and the several Churches and Sunday-Schools entitled to representation shall be notified to appoint Lay Delegates for that special meeting. Public notice of such special meeting, stating the object thereof, shall be given by the Secretary at least two weeks before the time fixed therefor.
- 2. During each session of the Association public meetings for religious services shall be held at such times and places as may be deemed expedient. Provided, That such meetings shall not interfere with any regular business meeting; and provided, that at one such meeting the Occasional Sermon shall be preached; and provided further, that at one or more of such meetings collections shall be taken in aid of the funds of the Missionary Society of the Association.

III,—ORGANIZATION,

1. Every Church and Sunday-School sending Delegates to the Association shall report in writing to the Secretary the names of such Delegates.

2. At the hour appointed therefor, the meeting shall be called to order by the Secretary (in his absence a temporary chairman shall be chosen for the purpose). who shall cause the Session to be opened with prayer.

The Roll of Clergymen and Delegates shall then be called, after which, a quorum being present, the election of Officers shall take place.

IV.—GENERAL ORDER OF BUSINESS.

1. A quorum being present, the Association shall be called to order, and the first session of the day opened with prayer.

2. Calling the Roll of Members.

- 8. Election of Officers.
- 4. Reading the minutes of the previous meeting.

- 5. Reports of Committees.
- 6. Unfinished business.
- 7. Reports of Churches and Clergymen.
- 8. New business.
- 9. Before final adjournment, the entire minutes of the Session to be read for correction.

V.—RULES OF ORDER.

The Rules of Order adopted by the General Convention shall govern the proceedings at all meetings of the Association.

VI.—COMMITTEES.

1. The Moderator shall appoint all Committees, unless otherwise provided for or ordered by the Association.

2. At each Annual Meeting, a Committee shall be appointed to select the hour and place for the next Annual Meeting of the Association, and the Preacher of the Sermon on that occasion.

VII.—MEMBERSHIP.

1. Every clergyman resident within the limits of the Association, and in Fellowship with the General Convention, shall be admitted to Fellowship with this Association at any meeting thereof, upon the presentation of a certificate of such Fellowship from the Secretary of the State Convention.

2. Every Church located within the limits of the Association, organized according to the rules of the General Convention, and entitled to Fellowship therewith, and having also the formal assent of the State Convention, shall, upon the presentation of a certificate thereof from the Secretary of the State Convention, at any meeting of the Association, be admitted to full Fellowship therewith.

3. If any clergyman being in fellowship as aforesaid, be suspended or disfellowshiped by the action of the State Convention, upon notice thereof from the Secretary of the Convention, fellowship with this Association shall thereupon be

withdrawn.

4. It such clergyman be restored to fellowship by the State Convention, with the approval of the General Convention, upon notice thereof from the Secretary of the State Convention, fellowship shall also be restored by this Association.

5. Any church which shall for the period of two consecutive years, neglect to support the public worship of God, by pastoral or lay meetings, or to maintain a Sunday School, shall be deemed to have forfeited its fellowship. And a failure to report its condition to the Association, as hereinafter provided, for the period of two consecutive years, shall render it liable to the withdrawal of fellowship.

VIII.—REPORTS OF CLERGYMEN AND CHURCHES.

Every Church within the limits of this Association shall report thereto, annually, the condition of its affairs; and every clergyman belonging thereto, not wholly in pastoral charge, shall also make a report of his labors during the year; all which said reports shall be in the same form and manner as prescribed by the rules of the General Convention.

IX.—DISCIPLINE.

1. The moderators, or presiding officers of the several Churches within the limits and fellowship of this Association, shall, ex-officio, constitute the Committee of Discipline thereof. A majority of said Committee shall be a quorum, and shall have power to hear and determine all cases of dispute or complaint, arising between Churches, or between a Church and its pastor, within its jurisdiction.

2. But the moderators of the Churches between whom the dispute exists, or of the Church between whom and its pastor a complaint arises, shall not, in such

case, sit as members of the Committee.

- 3. If an amicable adjustment cannot be effected, and the case involves the necessity for censure, or the withdrawal of fellowship, the facts ascertained by the Association shall be reported to the State Convention, at its next Annual Meeting for its action.
- 4. An appeal to this Association, from the decision of a Church, in any question of discipline, must be for specific reasons presented in writing, and the appellant

shall be entitled to a copy of the proceedings in the case, to be furnished by the Clerk or Secretary of the Church, all of which shall be examined by the Committee of Discipline of the Association, who shall report thereon, at the next annual or special meeting thereof; if the report be favorable to a rehearing, a rehearing shall be had, after which, the Association shall determine whether the judgment of the Church shall be affirmed or reversed.

X.-LICENSE AND ORDINATION.

1. The clergymen in membership with this Association, shall be, ex-officio, a

Committee on Fellowship, License and Ordination.

2. To such persons, being church members, as may be recommended as suitable for the work of the Christian Ministery, the said Committee, in the name of the Association, may grant Letters of License for that purpose within the limits of the Association, for the period of one year, and, at the close of the year, if the person so licensed shall be deemed worthy thereof, he shall be recommended for fellowship and ordination according to the laws and regulations of the State Convention.

XI.—LETTERS OF TRANSFER.

Every clergyman in fellowship with this Association, who shall remove from its territorial limits, shall, provided no charges be then pending against him, be entitled as of course to Letters of Transfer from the Secretary, as provided by the Rules of the General Convention.

XII.—AMENDMENTS.

These By-laws may be amended at any meeting of the Association, by a vote of two-thirds of the members present at such meeting.

Organization of a State Convention.

CONSTITUTION.

I.—NAME.

This body shall be known as "The

State Convention of Universalists.

II.—OBJECTS.

This Convention shall, within the limits of the State of , adopt such measures for raising and distributing funds, and for fostering and encouraging all the interests of the Denomination, as may be deemed necessary, and shall devote special attention to the subjects of the state of the church, including its history and statistics; of educational movements in the Denomination; of Sunday-Schools and their management; of missionary work; the discipline of the clergy, and the care of superannuated ministers and their families; and for that purpose, shall have jurisdiction over all the Associations, Churches and clergymen within said State, and shall exercise powers of fellowship, ordination and discipline, subject to all the provisions of the laws of the General Convention.

III.—How Constituted.

I. This Convention shall be composed—

1. Of all Universalist clergymen resident within the State of having the fellowship of the General Convention, and actually engaged in the work of the ministry, or identified with a denominational movement, and not wholly engaged in secular business, unconnected with denominational interests.

2. Of the officers of this Convention.

3. Of the Secretaries of all the Associations within the jurisdiction of this Convention.

4. Of Lay Delegates, to be chosen by the Association, Churches and Sunday-Schools within the jurisdiction of this Convention. The number and qualifications

of said Delegates shall be prescribed in the By-laws.

II. This Convention shall be the judge of the election returns and qualifications of its members, and members, being an equal number of clergymen and laymen, shall constitute a quorum for the transaction of business; but a less number may adjourn from time to time, and demand the attendance of absentees.

IV.—Officers.

1. The Officers of this Convention shall be a President, a Secretary, a Clerk, a Treasurer, and a Committee of Five (composed of three clergymen and two laymen), on Fellowship, Ordination and Discipline. Said Officers together, shall constitute the Executive Committee of the Convention.

2. The Officers shall be chosen annually, except the Secretary and the Treas-

urer, who shall continue in office during the pleasure of the Convention.

All officers shall continue in office until their successors shall be chosen.

3. Elections shall be by ballot, unless otherwise ordered by the Convention, and

in all elections, a majority of votes shall be required to elect.

4. The Executive Committee shall have power to fill vacancies in their Board, whether occasioned by death, resignation or otherwise, until the next annual meeting of the Convention.

V.-MEETINGS.

1. This Convention shall meet annually on the at such hour and place as shall have been appointed at the next preceding annual meeting. If no place of meeting shall have been appointed as aforesaid, or fixed by the Executive Committee as hereinafter provided, the meeting shall be held in such place as shall be designated by the Secretary in his public notice for the same.

2. The Executive Committee shall have power to change the time or place of meeting when in their judgment, from any cause, a change shall become neces-

sary.

VI.—REPRESENTATION IN THE GENERAL CONVENTION.

- 1. This Convention shall choose delegates to "the General Convention of Universalists in the United States of America," as prescribed by the laws of said General Convention.
- 2. Said delegates shall have power to appoint substitutes, and the delegation, to fill vacancies.
- 8. No clergyman shall be a delegate, unless he have the fellowship of this Convention; and no layman, unless he be a member of, or a regular contributor to and a worshipper in, a Church in fellowship with this Convention.

VII.—AMENDMENTS.

Amendments to this Constitution may be made at any annual meeting of the Convention, by a vote of two-thirds of the members present. *Provided* that public notice of such proposed amendment shall have been given at least two months previous to such annual meeting.

BY-LAWS.

I.—Duties of Officers.

1. Of the President.—He shall preside at all meetings of the Convention and of the Executive Committee; sign all orders drawn upon the Treasurer, and appoint all Committees, unless otherwise provided for or ordered by the Convention.

In the absence of the President, a President pro tem. shall be appointed.

2. Of the Clerk.—He shall keep full minutes of the proceedings of the Convention during its Sessions, and as soon as he can conveniently do so, after the close thereof, shall deliver to the Secretary a fair copy of said minutes to be filed by him. He shall, also, in the absence of the Secretary, act as Clerk of the Executive Committee, and shall perform such other duties as may, from time to time, be assigned to him by the Convention.

3. Of the Secretary.—He shall have the custody of the books, papers and all other documents belonging to the Convention, the custody of which is not otherwise provided for, and shall safely keep and hold the same under such regulations as the Convention may, from time to time, prescribe, and shall deliver the same to

his successor.

He shall give due notice of all meetings of the Convention and of the Executive Committee, and of all proposed amendments to the Constitution as therein set forth.

He shall transcribe in a book provided for the purpose, a record of the proceedings of the Convention, from the copy thereof furnished by the Clerk and filed.

He shall conduct the correspondence of the Convention, preserving copies of all communications written by him.

He shall attest all public acts of the Convention.

He shall countersign all orders drawn upon the Treasurer.

He shall, in accordance with the rules of the General Convention, prepare annually, in the form prescribed by said rules, a list of the Clergymen within the State and in fellowship of this Convention, and also a general report for the State, to be made up from the various reports made to him by the Churches, Associations and Clergymen within the State and in the fellowship of the Convention, and shall deliver, or cause to be delivered, the same to the Permanent Secretary of the General Convention, at the time prescribed by the rules of that body.

He shall also prepare and transmit to the Permanent Secretary of the General Convention a copy of the proceedings of each Session of this Convention; and shall certify to him the names of the Delegates appointed to the General Con-

vention.

He shall perform such other duties as the Convention may, from time to time, prescribe.

His traveling expenses, to and from the meetings of the Convention and Executive Committee, shall be paid from the funds of the Convention.

4. Of the Treasurer.—He shall receive all money collected under the authority of the Convention, or to which it may otherwise be entitled, and give proper receipts therefor.

He shall pay all orders which may be drawn on him, signed by the President

and countersigned by the Secretary.

He shall execute such Resolutions as may be adopted by the Convention or the Executive Committee relative to the investment of the funds.

He shall hold the title-papers, or evidences of stock, or other property belong-

ing to the Convention.

He shall keep faithful accounts of his transactions, which shall be annually examined and certified by the Auditing Committee; and an abstract of said accounts shall be annually laid before the Convention.

The Convention may require him to give security for the faithful performance

of his duties, in such sum as may be deemed proper.

5. Of the Committee on Fellowship, Ordination and Discipline.—They shall have, and exercise the following powers, respectively, in manner hereinafter provided, viz:

1. To receive and dispose of applications for fellowship from Associations,

Churches and Clergymen.

2. To authorize the Ordination of Candidates for the Ministry.

To grant Letters of License.
 To grant Letters of Transfer.

5. To entertain and investigate all charges and complaints made against any Clergyman within the jurisdiction of the Convention.

6. To receive, examine and report upon cases of appeal.

7. They shall make a general report of their transactions during the year to

the annual meeting of the Convention.

- 8. If, in any case of complaint or appeal, it should be manifestly improper for any member or members of said Committee to act therein, by reason of relationship to any of the parties concerned, or from any other cause whatsoever, then and in such case, the remaining members shall have and exercise the powers of the Committee; or the Executive Committee shall, at the instance and request of any person interested in such investigation, upon being satisfied of the propriety of such request, appoint in place of the member or members objected to, one or more disinterested persons, as the case may require, who shall, for the purpose of the particular case, constitute, with the remaining members thereof, or in lieu of the regular Committee, if all be objected to, the Committee on Fellowship, Ordination and Discipline.
- 6. Of the Executive Committee.—They shall have the general management of the affairs of the Convention, and the direction of its business operations during

the recess; and shall have power to adopt such measures for encouraging and promoting all the interests of the Convention as they may deem necessary.

They shall act as a Finance Committee, and shall put in execution all measures

for raising funds which may be authorized by the Convention.

They shall direct the investment, by the Treasurer, of all funds of the Convention, except where investments shall be specially directed by the Convention.

They may authorize disbursements for the purposes of the Convention by orders

on the Treasurer, drawn as hereinbefore provided.

They shall have power to fill vacancies in the Board, as provided in the Constitution.

A majority of the members of the Committee shall constitute a quorum for the transaction of business.

They shall keep full minutes of their proceedings, and shall annually submit the same, in form of a report, to the Convention for its approval.

II.—MEETINGS.

1. Special meetings of the Convention shall be called by the Secretary upon the order of the Executive Committee, or upon a requisition in writing directed to him, and signed by any five persons who were entitled to seats at the preceding Annual Meeting, setting forth the object of the same, and designating the time and place of meeting.

Public notice of such Special Meeting, stating the purpose thereof, shall be

given by the Secretary, at least three weeks before the time fixed therefor.

The Delegates elected to the preceding Annual Meeting shall be Delegates to such Special Meeting, unless other Delegates shall have been chosen in the meantime, in which case such other Delegates shall be entitled to seats at the Special Meeting. The names of such new Delegates to be certified to the Secretary on

or before the day fixed for such meeting.

2. During each Session of the Convention public meetings for religious services shall be held, under the direction of the Committee appointed for that purpose, at such times and places as may be deemed expedient. *Provided*, That such meetings shall not interfere with any regular business meeting. And, provided, That at one such meeting the Occasional Sermon shall be preached, and at another, the Communion of the Lord's Supper shall be celebrated. And, provided further, That at one or more of such meetings, collections shall be taken in aid of the funds of the Convention.

III.—LAY DELEGATES.

The several Associations, Churches and Sunday-Schools within the jurisdiction and fellowship of this Convention shall be entitled to representatives therein, as follows:

Every Association shall be entitled to

Lay Delegates.

Every Church shall be entitled to

Lay Delegates.

Every Sunday-School connected with, or under the care of any Church as afore-

said, shall be entitled to Lay Delegates.

Said Delegates shall have power to appoint substitutes; but no Layman shall be a Delegate unless he be a member of, or a regular contributor to and a worshipper, in the Church which he represents, or with which the School which he represents is connected, or a Church which is within the limits and fellowship of the Association for which he has been chosen a Delegate.

IV.—ORGANIZATION.

1. Every Association, Church or Sunday-School sending Delegates to the State Convention, shall certify in writing to the Secretary thereof the names of such Delegates.

In default of such certificate, no Delegate from such Association, Church or Sunday-School shall be admitted to a seat in the Convention until the same shall

be fully organized.

2. At the hour designated for the meeting of the Convention, the Secretary (in his absence, a temporary Chairman to be appointed for the purpose) shall call the meeting to order, and cause the Session to be opened with prayer.

The Roll of Members, as prepared by the Secretary, shall then be called, after

which, a quorum being present, no other Delegate shall be admitted until after the permanent organization.

The election of officers shall then take place.

8. The permanent organization having been effected, the President shall forthwith appoint the "Committees for the Session," viz:

1. On Elections.

2. On Public Meetings for Religious Services.

3. On Unfinished Business.

4. On Nominations.

The business of the Convention shall thenceforth proceed according to the General Order of Business.

V.—ORDER OF BUSINESS.

1. A quorum being present, the Convention shall be called to order, and the first Session of the day opened with prayer.

2. Calling the Roll of Members.

8. Reading the Minutes of the preceding year or day, as the case may be.

4. Claims to seats and reference of the same.

5. Reports of "Committees for the Session:"

1. On Elections.

2. On Public Meetings for Religious Services.

3. On Unfinished Business.

4. On Nominations.

6. Report of the Executive Committee.

7. Report of the Committee on Fellowship, Ordination and Discipline.

8. Report of the Treasurer.

9. Reports of the Standing Committees:

1. On the State of the Church.

2. On Sunday-Schools.

3. The Auditing Committee.

10. Unfinished Business.

11. Reports of Special Committees.

12. New Business.

13. Before the final adjournment, the entire Minutes of the Session to be read for correction.

VI.—COMMITTEES.

I. Immediately after the permanent organization of the Convention, there shall be appointed the following "Committees for the Session," each to consist of three members, viz:

1. On Elections, to whom shall be referred the credentials of Delegates from Associations, Churches and Sunday-Schools, that failed to report the names of their delegates to the Secretary; also questions of contested seats, and all other matters pertaining to the organization of the Convention.

2. On Public Meetings for Religious Services, who shall make arrangements

therefor, subject to the approval of the Convention.

3. On Unfinished Business, who shall examine, prepare and report upon the

business continued from the previous session.

4. On Nominations, who shall report the names of persons for the Standing Committees; for Delegates to the General Convention, and for the preacher of the next annual sermon. Also, the hour and place for holding the next annual Session of the Convention.

The duties of these Committees shall terminate with the Session.

II. There shall be appointed at each annual Session the following "Standing Committees," each to consist of three persons, whose duties shall continue until the next annual Session of the Convention, to which they shall severally make a report:

1. On the State of the Church, through whom shall be presented such information as may be gained from subordinate bodies or otherwise, concerning the condition and wants of the Denomination, with such suggestions and advice touching the subject as they may deem proper.

2. On Sunday-Schools, who shall report with reference to the best methods of

management and instruction, and of increasing the numbers and usefulness of such schools, and, generally, any matters of interest connected with the subject.

3. An Auditing Committee, who shall, prior to the annual meeting of the Convention, examine the accounts of the Treasurer and the Executive Committee, and certify as to their correctness or otherwise.

VII.—FUNDS.

Every Church within the jurisdiction of this Convention shall cause at least one collection to be taken in each year, in aid of the funds of the Convention; the proceeds thereof shall be forwarded to the Treasurer, who shall receipt for the same.

VIII.—STATISTICS.

- 1. Every Association, Church and Clergyman within the jurisdiction of this Convention, shall provide and properly keep the books and records prescribed by the rules of the General Convention.
- 2. The Pastor or Secretary of every Church, every Clergyman, not wholly in pastoral charge, and the Secretary of every Association within the jurisdiction of this Convention, shall annually, immediately after the first day of July, present, or cause to be presented to the Secretary of this Convention, a report in the form prescribed by the laws of the General Convention, and it shall be the duty of the persons preparing these reports to make them as full and complete as possible, omitting no item or suggestion which might in any way be of interest or benefit to the Denomination.

IX.—FELLOWSHIP.

1. Express assent to the Confession of Faith adopted by the General Convention at its Session at Winchester, N. H., A.D. 1803, shall in all cases be essential to fellowship with this Convention. Which Confession is as follows:

"Article I.—We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and

final destination of mankind.

Article II.—We believe that there is one God whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Article III.—We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice

good works; for these things are good and profitable unto men."

2. Every Church and Association in the State of , organized according to the rules of the General Convention, and desiring the fellowship of this Convention, shall make application therefor in writing to the Committee on Fellowship, Ordination and Discipline, promising to comply with the laws and regulations of this Convention, and accompanied with a copy of the Constitution and laws of such Church or Association. The said Committee shall thereupon consider such application, and report thereon at the next succeeding meeting of the Convention; if the report be favorable thereto, the fellowship of this Convention shall forthwith be granted to said Church or Association.

3. Every Universalist clergyman resident in the State of may be

granted the fellowship of this Convention, as follows:

He shall present to the Committee on Fellowship, Ordination and Discipline, an application therefor in writing, setting forth, if ordained, the date of his ordination; the place of his late and present residence; the Church of which he is pastor, or it not in pastoral charge, the station or occupation, if any, in which he may be engaged; together with his recommendations and his letters of transfer, if he have such, from any other Convention or Association with which he was last in fellowship, and promising to comply with the laws and regulations of this Convention.

The said Committee shall thereupon consider such application, and shall make all necessary inquiries as to the moral character and standing of the applicant, and if said Committee, having due regard to the requirements of the rules of the General Convention, shall be satisfied that such applicant is worthy of, and should receive the fellowship of this Convention, they shall forthwith certify the same in writing, at the foot of the application, and deliver the same to the Secre-

tary, who shall thereupon enter the name of such clergyman in a Book or Register to be provided for the purpose, and said clergyman shall be considered in full fellowship with this Convention. The Secretary shall notify such clergyman of the action of the Committee, and shall duly report his name to the Permanent Secretary of the General Convention, as prescribed by the rules of that body.

4. Every clergyman upon whom ordination shall be conferred by the authority of this Convention shall, at the same time, be granted the fellowship thereof.

5. If a clergyman admitted to fellowship with this Convention, shall thereafter become wholly engaged in secular business, unconnected with denominational interests, or engaged in an occupation incompatible with, or derogatory to, the profession and character of a Christian Minister; or if he be guilty of a crime or misdemeanor, and shall be thereof duly convicted, or shall confess himself guilty of such offence, he shall be suspended from the ministry, or his Letter of Fellowship be withdrawn, according to the character and circumstances of the offence.

6. Any Church which shall, for the period of two consecutive years, neglect to support the public worship of God by pastoral or lay meetings, or to maintain a

Sunday-School, shall be deemed to have forfeited its fellowship.

7. A failure on the part of a Church or Association to report its condition to the Convention as hereinbefore provided, for the period of two consecutive years, shall render it liable to the withdrawal of fellowship.

X.—ORDINATION.

Every candidate for ordination as a Minister of the Gospel, under the authority and sanction of this Convention, must have preached for one year to the acceptance and satisfaction of the Committee on Fellowship, Ordination and Discipline, and been examined and approved by them as to his religious faith, moral character, literary qualifications, and general fitness for the ministerial office, and must have subscribed to the Confession of Faith aforesaid. After such examination and approval, the said Committee shall appoint an Ordaining Council, to consist of not less than three neighboring ordained Clergymen, having the Fellowship of the Convention, which said Council, having given due public notice of the time and place of such service, shall proceed to ordain the candidate and grant him the fellowship of the Convention.

The said Council shall immediately thereafter report its action in the case to the Committee on Fellowship, Ordination and Discipline, who shall thereupon give to the clergyman so ordained a certificate of his ordination, attested by the Secretary of the Convention, who shall forthwith record the name of such clergy-

man or minister upon the Register of Clergymen.

XI.—DISCIPLINE.

1. All charges or complaints of immoral or unministerial conduct, crime, misdemeanor, or improper occupation or employment on the part of any Clergyman within the jurisdiction of this Convention, must be made to the Committee on Fellowship. Ordination and Discipline, who shall have full power to investigate the charge, having due regard to the rules of the General Convention, and to acquit or admonish such Clergyman, or suspend him from fellowship and the ministry until the next succeeding meeting of the Convention, annual or special, to which meeting the said Committee shall in all cases report, in writing, all the facts and evidence in the case, together with their action thereon, whereupon the Convention shall, if necessary, proceed to the final adjudication of the case.

If such adjudication should disfellowship the party accused, such action shall be forthwith reported to the Permanent Secretary of the General Convention.

2. Any party disfellowshipped by the action of this Convention, desiring to be restored to fellowship, shall present to the Committee on Fellowship, Ordination and Discipline, an application therefor in writing, setting forth, fully, the grounds upon which such restoration is sought.

The said Committee shall consider such application and shall report thereon

at the next meeting of the Convention for its action.

If this Convention shall determine to restore the party to fellowship, such action shall be submitted to the General Convention for its approval.

XII.—LETTERS OF LICENSE.

To such persons, being Church members, as may be recommended as suitable

for the work of the Christian ministry, the Committee on Fellowship, Ordination and Discipline, in the name of the Convention, may grant Letters of License for that purpose, within the State of , for the period of one year, renewable from time to time at the discretion of said Committee; and at any time after one year, if the person so licensed shall be deemed worthy thereof, fellowship and ordination shall be conferred upon him according to the rules hereinbefore provided.

XIII.—LETTERS OF TRANSFER.

Every Clergyman in fellowship with this Convention who shall remove from the State, shall, provided no charges be then pending against him, be entitled as of course to Letters of Transfer from the Committee on Fellowship, Ordination and Discipline, attested by the Secretary, as provided by the rules of the General Convention.

XIV.—APPEALS.

Any party desiring to appeal to this Convention from the decision of an Association, or of a Church, if there be no Association, shall, within ten days after receiving notice of such decision, give notice in writing to the Secretary of such Association or Church, as the case may be, of his intention to take such appeal; whereupon such Secretary shall furnish a copy of the proceedings in the case to said appellants, who shall deliver the same to the Committee on Fellowship, Ordination and Discipline, who shall examine the same and report thereon at the next annual meeting of the Convention. If said report be favorable to a re-hearing, a re-hearing shall be had in such manner as the Convention shall provide, the parties having the benefit of counsel, if they shall so elect, after which the question shall be put, "Shall the judgment of the Association (or Church, as the case may be,) be affirmed?" If decided in the affirmative, the judgment shall be affirmed; otherwise it shall be modified or reversed.

XV.—RULES OF ORDER.

The Rules of Order adopted by the General Convention shall govern the proceedings at all meetings of this Convention.

XVI.—AMENDMENTS.

The By-Laws may be altered or amended at any meeting of the Convention, by a vote of two-thirds of the members present at such meeting.

D.

THE OCCASIONAL SERMON,

BY REV. E. C. BOLLES.

"Neglect not the gift that is in thee."—1 71m. iv. 14.

In the times of Christendom called in fond poetry the "Ages of Faith," men seemed to think nothing too good for the Church. On their souls its authority rested without a murmur; by their hands its work was done and its treasury was filled. The altars of cathedrals shone with votive gifts, while their bells rang more musically for the gold and silver which loving hands had sprinkled in the foundry's molten flood. The cells of convents were but chambers opened in the large legacies of the faithful, whose veneration also spread around the seats

of religion broad acres of holy ground. It matters not that history, piercing like a diver these calm depths, tells us of the monsters that swam below. For all the glaring shark-like eyes of priestcraft, the bloated pride that wallowed in the brine, the bones that lay scattered in the sea, the charm is not dissolved, nor

does the story lose its sweetness in our ears.

But time has brought something more than its just revenge. It was right that the Church should lose all that it held by fraud, that the old ignorance and credulity should die, that science should scatter on every land the Word of God, that the Keys of the Kingdom should grate no more in the wards of a dungeon's lock or a slave's fetter. It was inevitable that the growth of the world in knowledge, civilization, and men, should create new interests to be the rivals of religion, and force her to an arena where she must fairly defend her laurels and her rank. We cannot complain of this. But it does seem wrong when the tendency of the times divides the Church against itself, and weakens its hold upon the public veneration by arraying its ethics against its doctrines, or its spirit against its Our heart fires with the insult when Norfolk trains her guns, or New Orleans exhausts her mint against the government whose seal of sovereignty is stamped alike upon their iron and their gold. We see nothing less in it than years of trial and of blood; never to end in peace, never to grow bright with joy, till the long debate of arms has proved that nationality is not an empty dream. So the confusion in the air to-day is the stir that marks the danger of the Church. It is to be settled, and worst of all, with the children of its own loins, whether it is necessary and has a rightful power and place above all other forms of human brotherhood, or like some discrowned king, it shall vanish into the dark, leaving the memorials of its brief reign to the dusty lumber-room of history.

How to save to the Church its own is a question that lies very near to every sect—to none nearer than to us. For where others have tried the ban and the fagot against all heresies, we have cherished as the nurselings of God the elements that in their unloosed rage make the fiercest of all revolutions. All that can be claimed for liberty of conscience, individuality, latitude of belief, brevity of creed, indifference to quillets of dogma, the centrifugal forces of the religious sphere, we have allowed. So the danger is that instead of wheeling into the great orbit that for ages shall mark with its luminous ray a planet's steady path upon the sky, we shall explode into a rain of meteoric sparks, where every fragment glistens through the gloom to seek its rest in the attractions of another

world.

Against such a result, alike disastrous and unnecessary, I stand here to-day to plead. I do not believe that a creed is a relic of oppression, or a church the cast-off chrysalis of faith. I do not think that every man had best be his own temple or priest. No topic can he more appropriate than this whose weight lies on every heart, and whose discussion is on every tongue. You will remember that the duty of this occasion is to speak for the general good, as I shall not forget that its privilege is the liberty of personal thought.

There are two great facts about the Church. In the first place, it is one of those natural groups that are formed about any center of enthusiasm, knowledge, or work. As the philosopher has his school and the prophet his devotees, so Christ, by the power of his presence or remembered doctrine, must have a Church. It is "Ecclesia,"—the body of men and women called out and together from the world, as the magnet searches out the specks of iron in the sand. In the character of the world's greatest professor of morals, Christ would have this assembly of disciples long continuing to cohere in a certain unity until the age grew so much wiser that the old tradition lost its force.

And, secondly, and more important still, it is an institution shaped by the loving hand of its great master to receive a heavenly gift, and spread an immortal fire. It was not merely to state new truths in the dry terms of moral science. It was to reveal a new world of feeling to the soul. Its best doctrines were to be known by insight. The Church is not only to hold its way by the momentum of mass, or the tactics of organization. Nor is the moral impressiveness of its lofty statements and its soaring prayers the only agency at work for it. In opening the supernatural in man, in helping him by trust and love to see God in Christ, in preserving the glow of the Spirit Saviour and Comforter most blest amid the storms of life, its mission is most truly seen. It is no delusion, as I read the page of human nature, that the soul is only saved from sin when it comes to this per-

sonal union with its Redeemer and its God; it is not in vain as I interpret the Gospel, that Christ declares, "I am the vine; ye are the branches;" it is no windy boast of the Church, as I believe in its sanctity and power, when it calls

itself the agent to accomplish this regeneration in the heart.

I interpret this spiritual power in the Church as literally the presence of Jesus with his disciples. It is not disproved by the common statement that the age of miracle is over. There are those who say that inspiration drooped when its prime necessity was ended, a few years later than Christ, as certain organs in the embryo or infant animal shrivel at birth, or shortly afterwards. Others speak of a persistent inspiration, lingering even in tongues and prophecies and healings now; the ecstacy of the saints, the prerogative of every man if he will only claim his own, not forgetting that with God he too is spirit and life. The truth is different from both—yet higher. We need not dip our hands in doubtful miracles to-day; we need not make the odious comparison between ourselves and Paul or John; yet we may believe in man as himself a perpetual miracle, bottomed in earth—towering to the skies; we may look at him as still and ever inspirable by the real presence of the Redeemer's Grace, which brings forces from above to blend with his endeavors, and light from above to visit with its sweet reply his prayers.

And I would gauge every term of definition or of honor given to the Church in this age of words by this fact. What is a "sound" Church, but one where the establishments of this spiritual life are best conserved, and a "true" Church, but one where they are clearly understood? So the "broad" Church can only be where the spaces of this celestial blue among the clouds widen and melt together, as the "liberal" Church is where the fewest technicalities and legal mists obscure them. An "orthodox" Church should make right thinking a help to the soul's heavenly communion, and a "birthright" Church propagate by the mysterious thrills of kindred blood the influences of Faith. The "Church of the Future," that brilliant lure of hope, is but the earthly reflection of the Universal life above; and the "radical" church, if we have got as far as that, should be the one that with the greatest art lays bare the inmost needs of man, and with most potent medicine satisfies them all with God.

Now all that makes us sad in the present, or fearful in the future, seems to me from the forgetfulness of this gift which is in us. It is not the gift merely, it is the right, the duty, the life of the Church—its strongest bond of unity, its mightiest means of grace. Abandonment of it is the sign that the Church is already plague-stricken for the second death. If men turn away from the Church to the coarse excitements and the feverish gains of the world, it will not answer to follow them with despairing eyes and charge the defection to their sins alone, unless we are certain that the highest gift to which our loyalty is due has been exercised in vain. So I would repeat in the various notes of exhortation, warning and entreaty, Paul's cry to Timothy, "Neglect not the gift that is in thee "—a gift how great to us through the revelation of the impartial love of God and the promises of an universal Heaven!

Let us bring these things to a more personal application.

It would seem to be peculiarly the gift that lies in our cardinal doctrine of God's universal love that it should make our movements extremely free towards all spirituality of life. No awkward contradictions to our reason, no ugly clouds upon the countenance of God, no stifling of the very affections by which God is known to us, no unappeased terrors coursing like chills over our endeavors to be good; what better conditions could we have for the thriftiest growth of the soul? It is not how we look compared with others in the world; the eye of truth makes its mute appeal from what we are to what we ought to be. So far as we fail to be a compact and increasing host around this standard, but melt at the flanks into a mob and thin at the rear into disorder, we confess to another failure which is the cause of this—the failure to combine to the right degree the inspiration of the reason and the soul. Or, in other words, there is a neglect of the higher gift of the Church-life. In admiring, praising, and preaching our own doctrines, and we are powerful at all, we are often not building with living stones after all. Or we are like men who have listened to some poem or strain of music; eloquent afterward of its measure or melody, yet showing by their very words that the moral of the poet or the purpose of the singer has slumbered in their ear.

It is out of a pride in our name and faith, but in a humility that would deserve them better, that I say these things. I am not satisfied that our doctrines should

start by their leaven a wide ferment in the churches, and "flutter like an eagle in a dove-cote," the Volscians at every Corioli. We sometimes plead the force of habit, old associations, the lingering possession of the seven demons of policy or popularity, as the reason why so many men legitimately converted in the intellect to our positions, yet stick in the old ruts. Let me mention another, much more valid in some instances than these. It is because souls that have found the church-life, the recognition of the upper and holier sense of God, are slow to leave the moorings to which this holds them more than all besides. They will temporize and tamper with the creed to the limit of endurance ere they will go.

I do not know that we have been ready enough in our heat to deny the frequent calumnies hurled against our doctrine, to notice that there is one really dangerous way in which it can be put. This is nothing to mark with special surprise, since the contrary can be put in no way that is not dangerous. I mean as to our own faith, that when we state it in the terms of naturalism, i. e, in such a way as to call for no spiritual and superior providence of God in the matter of sin, it will blast as with the mildew all richness of piety, all sweetness of Christian life. It is not fair to say that all sin deserves an eternity of pain; as it is unjust to forget the deep and subtle power of sin, that only needs to be eternal to fill that eternity with its increasing woe. The great salvation does not come because human nature is like turbid water which clears itself when it is let alone, but because the same providence that committed earth to man planned from the beginning a supernatural cure for man. If you are impatient of this term, "supernatural," then widen out your theory of nature; let it take in more than the lower tier of causes and powers. Let it even embrace the circle of superior laws whose attractions on the visible world we call miracles, and we will not quarrel about a name. But do not think to do anything more than swell the sinful selfconceit of man, by whispering in his ear that after all there is not much from which he needs salvation, nothing to which time will not bring the cure. This is virtually done in preaching Universalism from the plane of nature alone. obscures the sovereign will of God in secondary causes; it makes his mercy a phantom, and his providence a fable. It satisfies the prodigal with his husks, and suffers him to forget his Father's home.

Observe in this connection also that, interpreted from the spiritual view of our faith, Regeneration will not any longer lie smothered under the misty synonyms of Reformation, Progress, Evolution and the like. It will be confessed as the being born again, not to any particular virtue or half virtue, but to the source of all virtues, a holy heart. Its test will be as spiritual as its fruits—the getting a heavenly gift whose floods of glory can no more be held back from acts of goodness than the sun can be stayed from his shining in the sky. We have every reason not to undervalue or underrate Regeneration. If it be not a work of the Spirit in the heart, requiring indeed human conditions of preparation and acceptance, what becomes of our hope of eternal peace? By what divine jugglery is the fact of sin to be passed over-a fact which we recognize enough in our schemes of reform not to forget in our theology? Is death the great magician? Do the analogies of nature, even that most pertinent one, the healing power in the body, afford the hint of the way? Heaven is only possible for one, or all through faith; and faith is the organ or sense that lets in the divine gift. We see the truth God-ward, when we speak of his supreme Will, his infinite love, his precious promises embracing all. We see it man-ward, when we regard all alike needing in time or in eternity a deep and radical conversion which nature does not give.

But in thus putting into practical shape our wants and our duties, there are some things much in the mouths of men, and not to be passed over here in silence. Whatever part they may play as courtiers round the King, they are not the King

himself nor the power behind the throne.

1. Culture is not the universal solvent for our difficulties. If by this word is meant the refinement born of deep and comprehensive study, then its value in the churches needs no proof. If it be freedom from prejudice, breadth of intellectual view, then better still. If its issue is mental hospitality and a wisdom abreast of the age, God speed the Gospel of culture everywhere. But the fact is that the Church needs heart more than brains. Better is a polished lance than a rough leathern sling and its half-rounded pebble from the brook, but in David's hand the meaner weapon wins. So the strength of a Church backed by colleges and books, rich in names that are household words in the honors of the

world, may yet go down under some despised roughness of dissent that asserts more heartily the truth of God. Culture gives a noble and confident bearing to the Knight, waves in the crest of his glittering helmet, mellows the gleam of his armor with the tracery of its gold and silver threads; but it does not create, it only adorns the spirit that fills these trappings of chivalry with a life "without

fear and without reproach."

Many among us sigh for a literature. Well, it is not altogether wrong to turn regretful looks from our own native blossoms to more gorgeous exotics. But literature must follow its own laws. We are not so poor as some complaints would make us out to be; we are singularly rich in all that belongs to a pioneer and controversial age. The literature that we need most of all is that of a pure and sweet religion; hopeful, helpful; the utterances of profound experience and healthy piety. We need books that next to the Bible will come near to disciple-ship in its struggles with the flesh, and to bereavement in its unutterable grief. Such a literature we have it in our power to make—not at once, to-day or to-morrow, but as the true Church-life becomes more and more our own. We had better never add a book to our Commentaries and Discussions, save as it is born from the throes of the Spirit in our soul and is one more evidence of the over-brooding

grace of God.

One thing more. We had better leave alone that culture that only half ripens its fruit into critics. These sour and acrid juices, caught unmatured by the October frost—how different from the full rich flavors that leave fragrance on the tongue. A continent of critics harvested in the Church would not give you through all the winter months one mellow, golden globe; the perverse and bitter spheres would only shrivel with age into a worse distastefulness. The powers of criticism lie nearer the bottom of culture than the top. It is doing no violence to man's reason or heart to ask, "How much can I believe?" rather than "How little?" or to say, "How near?" instead of, "How far?" Culture goes beyond criticism, as the results of a calculation go beyond its equations and its steps of In a word, let all our culture be the outgrowth of a true Church-spirit consecration, piety, spirituality, or whatever you may name the gift of the interior life; or else the hospitality and charm of our communion shall be only that of Eastern cities, where the dismayed visitor needs a heart of courage and a staff of oak to beat off the wolfish dogs that swarm and snap about his heels. 2. Nor is Organization the magic word by which to exorcise every "lion in the

"a 2. Nor is Organization the magic word by which to exorcise every "lion in the way." Organs imply a life that not only acts through them, but has fixed the laws of their evolution from the first. Fins in the fish to beat the water, wings in the bird to beat the air, and in the populous world of Botany "to every seed his own body," show how life fits itself from the egg or grain with machinery exactly adapted to its wants. All organization in religion must be in the same line of law. Let the Church find itself, feel the consciousness of the divine gift, and it will find a body to command and triumph by. Cumbrous and man-made forms imply a low ideal in the Church, as the poor caddis-worm's case of cemented sand tells of a grub-like existence dragged slowly through the pool. Organization must fit like a glove; or better, like the glove of vital tissue in which nature wrapped the hand at first. All that can be expected of the best organization is transparency and flexibility to the inward life, that it should be some skin, as it were, of elastic glass which does not choke even a single beating of the heart.

It seems true enough that Jesus recognized all this in the simple establishment of the primitive Church. A brotherhood, a family, with just enough implied and expressed method to prevent confusion. What more than this can be made of the Apostolic Organization? Christianity does not come to us from its founder in the "pomp and circumstance" of a kingdom expressly organized for observation, and so to cause in our hearts to-day a struggle between the tradition of his authority and the verdict of our reason; but it comes like all else in the universe, dropping naturally enough into forms hard to render obsolete, because of their universal propriety. We are safe, then, in letting the question of the Spirit take rank above the Letter, and in seeking help for our coldness in the Spirit, being confident that our reviving life will run of its own accord into the channels of the Gospel.

Therefore, when we were stirred by an uneasy consciousness of need to seek organization, we did well in one thing, at least, when we laid its corner-stone in the Church. On one side, some of us may depend too much on constitutions and

government and discipline; as others, restive hoofs in any pasture, and craving the unfenced universe for their gambols, cannot endure the pressure of any band. The remedy, the only remedy, for both is in seeking and getting more of the heavenly gift. Oppression and riot must both confess the same Lord. For, let the one side, in the Spirit rather than in the Flesh interpret, and the other understand, what is due in a system elaborated from the Church-idea, and unity will be as universal as honesty between them. We shall hear the last of the sectarian bigot and the "undenominational" liberal. And I have no other hope of the reconciliation of the two.

But does indeed Organization, the Church Compact, as we may call it, in falling into this second rank as only the servant of the Spirit, lose all its value? By no means; and just here, perhaps, the "undenominational" has the worst of it in the present controversy. It is claimed that every church narrows the soul. We might reply that the want of a church makes it shallow. The stream that has run between these cliffs had at least been intense and deep, foaming with life, chafing on its way. Spread over a wider level, like the waters of some inundation, it might only have been a stagnant pond. Do we not see that even "undenominational" souls are nimblest and most vigorous when they crowd into the narrow gorge of some particular enterprise or "cause," even the "cause" of their own emancipation, narrowest of all? But it is in fact precisely at the points where the gift of the Spirit has been neglected that the organ galls the life. The Church narrows only where it fails to fulfill its spiritual mission. Doubtless, in the midst of evidence of the perfectibility rather than the perfection of even Christian men, we all long at times to exchange the city's stony walls for the boundlessness of the desert, and the limitations of a church yet afflicted and tossed with tempest for some placid and infinite realm of faith. Sometimes, too, we seem to have eaten of that lotus-charm that makes the Church like some faroff home forgotten and needless, and we dream in the valley of our indolence that we are like the gods. How long will the world have to wait for its salvation if our religion ends in this? Better work in the narrowest sphere, stung to courage and to hope by the ringing verse,

"Better fifty years of Europe than a cycle of Cathay."

8. The great need of the Church lies deeper than its special interest in Social Reforms. Reforms are the flery and timely application of the laws of Religion; but for every bolt yet shot, she has a thousand in her quiver. She is the eternal fountain of reform, and no more exhausted when the most terrible wrong is righted than the sun will be empty of light to-morrow because he shone to-day, or God's Omnipotence is tired because the host of Heaven was held last night upon its arm. The Church should not only be abreast of the age, as running evenly in the harness with its demands, but ahead of it in judgment, zeal, and thoroughness; above all, in the resources of its wisdom in always suggesting some new work to be done for God by improving man. It is an almost utter neglect of the inner gift to hold the institutions of the higher life as Sadducees held the law, never dreaming that it was worthless save as the source of philanthropy; it is a neglect of no light part of it when we rush into such unbalanced zeal in reform that left dark stains in history upon the name of Pharisee.

If we keep to the gift of the Spirit, our souls shall be as fertile of reforms as Christ's hands were of miracles. The slaveries we shall crush, the ballot-boxes we shall control by good, honest votes, the rivers of intemperance dried by the flames of our love, the impurities rebuked into chastity by our prayerful toil—with these things even our dreams shall be full as God's house is of angels. Better than all, they shall be the legitimate children of the Church. No worldly wisdom may claim them, as the dust of no unchristian strife is on their garments. And in the reactions of peace and joy upon the Church, it shall know better how to read the Scripture which says of Jesus that "he shall see of the travail of his

soul and be satisfied."

It is needless to prolong these illustrations. They may have been to many only restatements many times already made. Would that these last words upon the theme might help us to a higher view of the mission of our Church, and a braver zeal in its defence.

For the same faith lifts over us to-day the standard which has graced the Fathers' graves so long.

E.

REPORT OF THE COMMITTEE ON EDUCATION.

[The Report which was read in Baltimore was unfortunately lost. I have reproduced it from original statistics and an imperfect skeleton, which were found at home. Additional information has caused me slightly to change some of the figures. The language is also inevitably changed. I have done my best to make it true to the original. In substance and spirit, I am confident it is the same.—A. J. P.]

To the General Convention of Universalists, in Session at Baltimore, Md., September, 1867:

Your Committee on EDUCATION respectfully report, that there has been considerable progress in this important interest, during the past year. Our schools were never before in so prosperous a condition. There was never so deep an in-

terest in Education among our people.

It will be remembered that the year, A. D. 1866, is marked in our denominational history by the munificence of its contributions to Denominational Education. During that year, nearly \$600,000 were contributed, (in form of bequests, subscriptions, and donations,) to our educational institutions. Considerable sums have also been donated during the present year. Much of this money is becoming available, and its influence is very marked in the improved condition of our schools. Having corresponded with all our Schools, your Committee receive reports from every quarter, that our condition is improving, and our prospects are brightening.

It would be pleasant and profitable, did our limits permit—to embody in this Report the full statistics and reports, as they came to us from our several institutes of Learning. As we may not do this, without too great a trespass on your time, we will condense into as brief a space as possible, the more important items

of information.

WESTBROOK SEMINARY AND FEMALE COLLEGIATE INSTITUTE,

located in the pleasant valley of Stevens' Plains, two and a-half miles from Portland, is one of the best schools in the State of Maine. Facility of access, beauty and retirement of situation, commodious buildings and spacious grounds, good apparatus and library, liberal endowment and efficient Board of Trustees and Instruction, have conspired to make it a first-class institution, for educating young ladies, and fitting young men for college. The Collegiate Institute was established in 1863, having received an appropriation from the Legislature. A Classical and an English course of study were adopted, intended to be fully equal to those of any female college in the country. Young ladies, having completed the classical course receive the degree of Laureate of Arts. Those completing the English course receive the degree of Laureate of Science. Though strictly denominational, the school receives a liberal patronage from all religious sects. The number of students for the past year is 341. Six young ladies were graduated in the classi cal, and seven in the scientific course. Eight young men were fitted for college, and four graduated in the English course. A new chapel has been erected on the Seminary grounds, which will soon be open for religious worship. The Seminary has an endowment fund of \$30,000, and property to the amount of \$90,000. The Faculty consists of eight experienced teachers, and three lecturers. Rev. S. N. McCollister is Principal. To his ability and fidelity, the School owes much of its prosperity.

The question of a Denominational Academy has been considerably discussed of late in the State of New Hampshire. It is hoped this agitation will culminate in

action at no distant day.

VERMONT honors herself and blesses the Denomination by supporting three Academies.

GREEN MOUNTAIN INSTITUTE,

at South Woodstock, Vt., is now in a prosperous condition. A little more than a year ago, its friends undertook to raise an endowment fund, which resulted in

securing \$10,000. The Trustees also purchased the hotel in the village for a boarding-house, together with the farm of 100 acres connected with it, and expended a considerable sum in repairing the buildings. The number of pupils varies from 85 to 100 during the spring and autumn terms. The attendance is somewhat smaller during the summer and winter terms. This school has a beautiful and healthy location, and its prospects for usefulness were never so good as now. The Faculty consists of six instructors. H. R. Burrington, A. B., is Principal. Competent assistants will be provided as the needs require. It is to be regretted that we have no regular preaching in the village of South Woodstock. Your Committee would respectfully call the attention of the Missionary Society to this field. Our Church here should be assisted. It is wrong to leave the pupils of a flourishing Academy without a Sabbath-home.

THE ORLEANS INSTITUTE,

at Glover, Vt., is under the judicious supervision of E. W. Clark, and three assistants. The Academy Buildings have been repaired and greatly improved within the past summer. About 80 students are in attendance. The School shows indica-

tions of continual and increasing usefulness.

Fifty thousand dollars have been raised to found a first-class Academy at Barre, Vt. A site containing nine and a half acres of land has been procured, which for beauty, fitness, and convenience, is unsurpassed. The building is of brick and stone, one hundred and fifty feet in length, forty feet in width, with ten feet front projection, and five stories high. The foundation is already laid in solid granite, and the walls are up to the top of the second story. The cost of the building will be from \$35,000 to \$40,000. As \$30,000 of the above named \$50,000 is reserved as a permanent fund, \$20,000 more are needed to complete and finish the building.

When the School will be opened is not certainly determined. Much depends on the success in raising funds. It is hoped, however, that all things will be

ready by the first of September, A.D. 1868.

TUFTS COLLEGE,

at Medford, Mass., is justly the pet child of the Universalists of New England. Though but twelve years old, it has gained the stature of a full grown man. In some respects it has attained the proportions of a giant. At the first meeting called some twenty years ago, to consider the importance of founding a Denominational College, Dr. Ballou, of blessed memory, gave it as his opinion, that to ensure the success of such an enterprise would necessitate the raising of \$100,000. This was regarded as equivalent to saying that the College could not be founded. Nobody believed we could raise so large a sum. To-day, Tufts College not only stands on Walnut Hill, where it commands one of the most charming prospects in the world, but it rests on the secure foundation of \$850,000. The course of instruction is second to no college in this country. The Faculty consists of nine eminent professors. The Library contains 10,000 volumes. number of students graduated last July was 14. The number admitted is 19. The whole number now connected with the College is 57. All that this College needs is students, to place it in the front rank of American colleges. It lacks, indeed, the prestige of years, enjoyed by Harvard, Yale, and some of the older institutions. But it has that which is a full equivalent, the freshness, earnestness, and independence of youth. If its stamp is not so readily or so widely recognized, as that of some other institutions, it prepares its pupils to make their own stamp, and gain a respectful recognition for themselves and their Alma Mater. To account for its success, it is enough to say that Alonzo A. Miner, D.D., is its President. Every thing succeeds to which he devotes the wonderful energies of his mind and character.

Measures have been taken to establish a Theological School in connection with this College. Dr. Sawyer was invited to the charge of such a department. Had he at once accepted, it would have been open this Autumn. He, however, withholds his answer, and the Department will not be opened before next sum-

mer.

DEAN ACADEMY,

which takes its name from its generous founder, is located in the pleasant village of Franklin, Mass., about thirty miles from Boston, and fifteen miles from Providence, R. I., on the line of the Boston and Hartford R. R. Twenty acres of most

favorably situated land constitute the site of the Academy. The building, which is of brick and granite, is 220 feet long; 60 feet wide, and four stories high, exclusive of the basement story. The first floor is for recitation-rooms, chapel and offices; the second, third and fourth, for dormitories and study. It will be heated throughout with steam, and lighted with gas. The outside is already finished, or nearly finished. The plastering is being done. It is expected that the south wing will be ready for occupancy at the opening of the winter term, and that the whole house will be finished in the spring. When completed, it will be one of the finest academy buildings in the United States.

Some \$50,000 are needed to finish and furnish it. Agents are in the field soliciting these funds. If they are contributed so that the building can be freed from debt, we have the promise of an endowment which will meet the wants of the School through all coming time. Our good, large-hearted, open-handed Dr. Dean, has already donated the land, valued at \$5,000,—\$5,000 to the building fund, and an endowment of \$50,000. About \$50,000 have been added from other sources to the building fund. The building will cost with its furniture \$100,000. Dr. Dean assures the Committee that if they will free the building from debt, he will add to his already princely endowment from \$50,000 to \$80,000. Those who are supposed to be in the Doctor's confidence suggest that it may be even more. It cannot be that the Denomination will neglect this opportunity. Dr. Dean is trembling now with the weight of more than fourscore years. He is anxious to subscribe the instrument which will make this princely endowment ours, before his busy hand is palsied in death. He wants to bless the Denomination and the world, through this school to which he has given his heart. But he will not help us more, unless we help ourselves.

The School opened last November, in the Vestry of the Universalist Church. Eighty scholars are now in attendance. There would be many more but for lack

of accommodations.

Timothy G. Senter, A.M., the Principal, is a teacher of much experience. If rare ability and fidelity, joined with dignity of manners, genial presence, and fatherly interest, which not only command the reverence, but win the enthusiastic affection of his pupils, can ensure the success of such a School, Dean Academy has before it a prosperous future. Professor Senter is assisted by three able and accomplished teachers.

It may be interesting to know that the site of this Academy was once the homestead farm of Nathaniel Emmons, D.D. Thus the march of ideas is onward. The very fields where this Calvinistic theologian walked with his more than eighty students, musing on decrees, are now the sporting grounds of young and happy hearts, who know and love God as a Father.

CLINTON LIBERAL INSTITUTE,

the Institution located in the beautiful village of Clinton, N. Y., is our oldest Denominational School. It struggled for years with poverty and adversity, and was the child of many prayers and tears. But the prayers which were offered in its behalf, and the tears that watered its tender roots were not in vain. It has become a prosperous first-class Academy. Financially, it is in sound condition. The last two years have shown a surplus over all expenses. Considerable sums have been expended in repairing the buildings, enough to keep them in good condition. The property of the Institution is valued at \$50,000. The number of students for the year is 24S. The Principal of the Male Department writes that, in an "experience of nearly twenty years in various schools," he has "never seen one where the standard of moral excellence was higher than in this school." This he modestly attributes, "not to the influence of the teachers so much as to the fact that the most of the pupils are from families where the moral virtues are cultivated and cherished."

E. E. Spaulding, A. M., is Principal of the Male, and Cynthia A. Weld of the Female Department. They are aided by efficient professors in various branches. It is an interesting fact that this School furnishes more teachers in proportion to the number of its pupils, then any other in the State of New York

the number of its pupils, than any other in the State of New York.

Although the prospects of this School are very flattering, still it has its needs. The buildings are insufficient. Their distance from each other is so great that they are exceedingly inconvenient. If a new building for the Male Department could be erected on a site contiguous to the Female Department, the cost of

maintaining the School would be much reduced, while its effectiveness would be greatly increased. Will it not be well for the Denomination to have an eye to this needed change? And in all future educational enterprises, where both sexes are to receive instruction, will it not be well to follow the indications of Providence, and let them associate together in the school, as brothers and sisters do in the house?

ST. LAWRENCE UNIVERSITY,

at Canton, N. Y., consists of a Collegiate Department and a School of Theology. The College is distinct from the Theological School in respect to funds and the course of study, though the two departments meet temporarily in the same building. Two courses of study have been arranged—a Scientific and a Classical. Four years are required to complete each course, when the student receives the

degree of B.S., or B.A., respectively.

Students of both sexes are admitted, and pursue essentially the same course of study. The young women at their graduation receive the degree of Laureate of Science, or Laureate of Arts. The number of students for the year was 40. At the July commencement, four were graduated, three of them young ladies. The property of the College is valued at \$38,500. An effort is being made to raise \$25,000, to endow another Professorship. An agent is in the field. Several thousand dollars have already been subscribed. The whole amount must be not only subscribed, but paid. At the last Session of the New York Convention, it was voted to raise \$100,000, and make it a first-class College. Rev. J. S. Lee, A.M., is the efficient Principal and Professor of Languages. Nehemiah White, A.M., is Professor of Mathematics and the Natural Sciences, assisted by Professors Fisher and Cone, of the Theological Department.

THE THEOLOGICAL SCHOOL

is under the wise and judicious management of Ebenezer Fisher, D.D, assisted by Rev. O. Cone, Professor of Biblical Languages and Literature. Its material condition has changed but little since last year. Its assets were then put down at \$63,000. About \$700 have been added to the permanent fund this year. The Library contains about 5,500 volumes. The number of students now belonging to the School is 21. The class to enter at the commencement of this Autumn term will number from 15 to 20. None were graduated last year. It is expected that six will graduate next July. The General Convention last year rendered assistance to 14 students, at a cost of \$2,500. It will be necessary to continue this aid. The money, thus far, has come almost entirely from the State of New York. It is hoped other States will contribute their share in this work for the common welfare. The N. W. Conference is doing nobly in this direction. It is aiding or supporting quite a number of promising young men. The bread thus cast upon the waters will return "an hundred-fold."

The past year has, on the whole, been a prosperous one, and the prospects now are very encouraging. If the School increases as present appearances indicate, a third professor will be a necessity quite soon. It is steadily growing in favor. Its influence in the Denomination, and the need for its peculiar work, are more

and more deeply felt.

It is a matter of congratulation that this School does not—like too many Theological Schools—mould its pupils to a common pattern. It does not turn out ministers like coins from a mint, all bearing the same stamp, and speaking in the same tones, and working in the same way. Recognizing the truth of a diversity of gifts, it takes the man as God made him, and seeks to educate him—that is, to develop him, to draw him out, to polish and perfect him, and so to make the most of the pattern which God gave, without destroying the peculiar pattern.

One of the pressing wants of this School, and of our Church in general, is a good, thorough, scientific text-book of Systematic Theology. Your Committee know of no such work, as we require. Who is better qualified to write the book than Dr. Fisher, Principal of the School? It is believed that much of the needed material is already in his hands. If he could be so far relieved of his arduous duties as to give attention to such a work, he would confer a lasting honor and blessing on the Denomination, and make a valuable contribution to the Standard Theological Literature of the world.

There has been an unusual religious interest in the School during the past

year. "Never," says Dr. Fisher, "have I, in any meetings, felt so much of the power of the Spirit as in some of the Conference meetings of the students." Who can doubt that such blessed influences will be felt in their future history and in the spiritual life of the Denomination?

LOMBARD UNIVERSITY.

This is a first-class College. Both sexes are admitted to equal privileges. The results are most favorable, alike to the manners, the morals, and the intellectual status of the Institution. Rev. J. P. Weston, D.D., one of our most competent and successful educators, is its President. He is aided by a corps of six accomplished professors. About 300 students were in attendance last year.

This Institution is charmingly situated at Galesburg, one of the most delightful cities of the West. Its buildings are in good condition. Its Faculty are united and in earnest. Its discipline is mild and parental. It is, according to its means, our most successful College. An endowment of \$100,000 has just been secured. It is confidently expected that \$25,000 more will be raised within the coming year. The West is thoroughly awake. It has resolved to give Lombard an endowment commensurate with its needs, and its present and prospective usefulness. What the West determines to do will be done. There is nothing in all our history more cheering than the response of her people to the recent call for \$100,000.

JEFFERSON LIBERAL INSTITUTE,

at Jefferson, Wis., has opened under encouraging auspices. About 80 students are in attendance, most of whom are preparing for College. The work on the building is being rapidly pushed forward. Money needs to be raised, and the brethren in Wisconsin intend to raise it during the coming year. Especial efforts in this direction will be made at their approaching State Convention.

It is with reverent gratitude that we record the name of our late Brother Smithson, of Indiana, who left by will his entire property, amounting to some \$20,000, to the Universalist Denomination, one-half of which is appropriated to the founding of a Denominational Academy in the State of Indiana. Through this generous bequest, and other moneys promised, \$15,000 for this purpose are already secure. At the recent Session of the Indiana Convention, a Committee of nine was chosen, of which Rev. H. F. Miller is Chairman, to form a corporate body, and secure from the Legislature a Charter for the Academy. The trees are already grown that will be framed into this prospective temple of education. With every passing wind they bow their heads and shake their emerald locks in indication of their readiness to be cut down, and minister thus to the development of immortal souls.

The Universalists of Iowa are also thoroughly aroused. We are soon to have an institution of learning in that growing State.

SUMMARY.

It will be seen by these figures that we have, in round numbers, eleven Schools, fifty teachers, eleven hundred and sixty pupils, and \$1,500,000 appropriated to education.

REFLECTIONS AND SUGGESTIONS.

Thus the good work goes on. When we remember what we were, as compared with what we are, we have abundant reason to thank God and take courage.

But do not infer from the cheerful tone of this Report that our Schools are perfect, or that our work is finished. On the contrary, it is just begun. We have only taken our first lessons in the sublime art of giving and doing. We have contributed about \$1,200,000 to education within the last ten years. The next decade should increase that sum ten-fold. We must secure a liberal endowment to our Schools that are not yet lifted above poverty. And we should greatly multiply our Institutions of Learning. Are there not men of wealth among us who will remember this interest in their wills, and so continue to live and speak and act when they are in their graves? Are there not other men of wealth who will endow our Schools while life is green, that with their mortal eyes they may behold the ripening fruits of their industry and be satisfied? Have we not a

long list of names to add to the immortal scroll with Tufts and Packard, with Walker, and Dean, and Goddard, and Lombard, and Smithson? And are there not multitudes, with smaller purses but equally large hearts, who will contribute their thousands, and hundreds, and fifties? And shall not even the poor widow

add her two pence to this treasury of the Lord?

The cause demands our united offering. How many localities and even States there are, that have no School under the direction of our Church, or any branch of the "Liberal Church!" How many of our sons and daughters are to-day in limitarian Schools, receiving the truths of science colored and perverted by false-hoods in religion that will poison their peace and paralyze their usefulness! It is next to impossible for a youth to pass through one of these sectarian Schools without contamination.

The Denomination that does not educate will die. If we would be anything more than a mere temporary movement, a beautiful bubble to burst and disappear; if we would take our place in the world as a living, liberalizing and enduring power, we must do our part toward the enlightenment of the age and

the improvement of the race.

We, above all others, are invited to the work of Education. We have no fear that the foundations of our faith will be undermined in laying deep and firm the corner-stones of science. A narrow and exclusive theology may shrink the dissecting knife of knowledge, but an enlightened, liberal theology courts investigation. It knows that all truths harmonize, that the beauties of "revealed religion" are illustrated and confirmed by the lines which God has written in nature and the human soul.

If we would be true to the significance of our denominational name, we must occupy the van of Education. We are *Universalists*. There is nothing narrow in that name. It means universal truth, as well as universal salvation. Its arms are long enough, and its bosom is capacious enough, to embrace everything that is useful to man in this world and in the world to come. We do claim that we are seekers after truth: and every truth that has been, or may be discovered, in science, philosophy, or religion, is ours by virtue of our all-embracing name. The man of science, turning his telescope toward heaven, may read new records among the stars; digging down into the earth, he may trace the foot-prints of Jehovah on the fossil remains of buried epochs; walking amid the wonders of the floral kingdom, he may acquaint himself more and more with the beautiful "thoughts of the Creator," and returning with his revelations, he may awe and inspire a waiting world. He is only our servant, doing our work, and bringing treasures to augment our stores. The philosopher, tracing his way amid the labyrinths of thought, and finding out the subtle laws of matter or of mind, illustrates more and more the length and breadth, the depth and height, of our all-embracing name. The philanthropist and statesman, laboring to correct our social abuses and remove our political ills, are our forerunners—John the Baptists sent before to prepare the way. And when, on all the towers of science and religion, the watchmen shall see eye to eye, and the conflicting interests and dogmas of sects and creeds shall all be harmonized, and "the lion and the lamb shall lie down together," and the prayer of the Master is fulfilled, "that they all may be one as thou, Father, art in me and I in thee," this millenium Church, the "broad Church," the "Church of the future," the "one fold" beneath the watchful care of "one Shepherd," will only fulfil the prophecy and realize the ideal of our denominational name.

A Church with such an ideal should be broad in its culture and original in its methods. It should not run in the old ruts, but mark a pathway of its own. It should not cultivate the old fields only, but strike out into new lands. It is natural that the sects whose faith rests in tradition should live among the tornes of buried ages. But if we are anything more than mere copyists, if our education is moulded at all by our ideas, it will be adapted to living men in a living world. It will not stand gazing dreamily into the past. It will look earnestly around, and above, and before. It will not expend its energies on the languages and literature of buried nations, to the neglect of truths which God is writing

every day upon a forming world.

Your Committee can but deem it a misfortune that so little attention is given to the Natural Sciences by the Colleges and High Schools of this country. There is many a man wearing the honors of the Schools, who is almost as ignorant of

the living world about him as his industrious cousin who never saw a College, and has seldom passed beyond the boundary of his farm. He is familiar with all the intricacies of Greek roots, but scarcely knows the roots that constitute his dinner. He is perfectly at home in the classic groves, and by the immortal streams where Plato thought and Homer sung. But leave him in a forest of Maryland, and he is lost; lead him through a conservatory of flowers, and he walks in the midst of strangers; turn him adrift on a river of New England, and he will drown. He drinks with intense delight at the fountain of Hebrew poetry, but his soul is deaf and blind to the rhythm of babbling brooks, and the poetry of summer

gardens.

We would not disparage the languages. Let them hold their appropriate place in our system of education. But do not give them too much time. Let the sciences have their share. Let modern literature have its share. Acquaint your pupils with themselves and the world around them. Let there be some latitude in your course of studies. Do not compel students who loathe Latin verbs, but go into ecstacy at the sight of a bird, or a stone, or a flower, to spend all their years of school instruction in the prosecution of what they despise, to the neglect of their dearest love. Let the youth who has a taste for the language and literature of the past thoroughly master it. Let others who love nature acquaint themselves with the world which God has made their home. Then our education will not be a dead level. We shall not have smatterers in everything, and proficients in nothing. Each will excel in his especial sphere. If we thus arrange and direct our education; if, instead of working all our material up, or down, to a common pattern, we seek to make each perfect of its kind, granting something to the differing tastes and capabilities of men; if, while we gratefully receive the contributions of the past, we remember that there never was a better time than now; if, adjusting our education to the conditions of our time, we pour into it, and through it, the spirit of our faith, our Academies and Colleges will soon gain fame and favor, and become a power in this land and throughout the world.

To make them what they ought to be, our own people must give them a more general patronage. It is unfortunately true that many of our families are educating their sons and daughters in Schools of other denominations. Sometimes, a trifling difference in expense or distance is permitted to outweigh the interest of our Schools, and the spiritual interest of the child. One of the most cultivated, able, and influential Universalists in the land, is educating his daughters now in a Catholic Convent. Even some of our ministers—it seems to us without sufficient reasons—have subjected their sons to the poisoning influence of Orthodox Colleges, while our young and earnest Colleges were holding out pleading hands to them. If these brethren had felt the blight of narrow creeds as some of us have,

they would exercise greater care to shield their children.

Are our ministers doing all they can to promote denominational education? Are they always ready to respond to imperative calls for aid? Do they show their people the importance of sustaining our Schools by money and influence? Do they commend education as much as would be useful, in the Church and Sunday-school, and home? Do they cultivate, sufficiently, respect and reverence for sound learning? And are parents and Sunday-School teachers faithful in this particular? Do they encourage their children to be scholars, and especially Christian ministers? Our greatest want to-day is efficient, cultivated, consecrated ministers. If a thousand young men could drop down from heaven, or rise up out of the earth, or come forth from Canton, well equipped for the work of the Universalist ministry, they would all find enough to do. The field is all white and waiting for reapers. From the East and the West, the North and the South, we hear the Macedonian cry. There is scarcely a town or city in the land where a church might not be planted, if we had the proper men to cultivate the field. The more workmen we have, the more they will find to do.

How are we to get the men? Shall we get them by complaining? No! Shall we get them by eternally portraying the hardships and privations of ministerial life? No! And it is not true that the ministry has more of trial and less of joy than any other calling. It has glorious compensations, as every faithful minister will testify. Even its sacrifices bring a rich return of joy and peace. Shall we even get them by offering large salaries? No! None of these things will fill our Seminaries or prepare workmen for our harvest fields. We must cultivate in the hearts of the children a love for this profession. The mothers in our Israel

can fill our pulpits if they will. Sunday-School teachers can do much to fill them. Teach your children that it is honorable and noble to work for man and God. Impress their earliest consciousness with the conviction that there is more joy in doing than in seeking good; that among the benefactors of all ages, the Christian minister wears the brightest crown. Help them, then, to an education, not as a charity, but as your gift upon the altar of a common sacrifice, and knowledge will increase, and the churches will be full, and truth will "run and be glorified."

Respectfully submitted by

A. J. PATTERSON,

for the Committee.

F.

REPORT ON THE STATE OF THE CHURCH.

To the General Convention of Universalists in the United States:

Brethren: Your Committee conceive that the accomplishment, in its most comprehensive form, of the duty imposed upon them, involves a knowledge of various classes of facts and methods of operation which they have been unable to attain. They have, however, endeavored to avail themselves of all the information within their reach, and now respectfully submit the same to your Body, with such suggestions and recommendations as in their opinion seem to be wor-

thy of your consideration.

In the Report of last year on the State of the Church, the hope was expressed that statistics of Church-membership, of Church property, and of our annual increase would soon be obtained, as a basis on which to place an intelligent and comprehensive statement of the numerical, material, and spiritual condition of the Universalist Denomination. That hope is but partially fulfilled, and only an approximation is made to a knowledge of our condition and prospects. Still, it may be occasion for encouragement that a beginning in this direction is made. From very meagre returns received from sixteen States,* it appears that our cause has not on the whole declined during the past year, though it may be that we can say but little of its advancement in any of its aspects. In the last Register, there were reported the names of Universalist clergymen residing in twenty-six States of the Union, and in three of the British Provinces. In all but three or four of those States, and in the three British Provinces, there are organized Universalist parishes, supporting religious worship, all, or a portion of the time, maintaining to some extent Sabbath-Schools and the ordinances of religion. That an equal degree of prosperity would attend our cause in all these parishes was not

^{*} We are permitted to report the existence of sixteen (16) State Conventions of Universalists; seventy-six (76) Associations; two hundred and sixty-four (264) Societies or Churches; three hundred and eighty-four (384) Preachers; two hundred and seven (207) Meeting-Houses, valued at one million, nine hundred and eight thousand, nine hundred and seventy-five (\$1,908,975) dollars; eight Union Houses, in which Universalists have a pecuniary interest to the amount of \$8,500; and other property belonging to Societies, which is valued at eighty-two thousand, six hundred and ninety-seven (\$82,697) dollars. There have been received during the past year for religious purposes, according to the returns above-named, three hundred and ninety thousand, three hundred and eight dollars and nineteen one hundredths (\$300,338 19). There has been paid during the same period, for Society expenses, including Pastors' salaries, two hundred and forty thousand, five hundred and fifteen and five one hundredths (\$240,515 05) dollars; for Sunday-Schools, nineteen thousand six hundred and seventy eight and forty-nine one hundredths (\$19,678 49) dollars; to aid the poor, five thousand, seven hundred and nineteen and twenty-five one hundredths (\$5,719 25) dollars; for Missionary purposes, fourteen thousand, four hundred and fifty-five (\$14,455) dollars; for miscellaneous purposes, chiefly the liquidation of debts, repairs of Church edifices, and subscriptions for Schools and Colleges, \$104,412 27. Present indebtedness of Societies, \$201,503. We have reported to us as belonging to Universalist parishes 14,229 families, of which 21,437 are adults, and 12,627 are children. There have been added, so far as reported, 2,176 new members to our Churches during the year. Present number of Church-members, 11,297. There have been 1,483 marriages solemnized by our ministers, and 1,561 funeral services performed. There are 131 Auxiliary Societies connected with our Churches or Societies. There are also reported 208 Sunday-Schools, Libraries.

to be expected. That, indeed, it should very much decline in some places was perhaps a contingency which the closest observer of human events could but look for, since the progress of truth is rather fluctuating than uniform. And yet, with no disposition to indulge in conjectural statements of extravagant prosperity during the past year, we may be permitted to say that there are obvious indications of unusual interest in the cause of Universalism throughout our whole Denomination; interest in Universalism as a power for good in individual human souls, in social institutions, and in the general welfare of the world. It seems to be a growing apprehension of our people that, as a religion, Universalism is intrusted with a constructive rather than a destructive mission; its work being to build up rather than to tear down; that its province is to save mankind immediately from sin, to inspire the soul with a love of truth and virtue, and to fit man, by purity of heart, to see God. It is beginning to be felt, unless we misinterpret the signs, that however other Denominations of Christians may be prospered, there is, nevertheless, a great and glorious work for Universalists to perform, but one which we shall fail to accomplish unless we are faithful to every denominational requirement imposed upon us.

Of the number of Universalist churches erected during the past year, we have no exact information; but we think there must have been thirty (30) or more, besides several that have been remodelled, enlarged, and improved. Some of these have been among the most costly and elegant churches in the land. To this number we may add twenty, (20) or more churches that are in the process of erection, making upwards of fifty in all. It is probable, though we cannot verify the truth of the statement, that since the meeting of this Body one year ago, there have been organized within its jurisdiction not less than forty, perhaps more, Universalist Societies, or parishes. Whether more than one has ceased to exist

within that period, we are unable to say.

The increase of ministers, however, has by no means kept pace with the multiplication of our parishes and churches. We have had an addition of less than a dozen during the year. Indeed, it seems that there have been but five (5) ordinations reported in the papers, while death has been unusually busy in our ranks, removing many of the heralds of the Cross, among whom were the eminent, the honored, the beloved; those who had long stood upon the walls of Zion proclaiming the sublime doctrines of the Fatherhood of God, and of the brotherhood of Oldest of these—oldest, indeed, in the Denomination—was Rev. Seth Stetson, who died at his residence in Brunswick, Maine, July 18th of the present year, at the advanced age of 91 years. While this Report is not the place for any extended notice of deceased ministers, we may be allowed to refer in terms of reverent regard to one who had so long walked the earth an honor to his race and a grand example of Christian fidelity. Rev. Giles Bailey, in a brief communica tion concerning Father Stetson, with whom he enjoyed a most intimate connection, pens these words: "We never knew so devout a man. He lived in an atmosphere of prayer; his life was but one unceasing prayer, and when he led in the service it was but to give audible utterance to feelings and thoughts constantly filling his mind and heart. Never have we been so lifted up to the heavens as when we have listened to and joined with him in public and private devotion." Of his kindness to others, and of their love to him in return, the same minister writes: "Father Stetson loved every body, and consequently he was one whom every body loved. For several years preceding the last dozen years of his life, he used to journey much over the State, preaching Sunday and week-day even-# * It was a pleasure to receive ings, whenever he could get a hearing. and entertain Father Stetson, to look into his saintly face, to listen to his quaint words, hear his singing, and join in his simple prayers at the fire-side, in the evening; and it was a pleasure which nearly all were eager to obtain wherever he went. People of all Denominations opened their doors to him, and counted it a joy to minister to his wants. He disarmed the opposition of the most bigoted by the apostolic fervor of his words and the friendly dignity of his manners. All thought him a good man, heretical though he might be in his opinions. Some years ago, when more was said about the doctrine of Perfection than of late, a prominent Congregational clergyman remarked to us that he had never seen but one man who he thought was perfect, and that was our old Father Stetson; he thought him as near sinless as was possible for human nature to become in this life. This was the character he bore, and such were the feelings with which he

was regarded wherever he was known."

The same writer adds: "Father Stetson's knowledge of the Scriptures excelled that of any man we ever knew. It was not the kind of Bible knowledge which some have manifested by a skilful marshalling of texts, often irrelevant and perverted from their proper meaning, for proof of favorite doctrines; but it was the result of a life-long and devout reading of the Sacred Volume, for the good he felt to be derived from it. His conversation was always enriched by words, phrases and idioms borrowed from the Bible. He had a passage applicable to every occasion, and would often surprise us with the appropriateness of quotations any other man would not have perceived. In Scriptural exposition, Father S. always excelled, and we have listened to some of the most telling doctrinal sermons from his lips, in days gone by, that we ever heard."

We therefore sincerely unite with Brother Bailey in saying: "It is a great blessing to have had such a man in our ministry on earth; it is a greater bless-

ing to have such a man among our gathered treasures in heaven."

Another of our honored Fathers who has passed away, and who, it seems to us, may be mentioned in this Report with deep fraternal regard, is Rev. Sebastian Streeter, who died in Boston on the 2d day of June last, aged eighty four years. We cannot adequately express the virtues and eminent worth of Father Streeter in a single paragraph. A man of rare and impressive eloquence, his name was for many years most honorably associated with the cause of Universalism in Boston and in New England, where the fruits of his toil are gathered in increasing abundance by other hands. Truly may it be said concerning him: "Blessed are the dead who died in the Lord, from henceforth: Yea, saith the Spirit, that they

may rest from their labors; and their works do follow them."

And the memory of the late Sylvanus Cobb, D.D., who died at his residence in Boston, October 22d, 1866, surely deserves at our hands, if we can give no more, a passing notice and a grateful recognition. Dr. Cobb's ability as a theologian is universally conceded in our own and in other Denominations. Not, perhaps, in the highest sense an elegant writer, he was yet a profound reasoner, with whom it was unsafe to grapple in a religious contest. Few, therefore, if any, have done more than he "to establish the doctrine of universal salvation on a permanent basis." But he was not exclusively a theological controversialist. Deeply interested in the fundamental principles of our religious faith, he ever enforced the necessity of an individual application of them, urging upon our people the importance of a devout Christian life, and endeavoring to impress every one with the truth that religious obedience and spiritual purity alone insure happiness here or hereafter.

The condition of our cause in that part of our Union lately in rebellion is, so far as your Committee can learn, utterly prostrate. It is doubtful if there are any Universalist organizations in active operation throughout the entire South, save two feeble Societies in Alabama, which employ the same minister to officiate a fourth of the time for each of them, one Society contributing annually therefor \$130, the other, nothing, thus literally receiving the Gospel without money and without price.

Several Universalist ministers are supposed to be living in the South, but with the exception of three their location is unknown to us. Two of these ministers write that, owing to their Union Record during and subsequent to the Rebellion.

they can no longer obtain congregations.

There seems to be, therefore, but little prospect of any immediate movement for the spread of Universalism in the South. And yet, this faith is needed there, and should be freely disseminated among all the people, white and black. The great obstacle to the spread of Universalism in that region in former time, Slavery, having been removed, it should seem that, notwithstanding the prejudice against Union men, the present is a favorable time to proclaim the great doctrines of the Fatherhood of God and of the Brotherhood of man. The principle of charity, forbearance and love, enjoined by no other form of religion as by ours, and based as it is on the benevolence of God, renders it by far the most salutary system of religion, if once it be fully received, in reconciling and harmonizing the angry and discordant elements which still agitate with social commotion communities but recently the theatre of an unparalleled civil war. But, with an insufficiency of means to meet the wants of other portions of the country, where

a more speedy return might be expected for the outlay, we can hardly hope to be able to afford the Southern people more than our prayers that Divine Providence will soon open the way for the gratification of our desires concerning their

spiritual welfare.

Our religious faith, if we may rely upon what appears in the literature of the time, is quietly, but rapidly, spreading in foreign Christian lands. The developments in this direction the past year are incidental rather than intended, though there seems to be increased vigor infused into the movements of our Unitarian friends in England and on the Continent. It is clear, however, that upon the Universalist Denomination of America largely devolves the duty and the privilege of leading in the work of restoring the Christian Church to its original purity of doctrine, by which it will be enabled to become exclusively a power for good, in modifying human governments and opening a way for the highest social and moral development of the entire race of man. And general education, science, the higher classes of literature, and even art, in its modern manifestations, are co-operative agencies in the same direction. They are the incidental means which can but increase the efficiency of our denominational efforts, if we are properly organized and sufficiently transfused with the true life. That we are supplied with the former, how much so ever we may lack the latter, your Committee are very happy to acknowledge. We can, therefore, but congratulate the denomination upon its present comparatively perfect system of Organization, believing that this is one of the most important achievements in the history of our efforts since the establishment of the first Universalist Society in America.

Unfortunately, the great body of those who acknowledge that they are believers in Universalism have manifested, in times past, but little interest in the subject of Denominationalism, because, as they assumed, sectarianism, or a preference for any particular sect to the exclusion of others, is wrong. Having confounded sectarianism with religious bigotry, and believing that Universalists should manifest a spirit of liberality towards all the world—that they should love every other household of faith quite as well if not a little better than their own, they came to think that in order to be a consistent Universalist, one must be above cherishing any such narrow feeling as a special regard for, or pride in, a particular Denomination. Thus the impression has prevailed among our people, that one religious sect is equally as much entitled to their regard as another—that none of them is

of much consequence.

From the very commencement of efforts to establish Universalism in this country, many of its adherents repudiated the name of sect. They confessed to be believers in Christianity, but independent believers. The word sect was applied to those at whose hands Universalists had suffered bitter persecution. Even after the adoption of the Winchester Confession of Faith, it was felt that we must not admit that we were a sect—that Confession of Faith having been adopted more in self-defence, against the unjust decisions of the Supreme Court of New Hampshire, than as a foundation on which to erect the superstructure of a Denomination. The truth is, our fathers had no love of sect or Denomination. Their watchword was religious freedom, and spiritual toleration. Unsectarian and liberal, they were indisposed to establish denominational lines, or to countenance ecclesiastical organizations beyond the individual religious Society, which was regarded as emphatically independent. Not only were they congregational in the New England sense of the word, but they were independent, independent in the largest meaning of the term. Hence, the first Universalist Society organized in this country is, to this day, called the "First Independent Religious Society of Glou-

It should not be supposed, however, that there were none of our number who did not seek a more perfect system of ecclesiastical government, though they never desired any change of the "Winchester Confession of Faith" Some of the leading minds in our communion were all along aware that we were unwise in our fears of becoming too denominational in our feelings and efforts, as thus we were hindering the spread of our religious belief. Hence it has been the effort of these far-seeing minds to awaken a spirit of true sectarianism among our people, and to induce them to establish a more perfect system of ecclesiastical organization. This effort, as has already been hinted, has been in a measure successful, so that now we have a system of government as complete as the best wisdom and highest learning among us could consummate. And this Organization has been

adopted by the several State Conventions of Universalists in North America, and virtually by the Societies of this faith, so that we may say it has been ratified by

our whole people.

We may, in truth, therefore, now declare that we have a Denomination to love -not because it constitutes an end, but because it promises to be an efficient means for the spread of our religious faith in the earth. Like all denominational organizations, ours is a human instrumentality for the advancement of what we regard as true in religion. And while it may be faulty in some respects, it is the best our associated wisdom has yet been able to accomplish. So that all believers in the religion of Universalism are in duty bound to love this our denominational organization. As we are now confessedly a sect (we have been a sect ever since there were two or more believers in Universalism) it is our duty to cultivate true sectarianism—not religious exclusiveness, or spiritual bigotry. We should think well and seek opportunity to speak well of our Denomination. Our children should be educated to do the same. For thus will be formed early impressions that cannot be easily obliterated. The heart still clings in after life to what it was taught to love in childhood. Hence there should be no neglect in cultivating, no reserve in expressing, love for our Denomination. Some of our people, however, have been very indifferent to the impressions made upon the young and rising generation in this regard. Indeed, they have sometimes protested against the education of children into a love of Denominationalism, openly declaring that they themselves entertain no such love, and do not endeavor to cultivate any. Some of our ministers have so far forgotten themselves as to say that they care nothing for the Universalist Denomination. Such persons ought to go out from Nor should they stand upon the order of their us because they are not of us. going, but go speedily. For if loyalty and disloyalty are words of any significance, they surely have an application in this connection, and we are either loyal or disloyal to our Denomination; and if loyal or disloyal to our Denomination, then we are loyal or disloyal to our religion. It is not surely necessary for us to show that denominational existence is essential to the promotion of the spread of any form of religion in the earth. For it is only through denominational exertions and agencies that any considerable progress is made in this direction. cannot, therefore, exaggerate the importance of magnifying the claims of our Denomination to be recognized in the heart and sympathies of those who confess a belief in Universalism. Instead of carping at any of the defects that may still attach to our denominational form, it is the duty of our ministers and laity to embrace that which is perfect and unexceptionable, and honor and commend it as worthy of respect, confidence and love. It is indispensable to our efficiency as a religious power that as Universalists we become truly sectarian, anxious to enlarge the boundaries and increase the influence of our Denomination in the world. But if there be among us any who believe that such Denominationalism is too narrow and unbecoming a free and enlarged view of religion, by all means let them depart from our communion, the sooner the better. For if loyalty to a Denomination which embodies and propagates one's religious faith tends to contract the generous aspirations of one's mind, it certainly is very proper for such a person to repudiate all denominational ties, that he may enjoy the amplest scope for the development of his vast powers. Therefore we say let him go. He is surely out of his sphere among those of humbler ability and less lofty aspirations, who seem not to be afraid of sacrificing their liberty of thought or speech, even if they do maintain fealty to a Body which can and will express the desire of their hearts in providing the means for, and accomplishing, the spread of Universalism in the world.

We enlarge upon this part of our Report, for we are persuaded that a fundamental want in the minds and hearts of Universalists is a deep and enthusiastic love for the Denomination which bears their name. To confirm this impression, we have only to recall to mind the meetings of our State Conventions and Associations, and reflect how little time is consumed upon subjects of strictly denominational interest, and how much is worse than wasted in disgraceful personalities and discussions of points of order, and questions that are not certainly of any immediate denominational importance. Who that desires the prosperity of our cause has not been made sad by the indifference of our deliberative bodies to the practical subjects connected with the promotion of Universalism in the world? We have often been reminded of the prosperity of the Methodist denomination.

and it has been said that we ought to feel admonished by it. We ought, then, to consider the secret of this unprecedented denominational growth. It lies in an intense love of Denomination. Every new convert to the Methodist form of religion is born, as it were, into an atmosphere of intense Denominationalism, wherein the ecclesiastical superstructure, the foundation of which John Wesley laid, is one of the central objects of affection and pride. Nor can it be said that the members of the Methodist Church, notwithstanding their love of Denomination, are restrained in the utterance of free thought, at least upon the great moral and social issues of the day, since these questions have ever received a warm welcome and a generous support at their hands. And Education is to-day receiving princely endowments among them.

We are aware that the Church polity of the Methodist Denomination affords great advantages in the establishment of the religious doctrines of that sect; but that polity would be a dead letter had the people no love of their Denomination. It is the systematic effort of the Methodist Church to educate her people to respect and love that Church. They are taught not merely not to be ashamed to be known as members of it, but to be proud of such a connection. They were taught to esteem it an honor even when they were persecuted and caricatured and shut out of social society. A love of the family ecclesiastical was thus kindled and kept burning in the hearts of that people, and it glows with a fervent heat

to-day.

Now, is it not equally as compatible for Universalists to love their family ecclesiastical as it is for the Methodists to love theirs? Is it not as commendable for us to love our Church in our thoughts, words and actions, since it is obvious that thus our Church polity may become as efficient in promoting the advancement of Universalism, as the Methodist Church polity has been in promoting the advancement of Methodism? It may be well for us to remind one another of the unexampled prosperity of the Methodist Denomination, but it is far better to emulate them in our love of and devotion to our own Church and its polity. True, our system of government may not be absolutely perfect, but it is comparatively so; and if we do not love and improve that which we already have, Divine Providence will surely never put into our hands any better. He that is faithful in a few things shall be made ruler over many things, is the order of Scripture and the law of God.

Our great defect, therefore—that which underlies our whole inefficiency, and which retards our growth as a religious body and prevents our full development as a religious power in the world—is a lack of esprit de corps, or a spirit of pride in the fact of our denominational existence. As a sect, it does not seem that a little more self-esteem would seriously injure us. Of course, Christian humility is a grace of character that should never be overlooked, but, on the contrary, made conspicuous; still, it is clear that there has been quite too much disparagement of our Denomination among our own people. We may be self-deceived in regard to our character and possibilities one way as well as another. We may think too well or too ill of ourselves. It is obvious that we have erred in the latter case as often and as much as in the former.

But this Denominationalism, which means attachment to our sect or Denomination, is not an arbitrary requirement. Already we have said that we were not to love our Church polity or our sect as an end, but as a means. If it can do no good it is unworthy our respect. A Church that exists for itself alone, having no object save the aggrandizement of the few who control its offices and emoluments, is a burden and a curse. But if it can be shown that it has wrought, and may still continue to accomplish, a good for all classes of mankind, then the call for our confidence in and attachment to it is based upon a true principle, and no one can refuse to love and to labor for it without refusing to obey the call of duty. Now, that the Universalist Denomination, so far as its influence has been felt at all, has been the means of promoting the welfare of our race, no one who sincerely believes in its doctrines will deny; for it has surely extended Universalism in the earth. Communities have felt the elevating power of the truth of the Fatherhood of God and of the Brotherhood of man, through the influence it has exerted in Hope, faith, love, charity, and the Divine idea of duty, have been more widely and deeply impressed upon the public mind and heart by its instrumentality than were else possible. It has been the medium of joy to thousands; never a source of sorrow to a single soul. Doubt has been removed by

its assurance, and darkness dispersed by its light. Unbelief has yielded before its truth, and apparent discord has gracefully subsided into harmony at its touch. Wherever it has gone, it has carried light, peace and joy. It has been the means of social and moral prosperity. A friend of political and religious freedom, it has originated a spirit of philanthropy, and stimulated works of benevolence in every department of life. Imperfect as has been its organization, our Denomination has accomplished all that we rejoice in as the fruits of Universalism in our land.

But we must not stop here. There is a painful and pressing need of our religion in the world. Mankind are in want of nothing so much as the doctrines of Universalism. The popular forms of theology are unsatisfactory to multitudes who look at them in the light of reason, science and nature. And, taking it for granted that they are derived from the Bible, many discard altogether the idea of religion, revelation, duty, immortality and God. Thus religious unbelief

has become widespread, especially in our land.

The instrumentality by which this current of evil is to be arrested is that alone which presents a religion confessedly taught in the Bible, not denied by nature, or contradicted by science, or arrayed against enlightened human reason. For, as man is "a natural believer in religion, we have only to present the glorious facts of God, duty and immortality in their simplicity and grandeur to his unbiased nature, and he will respond as the hills burst into a welcome of green grass and tossing foliage, or the rivers hurl the ice from their laughing

waves at the smile of the sun from his spring-time throne."

The mission of our Denomination is, then, to supply the present spiritual need of the world. As the prevailing system of religion "is an inquisition in which not bodies but souls are racked, and cut, and drenched, and straitened, and pierced, and burned," humanity demands something better. And as Universalism can supply this demand, it is the duty of every believer to strengthen our Denomination, to endeavor to enlarge its boundaries and to increase its usefulness. For every Universalist Society established on the right foundation is a Station-house pushed out into the dark regions of error, doubt, unbelief, and sin, whence are derived comfort and the bread of life, for the want of which millions have suffered and are spiritually dead!

Your Committee are not insensible that, along with the lack of Denominationalism, already referred to, there has appeared among us, whether as an effect, or as a cause, it may not be easy to determine, an apparent scepticism concerning the importance and truth of doctrines considered fundamental in the Christian religion. While it has been the policy of our Denomination to insist upon unity in essentials, we have been disposed to tolerate wide differences in non-essentials.

This Convention, in 1803, adopted as its religious belief what has ever since been known as the "Winchester Confession of Faith." The authors of that "Confession" were moved to this by a necessity, as has already been affirmed in this Report, which grew up at that time to distinguish Universalism from all other Denominations. In preparing this "Confession of Faith," the authors designed to embrace in their statement of religious belief only one point of difference from that adopted by other Christian Denominations, and that was the final restoration of the whole family of mankind to holiness and happiness. With other Christians, they believed in the Bible as a revelation of the character of God, and in Jesus Christ as the Divine authoritative Messenger from God to man, whose commission had been fully attested by the miracles he wrought when on earth, a record of which is contained in the New Testament. They implicitly believed that "there is none other name (save that of Christ) under heaven given among men whereby we must be saved." This is what they meant when they declared their belief in "one Lord Jesus Christ."

Since, however, there are some persons in our Denomination who seem to apprehend our "Confession of Faith" differently, your Committee deem it proper to say that, in their opinion, an interpretation of this "Confession of Faith" which expresses the sense of this Convention, should now be given, which shall hereafter constitute a part of said "Confession of Faith." And your Committee would respectfully recommend for consideration that the following Resolution be adopted as such an interpretation, and incorporated as an amendment into the Constitution of this Convention:

Resolved: That in order for one to become a Christian minister, or a member of a Universalist Church, he or she shall believe in the Bible account of the life,

teachings, miracles, death and resurrection of our Lord Jesus Christ; and any interpretation of the Winchester Confession of Faith that makes it compatible with a denial of that account is a false one.

While your Committee would congratulate the Convention upon the indications of increased spiritual interest throughout the Denomination, and while it appears, judging from our Denominational papers, that a greater number have been added to our Church, and that a far greater number of children have been given to the Lord in holy baptism during the past year, than ever before, it is still true that we can accomplish our mission only as the Denomination is vitalized by a still greater degree of religious life. Our ecclesiastical machinery may be faultless, and we may love and labor for Denominational success. the harvest will be small and unsatisfactory unless our people as a whole are consecrated in soul and body to the religion of Jesus Christ; unless spiritual conversion and regeneration modify our religious character, and give to our influence a Divine power which else were impossible. Nor is this consecration genuine and effective without the aid of the Holy Spirit. We must individually and collectively acknowledge our dependence upon the Divine Father, and establish the habit of prayer. But Universalists have sometimes seemed to think that a habit of philanthropy is a proper substitute for "the piety of the cloister and the cowl," and so, therefore, the office and significance of prayer are held in comparatively light esteem among them. This fact is full of peril. It is one reason why we have not been blessed with a greater degree of prosperity throughout the Denomination. For we cannot neglect the habit of prayer, or think to substitute for it the spirit and work of philanthropy, without depriving ourselves of the vitality of inward holiness. Individual religious experience will inevitably become shallow unless we cultivate a meditative habit, and much communion with God. But the lack of this habit and communion is much too prevalent among our people. Should it continue and become more wide-spread, our religious organization will ere long begin to settle like a building whose framework is eaten through and through with the dry rot.

It should not, however, be supposed that the spirit of philanthropy is incompatible with the habit of prayer or communion. And yet, if we would make our Denomination a grand religious power in the world, "we cannot too keenly feel that a still and secret life with God must energize all holy duty, as vigor in every fibre of the body must come from the strong, calm, faithful beat of the heart." For "they that wait upon the Lord shall renew their strength; they shall mount up with wings as cagles; they shall run and not be weary, and they shall walk

and not faint."

With the spiritual welfare of our Denomination, it cannot be made too apparent that the weekly Conference and Prayer Meeting is vitally connected. We therefore cheerfully avail ourselves of the views of Rev. J. G. Adams on this point, who truly says, "Conference and Prayer Meetings are among the indispensable agencies in the work and success of any Christian sect. Such meetings are commended in the New Testament. If the ministry is to teach the laity, so are the laity to "teach and admonish one another." If the minister is to pray for his people, so are the people to pray for their minister, and all for each other, that they may be built up together, a holy temple unto the Lord. Conference and Prayer Meetings are needed to deepen the religious interest in the Churches, to keep the religious duties of the members more constantly before them, to preserve them from coldness and fixedness in the mere routine of Sabbath forms. They are needed, too, for the effective drawing out of our lay talent in the Christian cause. We have men and women who can talk on business, science, art, literature and politics by the hour. Why cannot we have more of this very talent consecrated to Christian prayer and praise? What an increase of power we might have were these men and women, old and young, in our weekly Conference and Prayer Meeting, with the messages of Christian experience coming through their lips from warm hearts? Why do we not see these things, as some other Christians must see them, as angels who delight in God's service must see them, as Christ sees them?

Pulpit sermons alone on Sunday will not save and sanctify us. Our laity have their work to do, and no minister, however great his power, can do it for them.

We cannot have any result without the process by which it comes. Too many professed friends of our cause are glad to have this cause prosperous, even by

Conference and Prayer Meetings, who are gratified to hear and read of them, but who at the same time seem to think that they can be counted out from all this, and yet have the cause just as prosperous? Of such delusion our cause has suffered, and in many places. It is living at a poor dying rate now, or else is spiritually cold and stiff, if outwardly well appearing, because of it. Let us pray God that it may depart from us."

A few words upon the Literature of our Denomination:

It is a subject of profound gratification that our periodicals have vastly improved in many respects upon those published a few years ago, while in others we could hardly suppose or desire that they would be any better. Our weekly issues are characterized by many of the literary and artistic improvements of the present age. The great want, however, of which we are conscious in this department of effort is a spirit of broad Denominationalism, that passes by all minor issues, and not only contends for the faith once delivered to the saints, but also endeavors to educate the people into the feeling and belief that they are members of a Religious Body which is entitled to their sympathy, love and support. religious newspapers should go forth with the voice of a trumpet and the command of the Divine Master, stirring up the minds of our people to a grand enthusiasm in support of their Church in all its movements for the evangelization of the world. Instead of which, we are sorry to be obliged to say that we think far too much space is allowed for discussions of questions that can never be settled by newspaper discussion, arraigning individual members of the Denomination for unfaithfulness, or for a too exclusive devotion to certain social and political issues of the day. In the opinion of your Committee, therefore, a very great need of our Denomination generally is a more genuine Universalist Christian press than we now have—a press which will turn aside for no petty and momentary questions of political policy, but which will keep the one great object in view of building up our people in the things that constitute a genuine Christian Denomination.

Of the other issues of our periodical literature, we are happy to say that they are worthy the most generous support of our whole Denomination. Especially would we commend the ability and sound learning with which the Universalist Quarterly is conducted by its accomplished editor; and our only regret is that the patronage it receives is not equal to its merits. Few things are more discreditable to us than the fact that there should be a single minister in our Denomination, in comfortable circumstances, who is not a subscriber to the Quarterly. And yet there are many of this class. How any man can refuse to attend to this duty, and still claim to be a consistent Universalist minister, does not

appear to the apprehension of your Committee.

Of books that are issued from our press, your Committee feel that much might be said. But, while they cannot speak in the highest terms of all this kind of literature which has found its way through our denominational channels into the world, there has been less that was exceptionable than might have been expected. It may be that many of these works did but little towards preparing a place for our Denomination in the domain of letters; still, they subserved a purpose for our people, and even for others, which perhaps a higher class of literature could not exclusively have accomplished. But it must be obvious to all that the time has come for a higher class of literature than now generally prevails in our Denomination. There are works published among us that will never be superseded; but we need more of the same kind. There should be a History of the Christian Church, written from a Universalist stand-point. We suppose it is no secret that such a work has been prepared, and now lies in manuscript awaiting a publisher. Of its merits, your Committee cannot judge. They are, however, of opinion that if the author be disposed to accept the proposition, it would be well for this Convention to appoint a Committee of competent gentlemen to examine the manuscript above named, and if, in their opinion, it be a work of sufficient merit, to report the same to the Trustees of this Body, who may take such measures to secure its publication as they may deem best.

We offer no plan, but we suggest whether this Convention may not devise some means to stimulate an ambition among our learned and able men, to devote themselves to the noble and Christian task of enlarging and improving the circle

of our best literature.

We have said that there is a great and glorious work for the Denomination of

Universalists to perform. Ours is the call of God and Christ, to go forth with a dispensation which includes the welfare of all mankind. The brotherhood of the human family is our watchword. There is no idea of Divine Providence, no view of Christ, no conception of religion, so grand, so beautiful, so full of satisfaction, as that it is our privilege to publish to the world. We have the leaves of the tree of life, which are for the healing, not only of one nation, but of all nations. Our commission is to break down the barriers that separate race from race, and to send the waters of salvation round the globe till, like its oceans, they touch every shore. Ours is not a conflict "with confused noise and garments rolled in blood." We belong to an army which seeks, to be sure, the conquest of the human race; but our warfare is "with lust and passion, and self in every shape." The command to us is: "Hurl the venerated systems of oppression and wrong from their thrones, and erect in their place the pure, self-denying doctrines of the Cross, and the worship of a God of infinite love!"

What a sacred trust is confided to our hands! Woe betide us if we prove un-

faithful!

Let us, then, brethren, take up the work of building the Church of the Present, which, being the true Church of the Past, will be the true Church of the Future. It is far from being complete, we know; still, much has been accomplished by those who have gone before. They toiled in sorrow and in joy; they wrought in sunshine and in storm. Their works endure. The temple they reared stands to-day a monument of their sacrifice and self-denying love. "In its aisles, sleeps many a saint, with the light of heaven falling upon his tomb; in its niches, stands many a glorious hero who has fought for the truth; in its aisles, breathe sweet hymns and holy psalms; while the truths that have been kindled up flame in one long burning row forever." Respectfully submitted,

J. J. TWISS, MOSES BALLOU, Committee.

APPENDIX TO PRECEDING REPORT.

SUMMARY OF STATE REPORTS.

To the Committee on the State of the Church, General Convention of Universalists in the United States of America, Session of 1867:

BRETHREN: Article VII. of the By-Laws of the General Convention makes it my duty to "prepare a condensed report of the matters embraced in the several State reports, for the use of the Standing Committee on the State of the Church, to aid them in making up their Report, to which the same shall be attached." I therefore send you the following. It is imperfect, but the best that the Secretaries of the State Conventions could do with the material furnished them by the Secretaries of Associations, Churches or Societies, and Preachers, many of whom have been careless or indifferent on the subject. I append to the Report of each State, remarks by the Secretaries, where such have been made.

Yours very truly, RICHARD EDDY, Permanent Secretary.

Maine. Organized as the Eastern Association in 1799, as the Maine Convention in 1829, Incorporated, 1862. Associations, 6; Societies or Churches organized during the year, 1; dissolved, 1; total number reported, 11; new Preachers, 2; total, 40. Rev. Seth Stetson died July 18th. 1 Preacher removed from the State, 1 joined the Spiritualists, 1 the New Jerusalem Church, 1 became pastor of a Unitarian Congregation, 2 are superannuated. Funds in hand of the Convention, for Missionary, Educational, and Tract purposes, \$800. Expended during the year, about \$400. Meeting-Houses owned wholly by the Societies, 8, valued at \$57,000. Union Meeting-Houses, 2. Interest of Universalist Societies in \$1,000. Value of

other property owned by the Societies, \$4,100. Money received for religious purposes during the year, \$8,259. Society expenses, including Pastors' salaries, \$7,273. For Sunday-Schools, \$849. Poor, \$50. Miscellaneous, \$285. Indebtedness of Societies, \$4,900. Families in congregations, 653; adults, 1,130; children, 587; total, 1,717. Members added during the year, 148; died, 13; removed, 25; present number, 597. Baptisms of adults, 34; of infants, 3. Marriages, 56. Burials, 45. Auxiliary Societies connected with the Churches or Societies, 4. Sunday-Schools, 14; teachers, 195; pupils, 779. Bible Classes, 10; members, 208. Library Volumes, 4,029. Papers, 1—"The Gospel Banner." Schools, 1—"The

Westbrook Seminary and Female Collegiate Institute."

Extracts from remarks by Rev. Giles Bailey, Secretary: "No report has been received from any of the Associations. * * * * I called the attention of the ministers at the late Convention to the importance of making the returns. eral said they would do so, but they have probably forgotten all about it. laughed at the whole affair, calling it nonsense and a humbug, and declaring he would be to no such trouble; and he was the oldest minister present. It will take time and some sharp talk to induce the ministers and clerks of Societies to make reports as required. Perseverance only can overcome this indiffer-* * * I am out of patience with our denominational papers. They might wield an influence that would be felt in favor of denominational integrity, growth, and interest; but they don't. They quarrel about subscriptions in Connecticut, and bicker about matters which are of no consequence, and keep up a general fuss among our ministers, when they ought to be engaged in the great work of arousing our people to their duty to the Denomination. our papers would speak, our ministers and people would hear, and they would be induced to do their duty, at least so far as to report what they are doing, once a year."

New Hampshire. Organized, 1832. Associations, 3, mere mass Conventions of the people, having no ecclesiastical power. Number of Societies reported, 2. Preachers, 17. Removed from the State, 2. Meeting-Houses owned wholly by the Societies, 2; valued at \$34,000. Money received for religious purposes, \$4,220. Society expenses, including Pastors' salaries, \$4,000. For Sunday-Schools, \$20. Church repairs, \$200. Families in congregations, 189; adults, 79; children, 51. Members added during the year, 5; died, 2; present number, 526. Marriages, 11. Burials, 5. Auxiliary Societies connected with the Churches or Societies, 3. Sunday-Schools, 2; teachers, 27; pupils, 183. Bible Classes, 2;

members, 110. Library Volumes, 1,225.

Remarks by Rev. F. E. Kittredge, Secretary: "I have received reports from only one Society, and from only two ministers, neither settled pastors. In making the

list of Clergymen, I have done as well as I could without statistics."

Vermont. Organized 1833. 1 Missionary Society, auxiliary to the Convention. 5 Associations, and 1 Associational Church of 50 members. Number of Churches or Societies dissolved, probably 5. Meeting-Houses built, 1. Societies reported, 17. Preachers gained by removals from other States, 5. Loss by removal out of the State, 4. Rev. Otis Warren died during the year. Superannuated, 2. Present number of Preachers, 38. Meeting Houses owned wholly by the Societies, 15; valued at \$71,200. Union Meeting-Houses, 2; interest of Universalist Societies in \$1,700. Other property owned by the Societies, valued at \$6,807. Indebtedness of Societies, \$550. Money received for religious purposes during the year, \$18,324. Society expenses, including Pastors' salaries, \$9,263. For Sunday-Schools, \$820. Poor, \$20. Miscellaneous, \$23,525. Families in congregations, 727; adults, 1,316; children, 686; total, 2,102. Members added during the year, 35; died, 11; removed, 3; present number, 344. Baptisms, 9. Dedications, 1. Marriages, 114. Burials, 97. Auxiliary Societies connected with the Churches or Societies, 7. Sunday-Schools, 15; teachers, 113; pupils, 943. Bible classes, 18; members, 240. Library Volumes, 3,092. Papers, 1—"The Christian Repository." Schools, 3-"Green Mountain Liberal Institute;" "Orleans Liberal Institute;" "Green Mountain Central Institute."

Remarks by Rev. Joshua Britton, Secretary: "The accompanying consolidated Report' does not represent more than two-thirds, perhaps not more than one-half, of the amount of the numbers and value of the several particulars required. Several Societies are not included in this report, not having forwarded any to the undersigned. The Permanent Secretary has been sufficiently explicit in his ex-

planations and instructions, but some Clerks and Pastors fail to understand, supposing that these statistics are for the use exclusively of the State Convention. The Secretary of the State Convention has, as far as convenient, called the attention of Pastors and Clerks to this subject, and not without a favorable result in several instances. The advantages of carrying out more fully what is proposed are obvious; we shall labor with more system and with increased success. We shall perceive where our efforts are attended with permanent results. Under the head 'Miscellaneous,' the sums found are for the 'Green Mountain Liberal Institute,' and have not been paid in full. Collections are now being made in accordance with the terms of subscription. It is hoped and believed that a more full report may be prepared for the Vermont State Convention for the current year."

Massachusetts. Organized and incorporated, 1859. Three meeting-houses built during the year. Three cases of Discipline brought before the Convention. Societies reported, 42. Preachers, 40. Meeting-houses owned wholly by the Societies, 34; valued at \$483,200. Value of other property owned by the Societies, \$19,800. Indebtedness of the Societies, \$56,700. Money received for religious purposes during the year, \$83,926 83. Society expenses, including Pastors' salaries, \$56,146. For Sunday-Schools, \$4,490. Poor, \$1,547. Missionary purposes, \$1,982. Miscellaneous, \$12,933. Families in congregations, 4,782; adults, 5,129; children, 2,927; total, 8,066. Members added during the year, 299. Died, 49. Removed, 46. Present number, 1,703. Baptisms of adults, 147; of Infants, 134. Dedications, 1. Marriages, 413. Burials, 430. Auxiliary Societies connected with the Churches or Societies, 41. Sunday-Schools, 42; teachers, 750; pupils, 4,651. Bible-Classes, 44; members, 796. Library Volumes, 21,802. Papers and periodicals, 4—"Universalist Quarterly," "The Ladies' Repository," "The Universalist,"

"The Myrtle." Schools, 2—"Tufts College," "Dean Academy."

Extracts from remarks by Rev. Charles J. White, Secretary: "There are seven Union Unitarian and Universalist Societies. There are six Associations and four Sunday-School Unions which are doing good work in different parts of the State, but they make no report to the Convention, and are independent of it, and so can only be said indirectly to be auxiliary. I have made use, in giving the list of Preachers, only of such statistics as were furnished by returns of Form No. 1. I am ashamed that the response of our clergymen has not been more general. In regard to the completeness of the returns in cases reported, many blanks have the mark that 'the Society's record has not hitherto made an item of some of the facts required, as of the number of funerals, and whether both parties to a marriage are Universalists or not.' In our State, the Society is the legal body; the Church is composed of those who are willing to subscribe to certain doctrines and associate for specific purposes. This is a general statement, and will not apply to all cases. In many instances, there is no Church organization. Our State Convention takes no notice of the Church; only the Societies are in fellowship and send delegates to the Council. understand Blanks No. 1 and 2, 'Date of Organization of Church or Society,' the legal body which is in fellowship with the State Convention is intended. Because it seems to me well to make a distinction between the simple legal body and the Church, it occurs to me that if Blank No. 1 were to be altered, this distinction might profitably be made. I may add that the religious condition of our Societies was never better than now. We have had, in many parishes, during the year, true revivals. In almost all localities, debts have been paid, and more money raised than heretofore for religious purposes. Dean Academy, a Denominational School, has been the object of the Missionary collections. About \$100,000 have been raised towards it, including bequests of Dr. Dean. All the different institutions, and interests of the cause in Massachusetts may, in a word be said to be in an eminently healthy condition."

Rhode Island. Organized, 1843; reorganized and incorporated, 1861. Societies or Churches, 5. Preachers, 5. Meeting-houses owned wholly by the Societies, 4; valued at \$111,000. Value of other property owned by the Societies or Churches, \$12,800. Indebtedness of Societies, \$15,123. Money received for religious purposes during the year, \$14,440. Society's expenses, including Pastors' salaries, \$10,290. For Sunday-Schools, \$290. Poor, \$315. Missionary purposes, \$380. Miscellaneous, \$2,250. Families in congregations, 581; adults, 1,174; children, 780; total, 2,514. Members added during the year, 27. Died, 11. Removed, 5. Present

number, 431. Baptisms of adults, 18; of infants, 2. Dedications, 1. Marriages, 218. Burials, 126. Auxiliary Societies connected with the Churches or Societies, 8. Sunday-Schools, 5; teachers, 112; pupils, 886. Bible-classes, 10; members,

243. Library Volumes, 5,193.

Remarks of Charles E. Carpenter, Esq., Secretary: "Few as the Universalist Societies and Churches of Rhode Island are, I have had considerable trouble in getting the names and numbers necessary to fill the 61 columns of this 'Consolidated Report.' Indeed, I have not obtained, in some instances, as may be seen, wherever the blank is filled with a ———. Hardly one of the Pastors or Clerks had records sufficiently exact to meet all the questions, and some of the figures given are therefore estimates. Besides, the want of uniformity in the manner of keeping records led returns to be made of such a nature as to cause hesitation in making up a report based upon them; and it is possible that some of the figures make unfair comparison with others. For example: one School counts its Bible-classes into the whole number, and into the average attendance, perhaps; others do not. Some Pastor may have counted gains and losses as of the Society and Church together; others of the Church only. I trust a little care in these matters during the year now entered upon, coupled with instructions from the Permanent Secretary in regard to some doubtful points, will produce, in 1868, a report of better character."

Connecticut. Organized, 1832. Three Associations. Total number of Societies or Churches reported, 5; 11 additional enumerated by the Secretary. Preachers, 12. Rev. G. E. Allen died during the year. Meeting-houses owned wholly by the Societies, 12; valued at \$56,000. Value of other property owned by the Societies, \$400. Money received for religious purposes during the year, \$7,768. Society expenses, including Pastors' salaries, \$4,950. For Sunday-Schools, \$350. Poor, \$162. Missionary purposes, \$1,875. Miscellaneous, \$1,825. Indebtedness of Societies, \$12,500. Families in congregations, \$47; adults, 474; children, 281; total, 1,155. Members added during the year, 38. Died, 3. Removed, 2. Present number, 146. Baptisms of adults, 27. Marriages, 21. Burials, 54. Auxiliary Societies connected with the Churches or Societies, 4. Sunday-Schools, 5; teachers, 81; pupils, 421. Bible-classes, 5; members, 71. Library Volumes, 1,925. No paper is published in the State, but a column is devoted to Connecticut in "The Gospel Banner," and a part of the Connecticut subscription is paid to the Mis-

sionary Society.

Remarks by Rev. J. Smith Dodge, jr., Secretary: "The State Missionary Society always meets in conjunction with the Convention, but is not otherwise connected. A movement is on foot to effect a union; and this will, no doubt, be done at the next meeting. The meagerness of this report is due to the fact that, notwithstanding earnest appeals, only five Societies have reported. The brethren have shown great indifference, and less than half have reported."

New York. Incorporated, 1862. Auxiliary Societies, 4; Associations, 16, one having a Missionary Fund of \$3,000. Auxiliary Association Missionary Societies, 3. Associational Church, 1. Churches or Societies dissolved during the year, 4. Churches or Societies which have reported, 48; others specified by the Secretary, 98; preachers, 102. Meeting-houses owned wholly by the Society, 60; valued at \$625,400. Union Meeting-houses, 3. Interest of Universalists in \$4,000. Value of other property owned by the Societies, \$9,160. Money received for religious purposes during the year, \$110,265 14. Society expenses, including Pastors' salaries, \$57,997 53. For Sunday-Schools, \$5.981 76. Poor, \$988. Missionary purposes, \$6,702. Miscellaneous, \$27,128. Families in congregations. 2,461; adults, 4,738, children, 1,910; total, 7,221. Members added during the year, 803. Died, 39. Removed, 72. Present number, 2,612. Baptisms of adults, 114; infants, 67; dedications, 17. Marriages, 300. Burials, 319. Auxiliary Societies connected with the Churches or Societies, 24. Sunday-Schools, 36. Teachers, 567. Pupils, 3,479. Library Volumes, 12,352. Papers, 1—"The Ambassador." Schools, 3—"Clinton Liberal Institute," "St. Lawrence University," "Theological School."

Remarks by Rev. C. W. Tomlinson, Secretary: "The several blanks do not correspond either in matter or order.

1. In Matter. (a.) In the general table for Associations is a column for "Incorporated or not;" but no call for such information is made in No. 3. (b) Very much information (e. g., baptisms, marriages, burials,) is duplicated in the

returns in cases where clergymen are pastors of two or more parishes. offices being frequently performed outside of all parish limits, the returns are often made from the clergyman's personal register, and include cases reported elsewhere. A case I now recall where a clergyman sent in his report as "not wholly in pastoral charge," and each of the two parishes to which he was statedly ministering made returns; and the three reports evidently "lapped over;" but how far it was impossible for the Secretary to determine, and they were put into the tables without alteration. In this connection, I would call attention to the item, "Dedications." However it may have been formerly, the dedication of children is now the practice only in a few localities among us. Some of our prominent clergymen fell into the mistake, almost universal among the rural clergy, of supposing dedications of Churches to be designed, and reported accordingly. Usually, in the tables of this State, where one dedication is reported, it

was a church edifice which was consecrated.

2. In Order. Great and unnecessary labor was this year imposed upon the Secretaries of State Conventions, especially in States where we have many clergymen and Societies, because blanks Nos. 1, 2, and 3, did not have the same arrangement of items as blanks, Nos 4, 5, and 6. To pick out his information, the Secretary had to perform difficult leaps over the papers received from Societies and clergymen, and much more time was consumed than would have been required had the items upon the different sets of tables and reports been arranged in corresponding order. The value of this suggestion can only be realized by one who has had the labor to perform for a large State. Suffer me further to suggest that if all this information is necessary, much of it needs but once to be obtained, and other blanks may in time be substituted, which will call only for the returns of each current year. But why, even then, separate marriages and burials into Universalists and the rest of mankind? Why confuse Clerks by separating Male and Female Schools, which, if practically done anywhere, must be so rare, as to present no adequate reason for such a classification of items?

In respect to Societies and Churches, there is an indefiniteness which has resulted in confusion, and caused the returns to be unreliable. In this and some other States, there is, in many a parish, both a Society and a Church. Personal acquaintance in given localities enabled me to know that under the head of "members," some reported one, some the other. Some reported the date of organization of each; but the blank furnished me had a column only for one, and I always reported the earliest date. So of the date of incorporation of Churches or Societies. I do not expect any blanks to be prepared which will make amends for the ignorance of those who shall fill them; but in these respects, I think there is opportunity for improvement.

A worthy pastor appended to his very complete report, the question, "Why not ask the capacity of our church edifices?" Doubtless it is a valuable suggestion; but the returns would not be reliable, because usually they would have only a guess for a basis, and many are not good at such guessing. I remember a brother who "guessed" there were 600 in the house where he steadily preached, and which was just then densely crowded. Actual count showed 276! But he was no wider from the mark than many have been this year in returning the

value of their church property!"

New Jersey.—Societies which have reported, 5. Mentioned by the Secretary, but not reporting, 1. Preachers, 4. Meeting Houses owned wholly by the Society, 5; valued at \$32,500. Value of other property owned by the Societies \$6,000. Money received for religious purposes during the year, (only one Society reports this item) \$3,100. Society expenses, including Pastors' salaries, \$2,600. For Sunday Schools, \$800. Poor, \$50. Missionary purposes, \$150. Indebtedness of Societies, \$7,000. Families in congregations, 177; adults, 418; children, 261; total, 580. Members added during the year, 5; died, 2; present number, 50. Baptisms of adults, 9; infants, 11. Marriages, 5. Burials, 8. day-Schools, 8; teachers, 30; pupils, 200. Bible classes, 4; members, 30. Volumes in Libraries, 1,110.

Remarks of Rev. H. R. Walworth, Secretary: "The New Jersey Universalist Convention is a chartered body, with the privilege of holding property to the amount of \$300,000. During the past year, a Church organization was formed at Hightstown, and a Society organized, with a Confession of Faith, at Waretown.

It is required by the regulations of the State Convention, that any clergyman desiring the fellowship of the Convention, shall make application in writing before receiving it. A simple removal into the State does not confer fellowship."

Pennsylvania.—Organized, 1832. Associations, 5; and 1 Association Missionary Society, having a fund of about \$900. Societies or Churches reported, 8. Preachers, 14. Meeting Houses owned wholly by the Societies, 8; valued at \$101,500. Value of other property owned by the Societies, \$17,200. Money received for religious purposes during the year, \$17,551 50. Society Expenses including Pastors' salaries, \$12,670. Sunday-Schools, \$940. Poor, \$280. Missionary purposes, \$597. Miscellaneous, \$4,412 50. Indebtedness of Societies, \$25,900. Families in congregations, 449; adults, 590; children, 447; total, 1,037. Members added during the year, 45; died 11; removed, 6; present number, 626. Baptisms of adults, 33; infants, 36. Marriages, 45. Burials, 169. Auxiliary Societies connected with the Churches, 12. Sunday-Schools, 8; teachers, 129; pupils, 825. Bible-Classes, 7; members, 178. Library volumes,

4,223.

Remarks by Henry E. Busch, Esq., Secretary: "The undersigned feels much chagrined in reviewing the meagre report which he is forced to present at this time, especially as he devoted much time and labor in order to procure reports from the clergymen and clerks of Societies in this State. From the means employed for that purpose, he believes that there is not a clergyman or a layman in the State, upon whom devolved the duty of making a report, who did not receive notice in ample time to enable them to respond to the call; and though many gave positive assurance of their readiness and willingness to co-operate, they seem to have paid no further attention to the matter. The want of courtesy displayed, and the lack of interest exhibited by the brethren upon this subject, almost forces one to doubt the sincerity of the brethren in their profession of a faith that should lead them to do every thing in their power to advance the knowledge of it throughout the community. It is useless to comment further upon this subject. Hoping that the brethren will be thoroughly sensible and ashamed of their shortcomings at this time, and will not only resolve to do, but will actually do, better next year, the undersigned respectfully submits this report."

Ohio.—Organized, 1827. Auxiliary Convention Societies, 2. 14 Associations. Auxiliary Associational Societies, 2. Churches, or Societies, 20. Preachers, 14. Meeting-Houses built during the year, 3. Meeting-Houses owned wholly by the Societies, 13; valued at \$68,100. Union Meeting-House, 1. Interest of Universalist Society in \$1,800. Value of other property owned by the Societies, \$1,310. Money received for religious purposes during the year, \$16,936 35. Society expenses, including Pastors' salaries, \$10,967 20. For Sunday-Schools, \$1,030. Poor, \$344 50. Missionary purposes, \$1,192. Miscellaneous, \$1,777 77. Indebtedness of Societies, \$608. Families in congregations, 706; adults, 1,353; children, 934; total, 2,765. Members added during the year, 165; died, 13; removed, 25; present number, 928. Baptisms of adults, 34; infants, 5; dedications, 11. Marriages, 37. Burials, 53. Auxiliary Societies connected with the Churches, or Societies, 11. Sunday-Schools, 18; teachers, 158; pupils, 1,119. Bible classes, 27; members, 386. Library volumes, 8,490. Paper, 1—"The

Star in the West."

Remarks by Rev. V. P. Wilson, Secretary: "I send you reports of Universalist Churches in Ohio, so far as the same have been reported to me. Some of the reports reached me but two or three days ago (Sept. 4). I regret the leanness of the report which I am compelled to make; but I can do no better with the ma-

terial furnished. Our friends in Ohio must blame themselves."

Michigan.—Reorganized, 1866. 4 Associations. Societies, or Churches reported, 24. Preachers, 18. Meeting-Houses owned wholly by the Societies, 13; valued at \$63,400. Value of other property owned by the Societies, \$2,585. Money received for religious purposes during the year, \$15,645. Society expenses, including Pastors' salaries, \$17,030. For Sunday-Schools, \$1,069. Poor, \$37. Missionary purposes, \$445. Miscellaneous, \$4,940. Indebtedness of Societies, \$6,000. Families in congregations, 618; adults, 1,339; children, 845; total, 2,419. Members added during the year, 138; died, 11; removed, 26; present number, 1,115. Baptisms of adults, 52; infants, 7. Marriages, 62. Burials, 72. Sunday-Schools, 15; teachers, 112; pupils, 895. Bible-classes, 14; members, 92. Library volumes, 2,778.

Remarks by Rev. J. B. Gilman, Secretary: "Let me assure you that next year you shall have a more correct report of the condition of our cause in the State of

Michigan."

Indiana.—Organized 1848. Has a State Missionary Society. 2 Associations, 1 having a Missionary Society. 13 Societies or Churches reported, 4 mentioned by Secretary, not reporting. Preachers, 9. Meeting Houses owned wholly by the Societies, 10, valued at \$52,575. Money received for religious purposes during the year, \$5,484. Society expenses, including Pastors' salaries, \$6,236. For Sunday Schools, \$589,75. Poor, \$80. Missionary purposes, \$135. Miscellaneous, \$1,621. Indebtedness of Societies, \$1,275. Families in congregations, 354; adults, 289; children, 235; total, 526. Members added during the year, 150; died 7; removed, 36; present number, 653. Baptisms of adults, 9. Marriages, 68. Burials, 33. Auxiliary Societies connected with the Churches or Societies, 3. Sunday Schools, 8; teachers, 81; pupils, 643. Bible-classes, 3; members, 66. Library volumes, 2,220.

Remarks by Rev. M. Crossley, Secretary:

"I waited until this date (Aug. 21st.) that I might be able to make a larger report. You have all and more than I have received. This may come in too late. The only excuse is, I have been waiting, hoping the brethren might send in..... You will see my report of Ministers is very limited. I have down all who are do-

ing anything."

Illinois.—Organized, 1839. Associations, 6. Churches or Societies organized during the year, 7. New Meeting Houses, 5. Societies or Churches reported, 14; mentioned by the Secretary, but not reporting, 14. Preachers, 37. Meeting Houses owned wholly by the Societies, 12; valued at \$63,100. Value of other property owned by the Societies, \$950. Money received for religious purposes during the year, \$45,516. Society expenses, including Pastors' salaries, \$17,267. For Sunday Schools, \$603. Poor, \$625. Missionary purposes, \$392. Miscellaneous, \$24,200. Indebtedness of Societies, \$500. Families in congregations, 580; adults, 1,028; children, 845; total, 2,003. Members added during the year, 354; died, 6; removed, 20; present number, 485. Baptisms of adults, 82. Dedications, 4. Marriages, 27. Burials, 54. Auxiliary Societies connected with the Churches or Societies, 1. Sunday Schools, 12; teachers, 111; pupils, 917. Bibleclasses, 11; members, 310. Library volumes, 2,998. Papers and Periodicals, 2—"The New Covenant," a weekly paper; "Mumford's Magazine," published

monthly. School, 1—Lombard University.

Remarks by Rev. C. P. West, Secretary: "Notwithstanding all my exertions, you will see that my reports are not full. If the Ministers, Churches and Associations will not report to me, I cannot report to you. Some of the best ('hurches in the State I have not heard from, and some men who are the most urgent in favor of getting up the statistics have been the most negligent. I have no doubt these Churches are all doing well, but I do not like to guess at their present condition. Will you allow me to make a suggestion in regard to your Blanks? No. 6 in no way corresponds with those from which I have to copy. Take, for instance, Blank No. 1. The first item found upon it is 'No. of Families,' and yet on No. 6, the place to record them is half-way across the large sheet. Then 'Sunday Schools' on No. 6 are the very last things called for, yet on No. 1 they are put before most of the other matters called for. It seems to me this makes much unnecessary work in making out No. 6, and there is much more liability to make errors. You will see what I mean by comparing the Blanks....... Many of the persons mentioned in this report (list of Preachers) have not personally reported to me, hence the blanks in the column 'Date of Ordination.' In some instances, their names have been reported by the Standing Clerks of Associations, and some few names I have entered from my own personal knowledge. There may be a very few others in the State, preaching more or less, but if so, I know nothing about them. If they fail to find their names in the next Register, they should remember it is their own fault, in not reporting themselves."

Wisconsin.—Organized, 1844. Associations, 2, but not in fellowship with the Convention. Societies or Churches reported, 14. Preachers, 15. Cases of Discipline during the year, 2, and fellowship withdrawn from Revs. S. J. Dickson and R. S. Sanborn. Meeting Houses owned wholly by the Societies, 6; valued at \$40,800. Value of other property owned by the Societies, \$1,050. Money received for religious purposes during the year, \$15,391.73. Society expenses, in-

cluding Pastors' salaries, \$9,316.49. For Sunday-Schools, \$500. Poor, \$159. Miscellaneous, \$3,510. Indebtedness of Societies, \$4,628. Families in congregations, 345; adults, 612; children, 455; total 867. Members added during the year, 110; died, 6; removed, 10; present number, 174. Baptisms of adults, 3; of infants, 17; dedications, 9. Marriages, 34. Burials, 25. Auxiliary Societies connected with the churches and societies, 5. Sunday-Schools, 9; teachers, 70; pupils, 571. Bible classes, 5, members, 78. Library Volumes, 1,632. School, 1—"The Jefferson Liberal Institute."

Remarks of Albert H. Sweetser, Esq., Secretary:

"Some of the Society reports from which I have made my report, are very indefinite, and more than half not made out on the regular blank. I therefore worked somewhat at a disadvantage, and in some cases the report is not as full as it should be. Our cause is waking up in Wisconsin, as the unusually full attendance at the last Session of our Convention conclusively shows, it being the

largest of our Denomination ever held in the State."

Minnesota.—Organized, . Societies or Churches, 11. Preachers, 5. Meeting Houses owned wholly by the Societies, 3, valued at \$38,600. Value of other property owned by the Societies, \$175. Money received for religious purposes during the year, \$10,876. Society expenses, including Pastors' salaries, \$6,585. For Sunday-Schools, \$770. Poor, \$621. Missionary purposes, \$355. Miscellaneous, \$2,570. Indebtedness of Societies, \$2,900. Families in congregations, 923, adults, 894; children, 763; total, 1,447. Members added during the year, 181; died, 11; removed, 8; present number, 518. Baptisms of adults, 12, of infants, 8, dedications, 2. Marriages, 16. Burials, 36. Auxiliary societies connected with the Churches or Societies, 6. Sunday-Schools, 7; teachers, 80; pupils, 467. Bible-classes, 6; members, 86. Library Volumes, 1,805.

Remarks by N. H. Hemiup, Esq., Secretary: "The statistics are imperfect, owing to the scattered and isolated condition of our friends, which is always incident to new States. The facilities of travel being so poor, and the distances so great, it is quite impossible to get our friends together at State Conventions. Our cause, notwithstanding, is making a most rapid and healthy growth through-

out the State never equalled before."

Iowa.—Organized . Associations, 4. Societies or Churches reported, 9; not reporting, but named by the Acting Secretary, 9. Preachers, 17. Meeting-Houses wholly owned by the Societies or Churches, 3, valued at \$22,000. Value of other property owned by the Societies, \$750. Money received for religious purposes during the year, \$12,299 64. Society expenses, including Pastors' salaries, \$7,618 83. For Sunday-Schools, \$977. Poor, \$408 75. Missionary purposes, \$250. Miscellaneous, \$3,005. Families in congregations, 320; adults, 685; children, 550; total, 1,235. Members added during the year, 52; died. 6; removed, 14; present number, 292. Baptisms of adults, 17; of infants, 6. Marriages, 22. Burials, 33. Auxiliary Societies connected with the Churches or Societies, 2. Sunday-Schools, 9; teachers, 77; pupils, 877. Bible-classes, 10; members, 114. Library volumes, 1,601.

STATES HAVING NO CONVENTIONS.

Maryland.—One Society reported; owning two Meeting-Houses, valued at \$5,500. Organized in 1839; number of families, 30.

Kentucky.—1 Church and 1 Preacher reported.

North Carolina.—1 preacher, Rev. Hope Bain, who writes: "Under existing circumstances, it is utterly impossible for me to obtain a congregation. Prior to the war, I preached in twenty counties, and in eight of them officiated regularly. Now, it would be useless for me to go into one of them with the avowed sentiment I entertain, that of being a loyal man to my country. I think it will be a long time before the people of the South are reconciled, so as to be willing to hear a truly loyal preacher; certainly not in my time." Reports officiating at 1 burial.

South Carolina.—1 Preacher, who reports preaching one-fourth of the time to a congregation chiefly composed of persons formerly Baptists. He is nearly

superannuated. 6 Marriages; 1 Burial.

Alabama.—2 Societies. 1 Preacher. Meeting-Houses wholly owned by the Societies, 2, valued at \$1,100. Money received for religious purposes during the

year, \$130. Expenses of Society and Pastors' salary, \$180. For the poor, \$32. Families in congregations, 17; adults, 90; children, 20; total, 110. Members added during the year, 1; died, 1; removed, 1; present number, 47. Marriages,

2. Burials, 4. Paper, 1—"The Universalist Herald."

Remarks by Rev. John C. Burruss: "The spirit of inquiry seems to be on the increase, and the opposition is more gentlemanly than in some of the older States. We greatly need more preachers and means to sustain them. Our friends are often liberal, but they are few and scattering. 'The Universalist Herald,' which was suspended during the war, has been revived, and the indications of its prosperity are encouraging. We greatly need preachers who can travel regularly, preach and sell books."

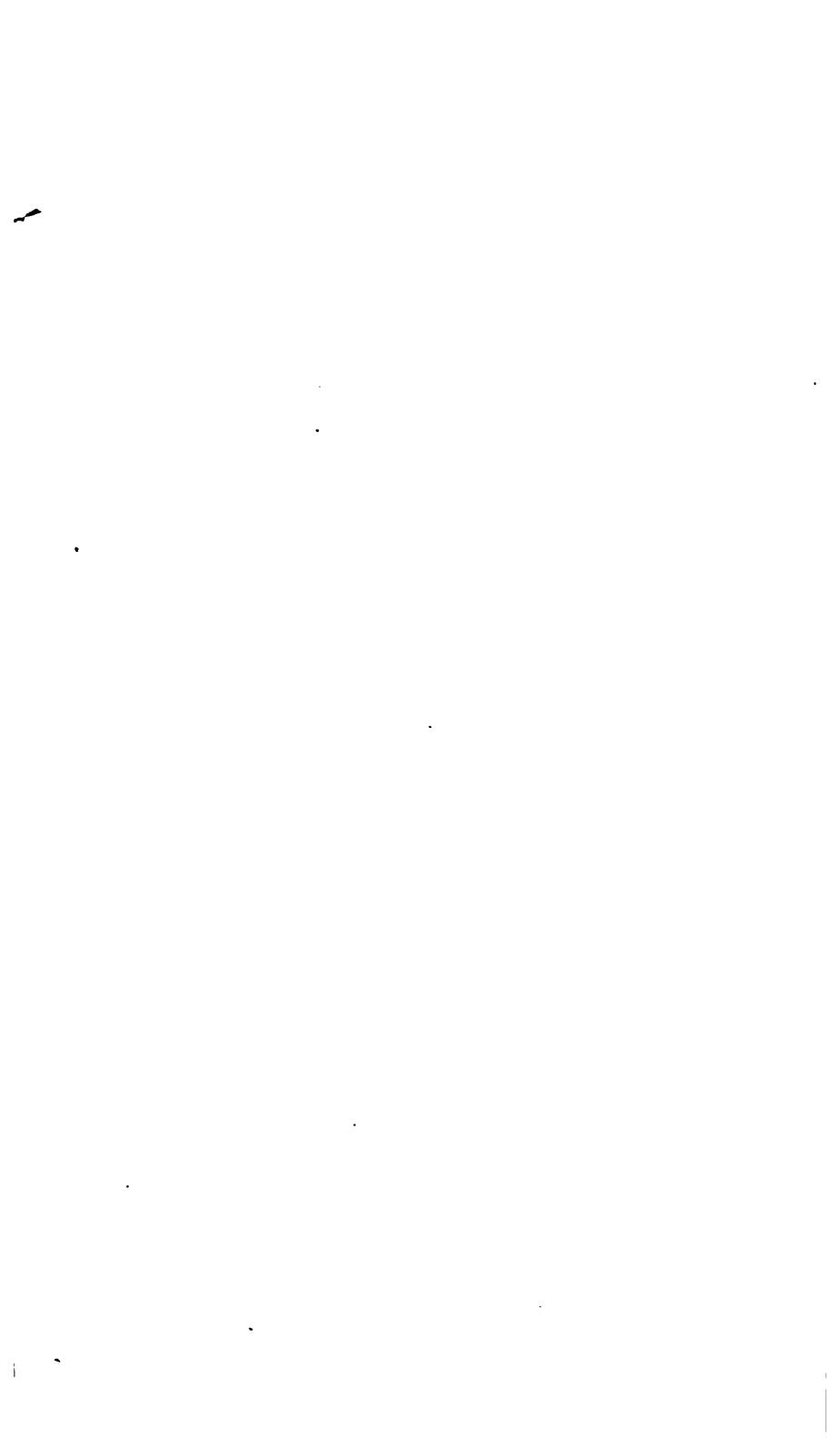
Missouri.—Church. 1. Preachers, 4. Money received for religious purposes during the year, \$195. Expenses of Church, including Pastor's salary, \$175. Families in the congregation, 50; adults, 100; children, 50; total, 150. Members added during the year, 20; died, 1; present number, 50. Marriages, 15. Burials, 4.

District of Columbia.—2 Preachers temporarily residing there—1 in fellowship with the New York, and 1 with the Pennsylvania Convention. Baptism of infants, 1. Marriages, 1. Burials, 1.

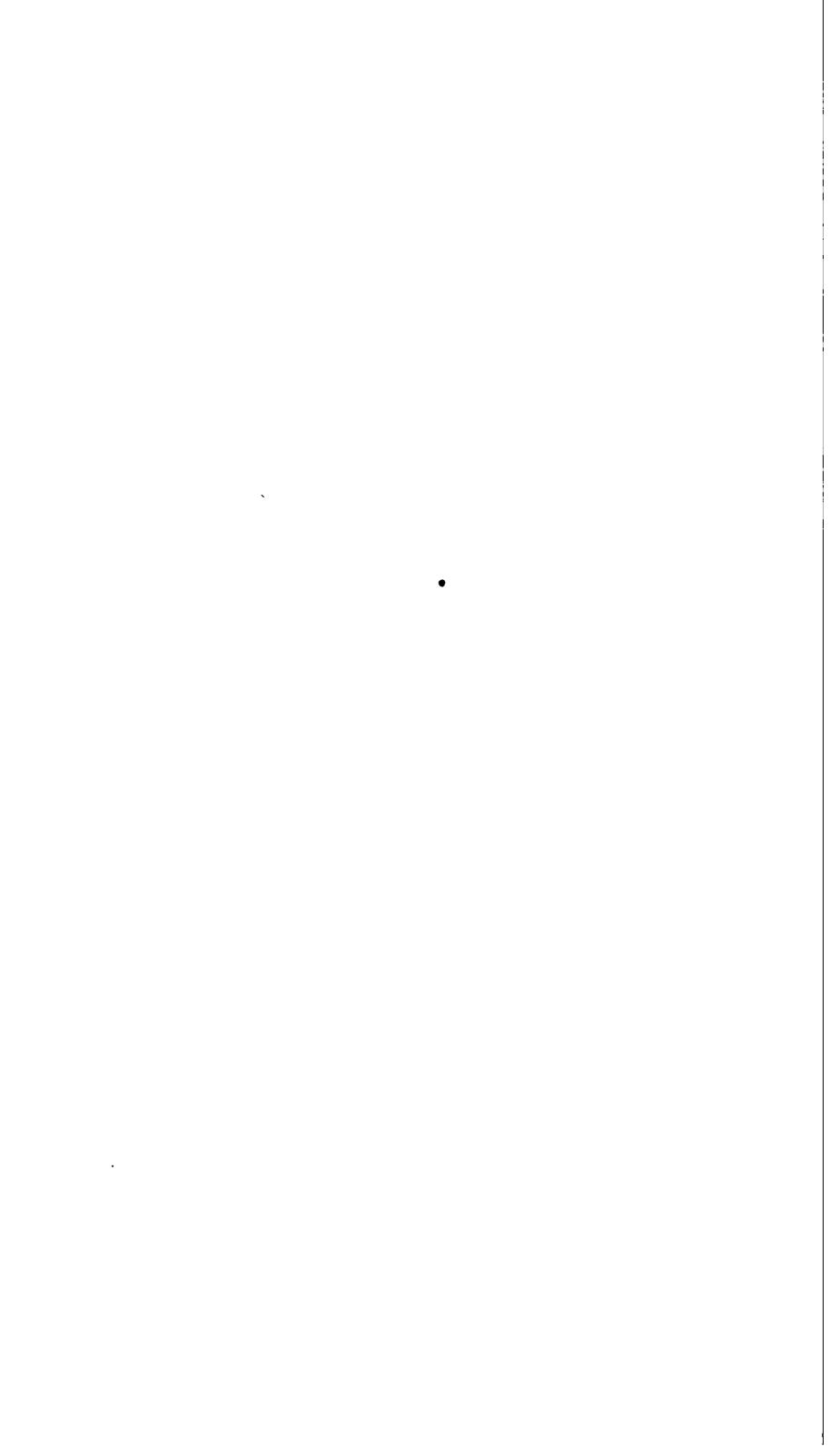
[A synopsis of the principal items forwarded in the foregoing Reports was appended by Brother Eddy; but as it was copied by the Committee on the State of the Church, it was thought unnecessary to reprint it here.]

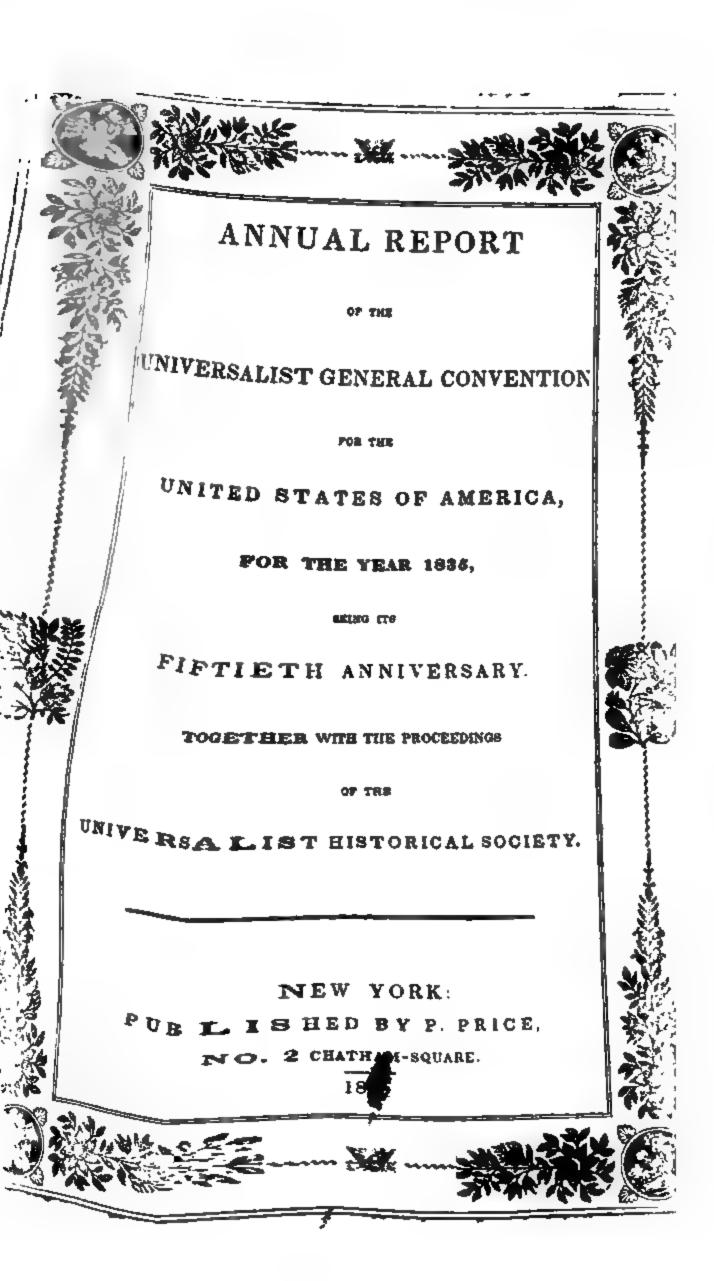
The Permanent Secretary would explain that the reason for the appearance of the Reports out of the order of their presentation, is that those on Education and the State of the Church were not at hand to be printed in their order.

ERRATA.—Owing to the necessity of pushing these Proceedings through the Press, in order that copies might be sent to the Conventions in Illinois and Massachusetts, the authors of the Reports, etc., have had no opportunity to correct their proofs before publication. It is hoped no serious errors have been overlooked. Brother Eddy calls attention to two in the Report of the Trustees: a general oversight to denominational matters, on page 13, should be of; and after filled and returned, page 14, should be inserted, except one.

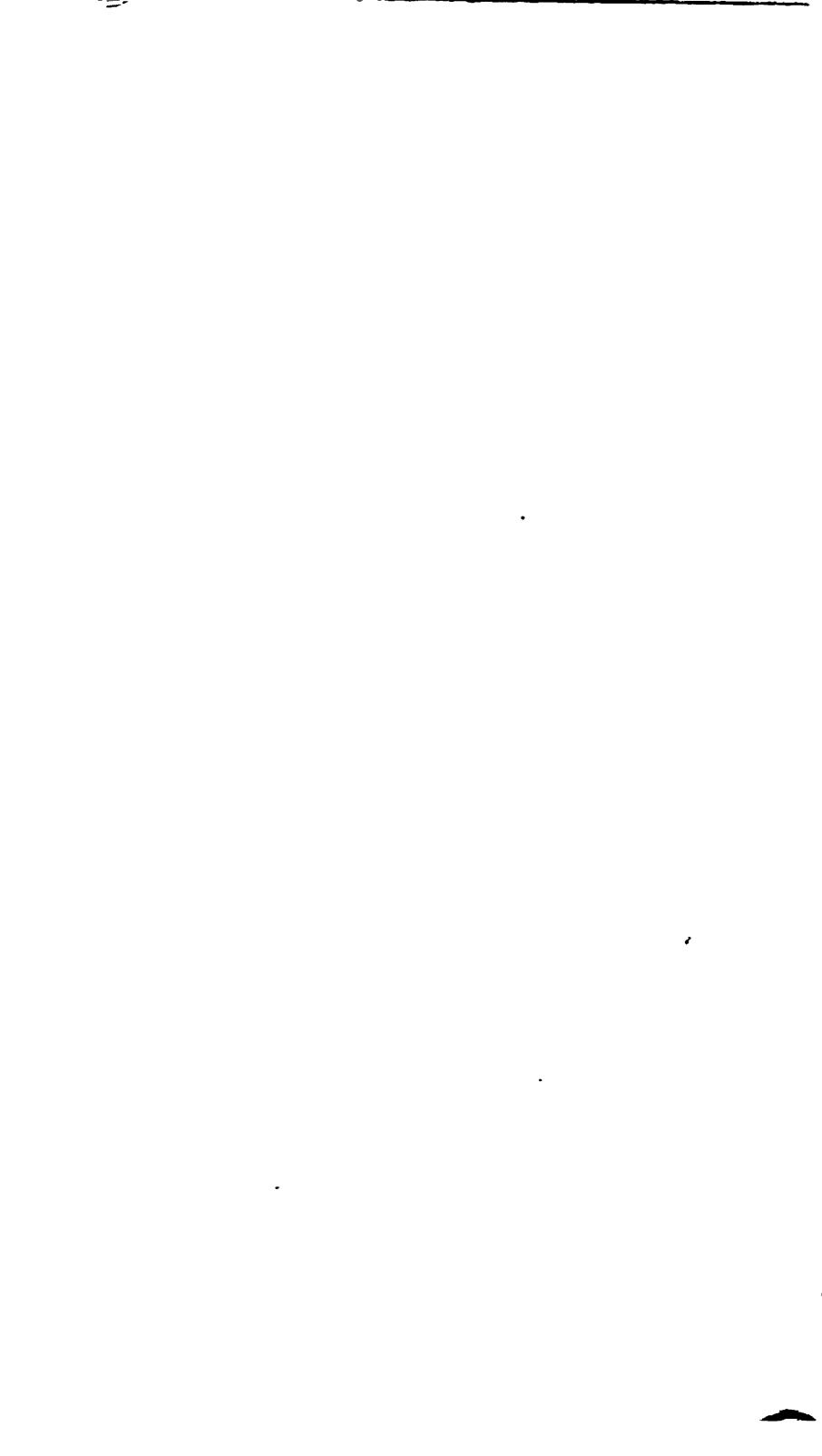












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PROCEEDINGS



United States Convention

OF

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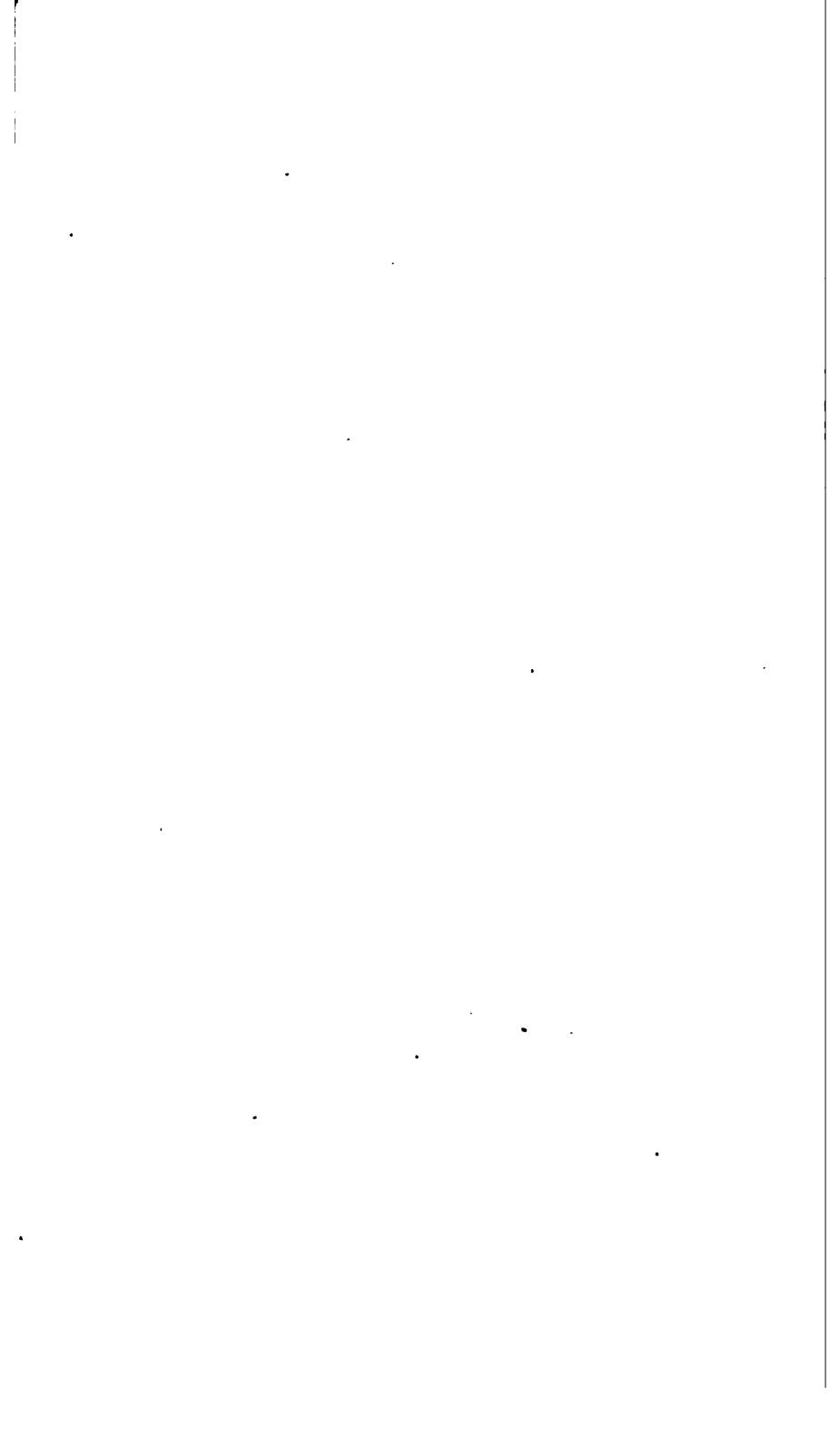
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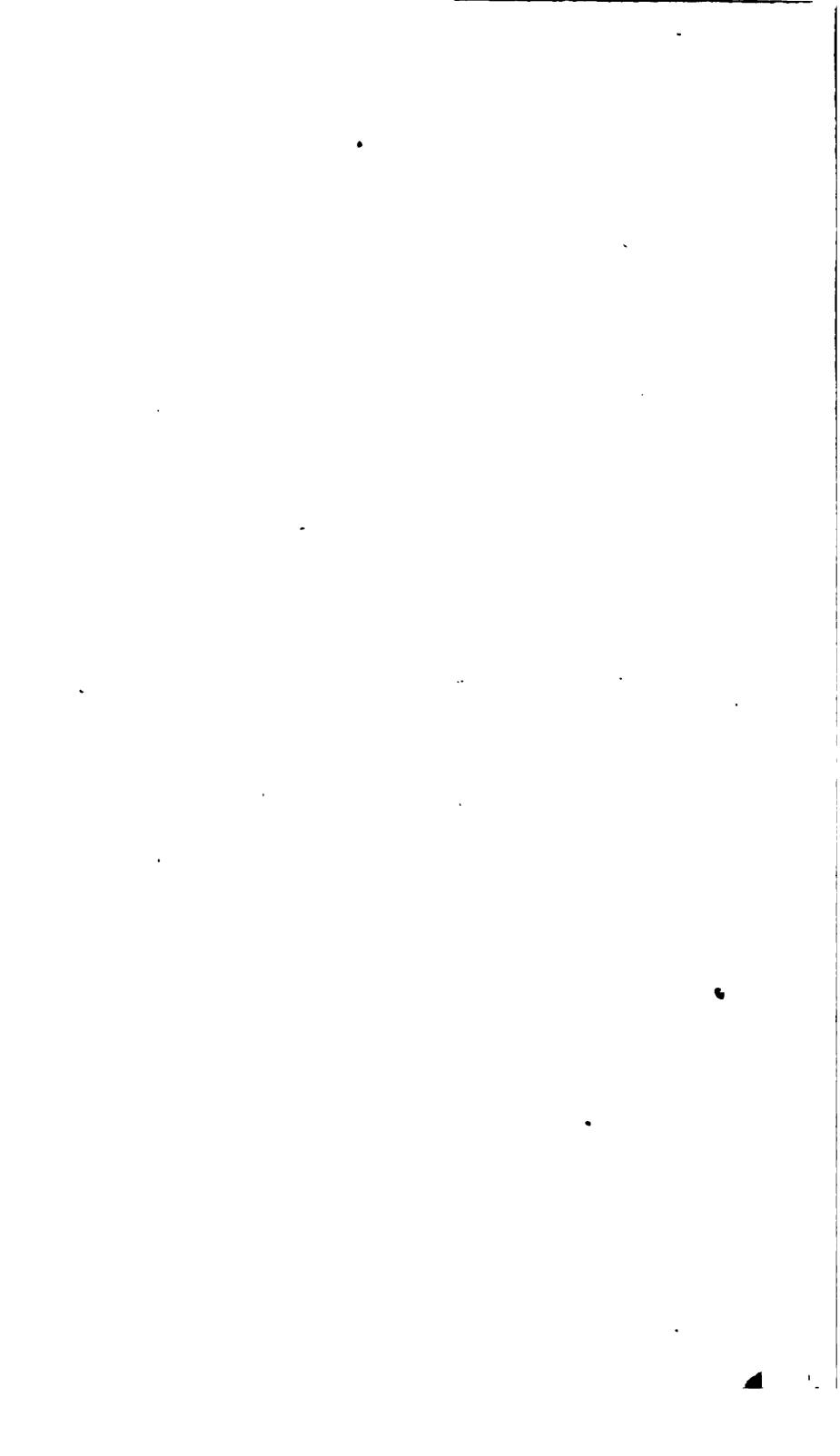
SEPTEMBER 21st, 22d, and 23d, 1858,

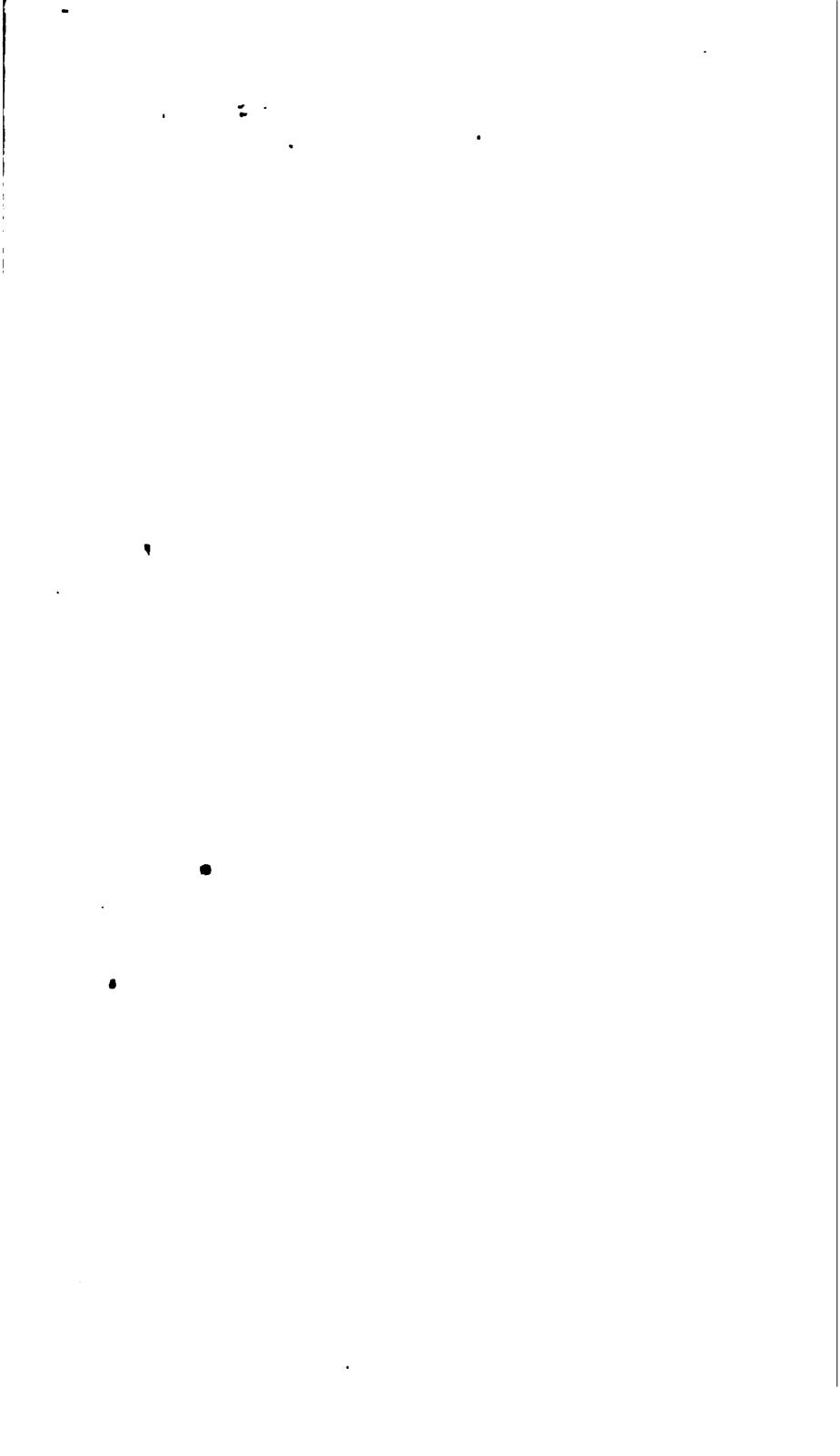
TOGETHER WITH

THE OCCASIONAL SERMON.

BOSTON: JAMES M. USHER. 1858.







MINUTES

OF THE

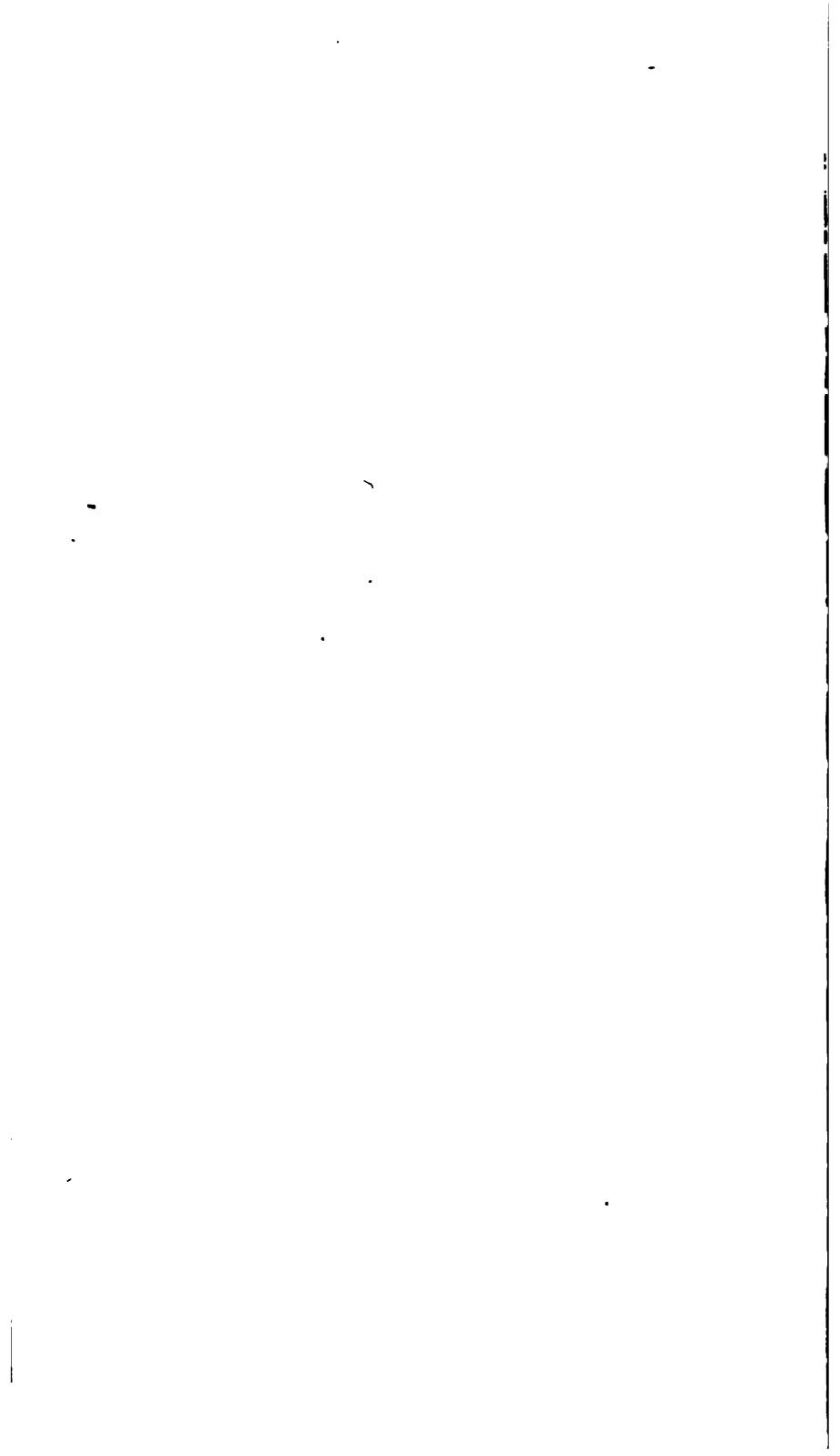
· UNITED STATES CONVENTION

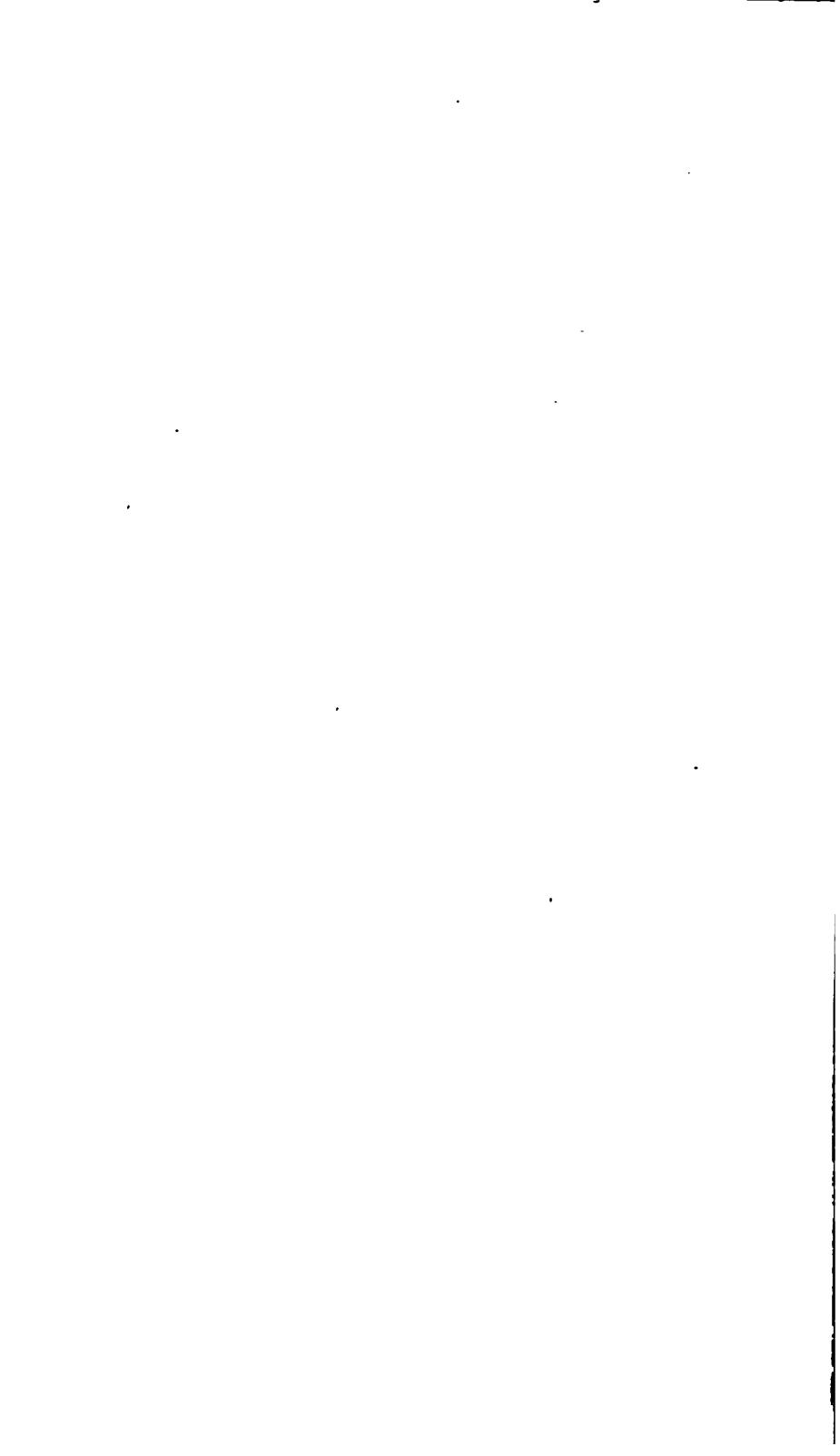
OF

UNIVERSALISTS,

FOR 1859.

NEW YORK:
PUBLISHED BY HENRY LYON,
No. 97 BLEECKER STREET.
1859.





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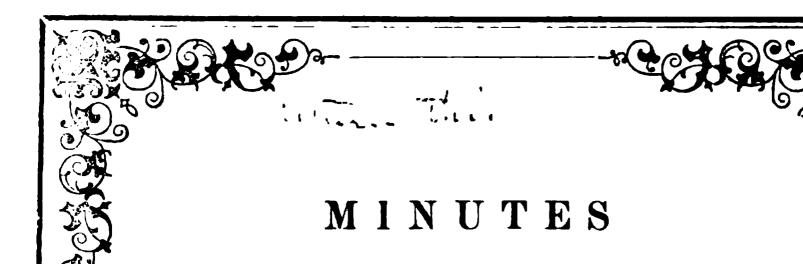
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AND BOOKS SUITABLE FOR SABBATH SCHOOL
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OF THE

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OF

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IN THR

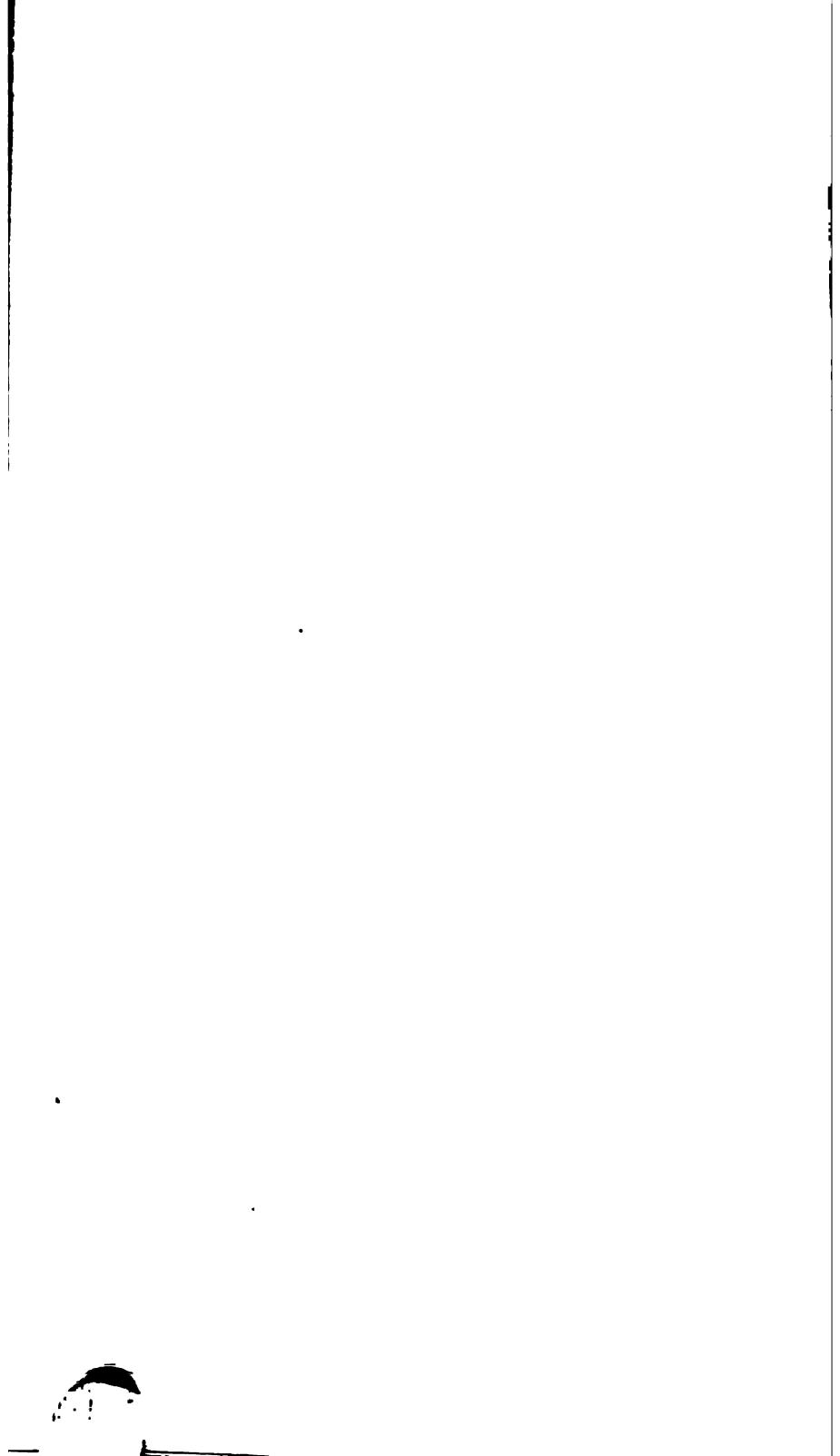
UNITED STATES.

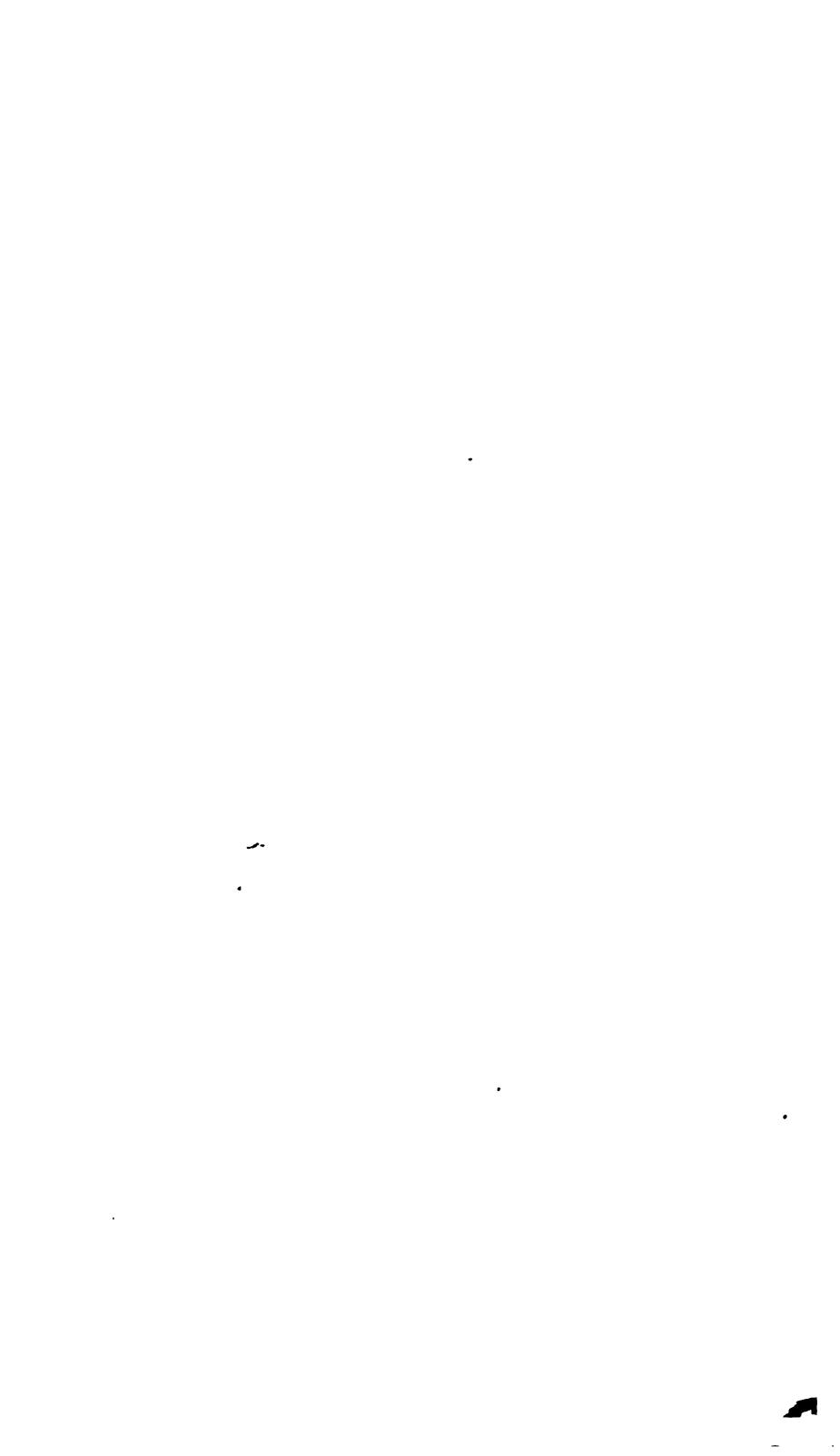
SESSION OF 1860, HELD AT BOSTON, MASS.

PUBLISHED BY ORDER OF THE CONVENTION.



J. 8. Spooner, Pr. 251 Washington St.





THE CHRISTIAN TEACHER.

SPECIAL NOTICE.

THE UNIVERSALIST SABBATH SCHOOL UNION publish a monthly Journal called

"THE CHRISTIAN TEACHER."

Its object is to advance the Sabbath school cause, and it is intended especially for the aid and improvement of Sabbath School Teachers. It is not, however, exclusively a Sabbath-school Journal, but such as to make it a welcome visitor in any Christian home.

The following gentlemen act as Editors during the present year. each of whom have charge of the publication for one month.

Rev. C. H. LEONARD,

Rev. A. A. MINER,

Rev. John Boyden,

Rev. J. G. BARTHOLOMEW, Rev. C. H. FAY.

Rev. A. J. Patterson.

Rev. T. B. THAYER,

Prof. B. F. Tweed,

Rev. E. C. Bolles, Mr. John D. W. Joy,

Rev. R. A. BALLOU, Rev. HENRY BLANCHARD,

The Committee, in whom is vested the business management of "The Teacher," trust that the efforts of the Union will meet with the hearty coöperation of all friends, and that the Sabbath School Teachers of our denomination will lend their aid in placing this publication on a firm foundation.

Each number of "The Teacher" will contain 24 pages, 12mo. Price of Subscription \$1.00 per year. Ten or more copies to one address, 75 cents each. Payment invariably in advance.

All communications relating to "The Christian Teacher," should be addressed to "The Christian Teacher," Box 1206, post-office, Boston, Mass.

HENRY D. WILLIAMS, WILLIAM H. HOLLIS, CHARLES CAVERLY, JR. JOHN M. LINCOLN, ALANSON KELLY, Publication Committee



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MINUTES

OF THE

GENERAL CONVENTION

OF

UNIVERSALISTS,

IN THE

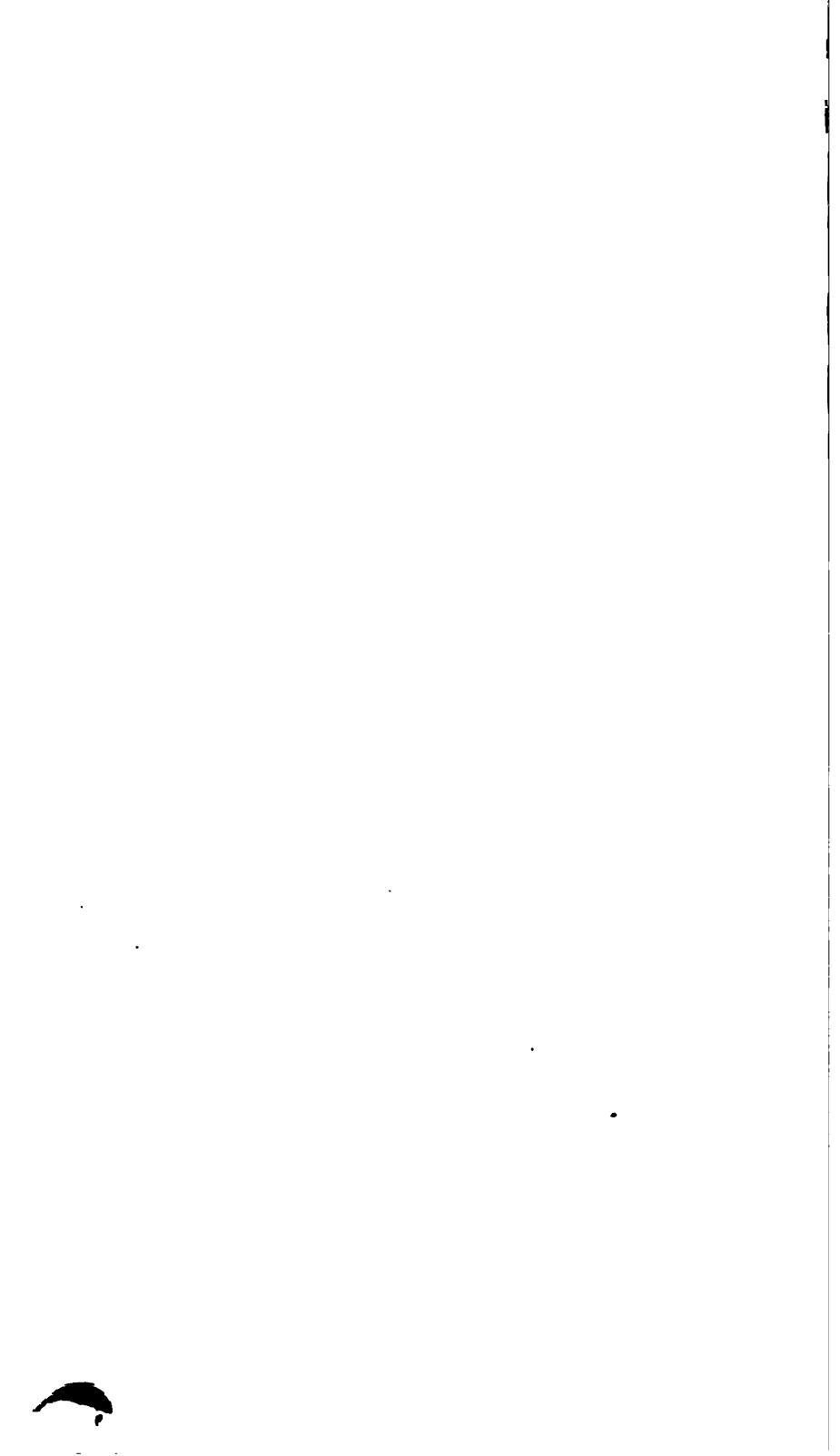
UNITED STATES.

SESSION HELD AT NEW YORK, 1861.

PUBLISHED BY ORDER OF THE CONVENTION.



J. S. Spooner, Printer, Boston, Mass.





SESSION OF 1862

TO BE HELD AT CHICAGO, ON THE

Third Tuesday of September.

Preacher of Occasional Sermon.—Rev. W. Spaulding, of Massa-chusetts. Substitute.—Rev. J. G. Adams, of Rhode Island.

STANDING COMMITTEES.

On the State of the Church.—Revs. John Boyden, of Rhode Island; C. H. Leonard, of Massachusetts; R. A. Ballou, of Maine.

On Education.—Revs. A. A. Miner, of Massachusetts; J. S. Lee, of New York; J. P. Weston, of Illinois.

On Sunday Schools.—Rev. E. Francis, of Connecticut; Henry B. Metcalf, of Massachusetts; James Cushing, Jr., of New York.

On Complaints and Appeals.—Revs. T. J. Sawyer, D.D., of New York; C. H. Fay, of Rhode Island; W. H. Ryder, of Illinois.

TRUSTEES OF PUBLISHING HOUSE.

Rev. A. A. Miner, of Mass.; Hon. Israel Washburn, Jr., of Mc.; Rev. W. H. Ryder, of Illinois; Rev. J. Boyden, of Rhode Island; Hon. Gordon F. Mason, of Penn.; W. S. Camp, of Connecticut; Rev. T. J. Sawyer, D.D., of New York; Rev. R. S. Pope, of Mass.; G. W. Platt, of New York.

SPECIAL COMMITTEES.

To Publish Minutes of Session of 1861.—J. D. W. Joy, Revs. A. A. Miner, and John S. Barry, of Massachusetts.

On Organization.—Revs. John S. Barry, of Mass.; H. Lyon, of New York; J. Patterson, of New Hampshire.

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Hrom A.G. Thomas & MINUTES 2.28.1865

OF THE

GENERAL CONVENTION

OF

UNIVERSALISTS,

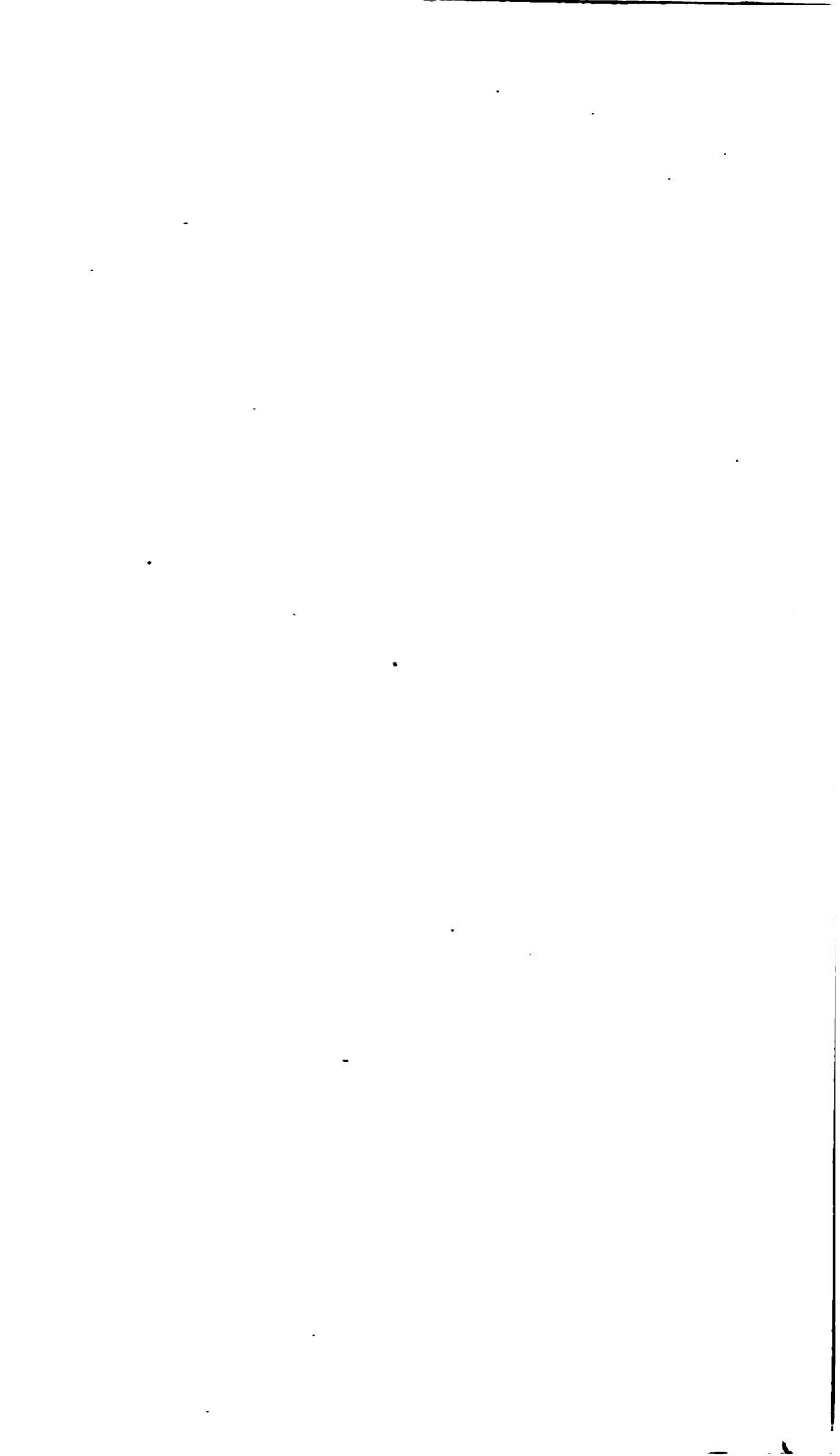
IN THE

UNITED STATES.

SESSION HELD AT CHICAGO, ILL.
1862.

PUBLISHED BY ORDER OF THE CONVENTION.

Spooner & Cobb, Printers, Beston.



SESSION OF 1863

300

TO BE HELD AT PORTLAND, MAINE, ON THE

Third Tuesday of September.

Preacher of Occasional Sermon.—Rev. John G. Adams, of Rhode Island. Substitute.—Rev. Giles Bailey, of Maine.

STANDING COMMITTEES.

On the State of the Church.—Revs. J. W. Putnam, of Massachusetts: G. W. Montgomery, of New York; G. S. Weaver, of Massachusetts.

On Education.—Revs. W. R. French, of Maine; E. W. Reynolds, of New York; W. Livingston, of Illinois.

On Sunday Schools.—Revs. J. H. Tuttle, of Illinois; J. S. Dennis, of Iowa; I. Merrifield, of Indiana.

On Complaints and Appeals.—Revs. E. Fisher, D. D., of New York; Geo. Messenger, of Ohio; A. C. Thomas, of Pennsylvania.

TRUSTEES OF PUBLISHING HOUSE.

Rev. A. A. Miner, D. D., of Mass.; Hon. Israel Washburn, of Me.: Rev. W. H. Ryder, D. D., of Ill.; Rev. T. J. Sawyer, D. D., of N. Y.; Rev. R. S. Pope, of Mass.; G. W. Platt, of N. Y.; L. W. Ballou, of R. I.; Rev. J. S. Dodge, Jr., of Conn.; C. H. Rogers, of Penn.

SPECIAL COMMITTEES.

Publishing Committee.—J. D. W. Joy, Rev. John S. Barry, and W. P. Cherrington, of Massachusetts.

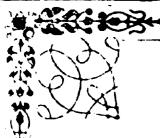
On Organization.—Revs. John S. Barry, of Massachusetts; H. Lyon, of New York; A. J. Patterson, of New Hampshire; Hon. Israel Washburn, of Maine; Revs. W. H. Ryder, D. D., of Illinois; W. W. Curry, of Indiana; E. G. Brooks, of New York.

On Place of Adjournment.—Rev. H. Lyon, of New York; Hon. J. M. Usher, and Rev. J. S. Barry, of Massachusetts.

On Preparation of Sunday School Books.—H. B. Metcalf, of Mass.; L. W. Ballou, of Rhode Island; Rev. D. K. Lee, of New York; Rev. W. H. Ryder, D. D., of Illinois; Rev. J. W. Putnam, of Massachusetts.

To Collect and Report Statistics of Sunday Schools,—to report to Standing Committee on Sunday Schools.—(See pages 21 and 22.)

Standing Clerk.—Rev. Richard Eddy, 133 Congress Street, Philadelphia, Pa.





OF THE

GENERAL CONVENTION

OF

UNIVERSALISTS

IN THE

UNITED STATES.

SESSION HELD AT PORTLAND, MAINE.

1863.

PUBLISHED BY ORDER OF THE CONVENTION.

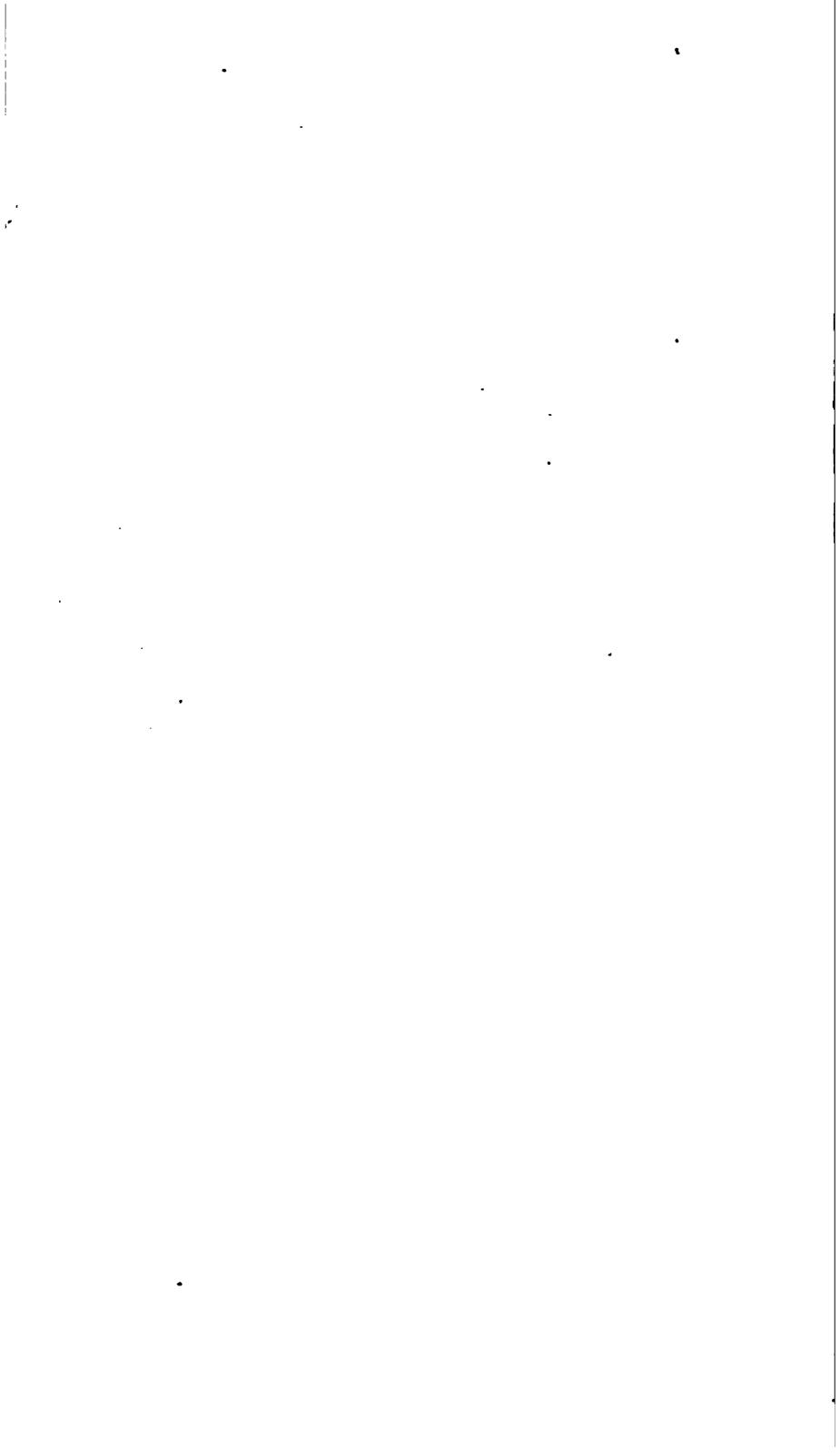
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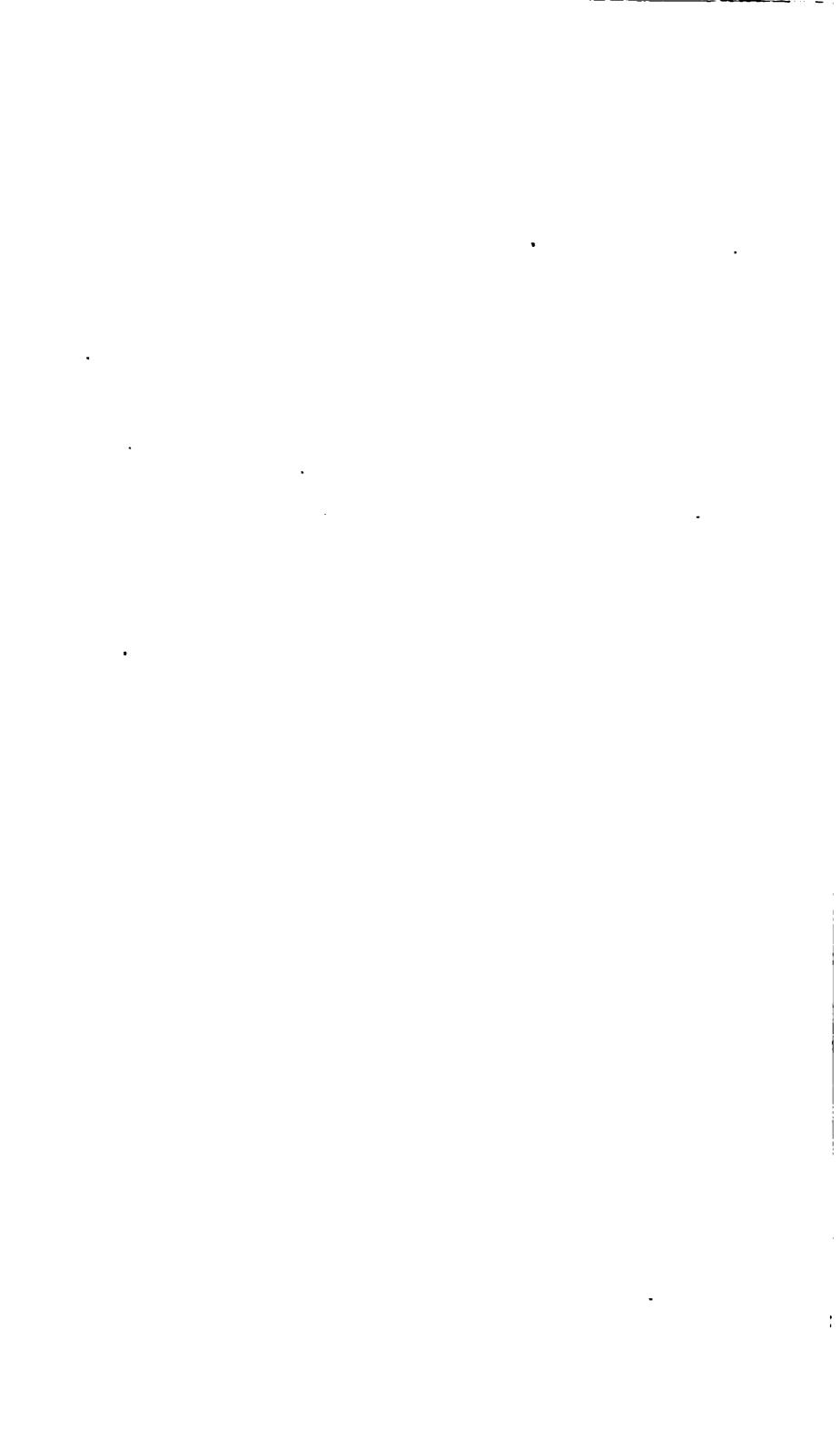
KING & BAIRD. PRINTERS, 607 SANSOM STREET.

1863.



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SESSION OF 1863

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Third Tuesday of September.

Preacher of Occasional Sermon.—Rev. John G. Adams, of Rhode Island. Substitute.—Rev. Giles Bailey, of Maine.

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On Sunday Schools.—Revs. J. H. Tuttle, of Illinois; J. S. Dennis, of Iowa; I. Merrifield, of Indiana.

On Complaints and Appeals.—Revs. E. Fisher, D. D., of New York: Geo. Messenger, of Ohio; A. C. Thomas, of Pennsylvania.

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SPECIAL COMMITTEES.

Publishing Committee.—J. D. W. Joy, Rev. John S. Barry, and W. P. Cherrington, of Massachusetts.

On Organization.—Revs. John S. Barry, of Massachusetts; H. Lyon, of New York; A. J. Patterson, of New Hampshire; Hon, Israel Washburn, of Maine; Revs. W. H. Ryder, D. D., of Illinois; W. W. Curry, of Indiana; E. G. Brooks, of New York.

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To Collect and Report Statistics of Sunday Schooling Committee on Sunday Schools.—(See pages

Standing Clerk.—REV. RICHAR: delphia, Pa.

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OF THE

GENERAL CONVENTION

OF

UNIVERSALISTS

IN THE

UNITED STATES. .

SESSION HELD AT MIDDLETOWN, CONNECTICUT.

1865.

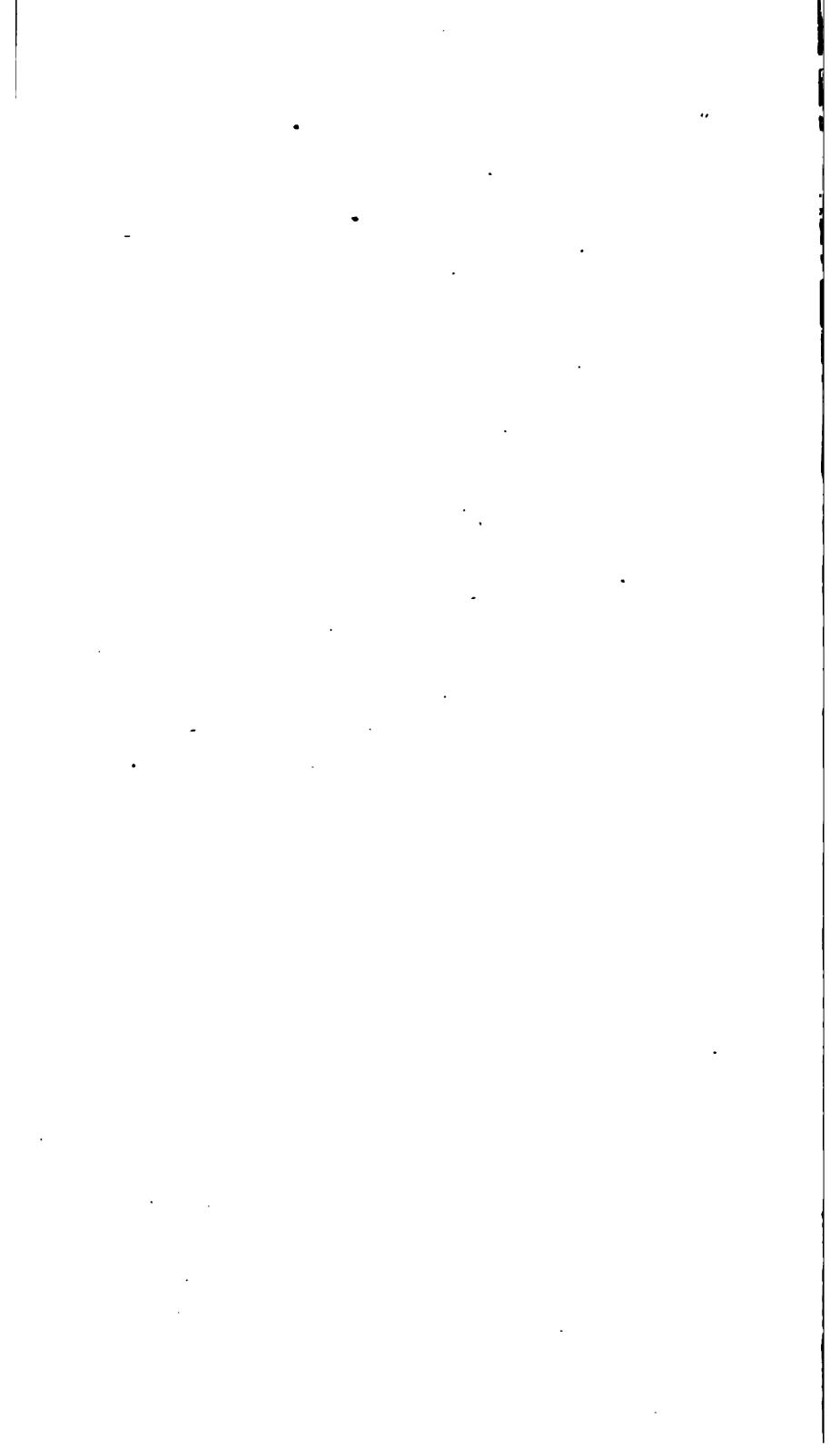
PUBLISHED BY ORDER OF THE CONVENTION.

PHILADELPHIA:

JOHN ALEXANDER, PRINTER, 52 SOUTH FOURTH STREET.

1865.







To be held on the third Tuesday of September,
AT GALESBURG, ILLINOIS.

Session of 1866.

BOARD OF TRUSTEES.

Officers of the Convention.—President, John T. Gilman, Portland, Me.; Vice President, Henry E. Busch, Philadelphia, Pa.; Secretary, Rev. D. C. Tomlinson, Perry, N. Y.; Permanent Secretary, Rev. R. Eddy, 522 Queen St., Philadelphia, Pa.; Permanent Treasurer, E. W. Crowell, 139 Broadway, New York City. Toustees:—James Cushing, Jr., Quentin McAdam, Revs. E. G. Brooks, G. L. Demarest, New York City.

STANDING COMMITTEES.

Preacher of Occasional Sermon.—Rev. W. H. Ryder, D. D. of Illinois. Substitute.—Rev. M. Goodrich, of Rhode Island.

On the State of the Church.—Revs. G. S. Weaver, of Massachusetts; J. G. Adams, of Rhode Island; Lemuel Willis, of New Hampshire.

On Education.—Revs. T. J. Sawyer, D. D. of New York; J. O. Skinner, of Vermont; L. L. Briggs, of Pennsylvania.

On Sunday Schools.—Revs. D. K. Lee, of New York; H. R. Nye, of Illinois; S. Ellis, of Massachusetts.

On Complaints and Appeals.—Revs. D. Skinner, D. D. of New York; B. Peters, of Connecticut; G. W. Quimby, of Massachusetts.

To Audit the Treasucers Account's.—N. Cheney. N. Van Nostrand, J. Tucker, of New York.

SPECIAL COMMITTEES.

To Correspond on Missionary Fund, and Report to the Board of Trustees.—Revs. G. W. Quimby, of Maine; R. Connor, of New Hampshire; F. S. Bliss, of Vermont; A. St. John Chambré, of Massachusetts; C. H. Fay, of Rhode Island; B. Peters, of Connecticut; D. Skinner, D. D. of New York; H. R. Walworth, of New Jersey; J. T. Goodrich, of Pennsylvania; C. W. Knickerbacker, of Michigan; W. H. Ryder, D. D. of Illinois; T. J. Vater, of Indiana; G. W. Lawrence, of Wisconsin; A. Wilson, of Ohio; J. W. Keyes, of Minnesota; J. Bishop, of Iowa.

On Rules of Order, and to prepare blanks for Statistics.—II. E. Busch, Revs. J. T. Goodrich, R. Eddy, of Pennsylvania.

OF THE

GENERAL CONVENTION

OF

UNIVERSALISTS

IN THE

UNITED STATES.

SESSION HELD AT GALESBURG, ILLINOIS.



PHILADELPHIA:

WILLIAM F. MURPHY'S SONS, 339 CHESTNUT ST. AND 55 S. FOURTH ST. 1866.

SCHOLARSHIPS

IN THE

THEOLOGICAL SCHOOL.

Worthy young men who desire to enter the Ministry will be aided by the Convention. Their names shall be kept from the public, and in case of their fidelity they will not be called upon for repayment of the amount loaned. Aid will be granted under the following Rules:

- 1. Each candidate for these scholarships must present unexceptionable recommendations as to his moral and religious character, with proofs of proper preparatory education, also a declaration of his desire and purpose to devote his life to the ministry of the Universalist Church. It is in view of such a desire and purpose that he is permitted to enjoy the benefit of a scholarship.
- 2. The Principal of the School shall, at the end of each year, report to the Board the standing of each student receiving aid, as to piety, talents, diligence, scholarship, prudence, health and general influence.
- 3. The Committee of the Board of Trustees may discontinue aid to any student when, for any reason it may seem doubtful whether he will be useful in the ministry; and each person receiving aid shall sign an obligation to repay, with interest, all the money he shall receive from the Board, in case he fails to enter or continue in the Universalist Ministry, or withdraws from duty before the completion of the course, unless such failure or withdrawal be through no fault on his part.
- 4. The appropriation for each full scholarship shall be \$180 per year, payable to the draft of the student on the Treasurer of the Board, endorsed by the Principal of the School; \$60 on the 1st day of October, January, and April, respectively.

The Committee on Scholarships consists of Rev. E. Fisher, D. D., Canton, St. Lawrence Co., New York, and Rev. G. L. Demarest, No. 79 Second Avenue, New York City. All applications must be addressed to them.

FORM

OF

A DEVISE OR BEQUEST

TO THE

BOARD OF TRUSTEES

OF THE

GENERAL CONVENTION

OF

UNIVERSALISTS

IN THE

UNITED STATES OF AMERICA.

The State Laws differ so much, that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

It is believed that the following Forms would be valid in most instances; the first covering all gifts of Personal Property, and the second applying to devises of Real Estate; but in order to comply with State Laws, it is recommended to all persons who desire to Bequeath or Devise Property to the Convention, to consult Legal Advisers.

It should also be noted that the "Corporate Purposes" of the Board are "The diffusion of Christian knowledge, by means of Missionaries, Publications, and other Agencies." If Donors have any choice as to the manner in which their Bequests or Devises shall be appropriated, it must be especially mentioned; otherwise the Board of Trustees will be at liberty to use them for whatever of their "Corporate Purposes" may seem to be in greatest need.

FORM OF BEQUEST.

I give and bequeath to The Board of Trustess of the General Convention of Universalists in the United States of America, a corporation created in the year 1866, under the laws of the State of New York, or to the Treasurer thereof for the time being, for its corporate purposes, the sum of

FORM OF DEVISE OF REAL ESTATE.

I give and devise to The Board of Trustees of the General Convention of Universalists in the United States of America, a corporation created in the year 1886, under the laws of the State of New York, their successors and assigns, for the corporate purposes of said Board of Trustees, all that, &c., (here describe the property.)

SESSION OF 1867.

To be held on the third Tuesday of September,

AT BALTIMORE, MARYLAND.

BOARD OF TRUSTEES.

President. Henry E. Busch, Philadelphia, Pa.; Vice President, H. F. Sleeper, Chicago, Illinois; Secretary, Rev. W. E. Gibbs, Newark, N. J.; Permanent Secretary, Rev. R. Eddy, 522 Queen St., Philadelphia, Pa.; Permanent Treasurer, E. W. Crowell, 139 Broadway, New York City. Trustees:—James Cushing, Jr., Quentin McAdam, Revs. E. G. Brooks, G. L. Demarest, New York City.

The Board Meets on the first Wednesday in January, March, May, July, and September, at No. 139 Broadway, New York City.

STANDING COMMITTEES.

Preacher of Occasional Sermon, Rev. E. C. Bolles, of Maine. Substitute, Rev. Asa Saxe, of New York.

Committee on the State of the Church: Revs. J. J. Twiss. of Massachusetts; T. E. St. John, of Illinois; Moses Ballou, of Connecticut.

On Education: Revs. A. J. Patterson, of Massachusetts; J. G. Bartholomew, of New York; W. W. Curry, of Indiana.

On Sunday Schools: Revs. J. M. Pullman, of New York;

E. L. Rexford, of Ohio; G. Bailey, of Maine.

On Complaints and Appeals: Revs. W. R. Chamberlain, of Illinois; E. Garfield, of Wisconsin; R. Tomlinson, of Massachusetts.

Auditing Committee: W. Tucker, N. Cheney, Rev. D. K. Lee, of New York.

OF THE

GENERAL CONVENTION

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UNIVERSALISTS

IN THE

United States.

SESSION HELD AT BALTIMORE, MARYLAND.

1867.



NEW YORK:

EDWARD O. JENKINS, PRINTER, 20 NORTH WILLIAM STREET 1867.

SCHOLARSHIPS

IN THE

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- 5. Beneficiaries will give their obligations to repay the sums received by them, in annual instalments, without interest: those who are aided through the entire course, to repay theirs in five instalments, dating from their graduation: it being provided, that, in case of sickness, misfortune, or other reasonable excuse, the Board may extend the time, or remit the whole, or a part of the amount.

The Committee on Scholarships consists of Rev. E. F. Canton, St. Lawrence Co., New York; Rev. D. K. Lee, 23 F. Street, and Rev. E. G. Brooks, D.D., General Secretary. West 35th Street, New York City. All applications addressed to them.

FORM OF A DEVISE OR BEQUEST

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FORM OF DEVISE OF REAL ESTATE.

I give and devise to The Board of Trustees of the General Convention of Universalists in the United States of America, a corporation created in the year 1866, under the laws of the State of New York, their successors and assigns, for the corporate purposes of said Board of Trustees, all that, &c., (here describe the property).

The Convention solicits the use of these Forms of Bequest, by all those who can give in large sums or small. But it is in pressing need of funds for the immediate work of educating Ministers, aiding and founding Societies, supporting Missionaries, and helping to build Churches, which it has undertaken.

The following Resolution reported by a select Committee of one from each State, and unanimously passed at Baltimore, September 19th, 1867, indicates the urgency of its appeal:

"Resolved, That this Convention urges upon every State Convention, Association, Society, Church, and individual professing or believing our faith, an earnest co-operation with the General Agent, and persistent effort in raising the desired funds, by the employment of the most efficient means to that end in their several localities."

While, therefore, the Convention pleads for remembrance in Bequests, it pleads, also, for immediate and annual donations and subscriptions. NOW is the time. Let all who love Universalism, and who would see it spreading and organized, address the General Secretary, Rev. E. G. Brooks, D.D., 67 West 35th Street, New York City, forwarding their gifts according to their ability.

SESSION OF 1868.

To be held on the Third Tuesday in September.

At PROVIDENCE, R. I.

BOARD OF TRUSTEES.

President, Henry D. Williams, Boston, Mass.; Vice-President, ; Secretary, Rev. W. E. Gibbs, Newark, N. J.; Permanent Secretary, Rev. E. G. Brooks, D.D., 67 West 35th St., New York City; Permanent Treasurer, E. W. Crowell, 139 Broadway, New York City; Trustees, Rev. D. K. Lee; Rev. J. G. Bartholomew; N. Van Nostrand; J. Cushing, Jr.

REV. E. G. BROOKS, D.D., GENERAL AGENT,

to whom all subscriptions and donations may be seut, and by whom suggestions and correspondence are invited from all lovers of our cause.

STANDING COMMITTEES.

Preacher of Occasional Sermon: Rev. Asa Saxe, of New York: Substitute, Rev. D. K. Lee, of New York.

On the State of the Church: Revs. John Boyden, of Rhode Island; F. S. Bliss. of Vermont; A. C. Barray, of Wisconsin.

On Education: Revs. J. P. Weston, D.D., of Illinois; A. St. John Chambré, of Massachusetts; Eli Ballou, D.D., of Vermont.

On Sunday-Schools: Revs. L. J. Fletcher, of Maine; and A. W. Bruce, of Ohio; C. E. Carpenter, of Rhode Island.

On Complaints and Appeals: Rev. W. H. Ryder, D.D., of llinois; T. J. Sawyer, D.D., of New Jersey; Massena Goodrich, of Rhode Island.

Auditing Committee: J. D. W. Joy, of Mass.; Q. McAdam and Dr. J. W. Clowes, of Yew York.



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